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800-245-7894 (USA)

Suite 204, 50 Kent Avenue  
Kitchener, ON N2G 3R1  
(Canada)

info@MennoMedia.org  
www.MennoMedia.org

November 12, 2014

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Warmly,

Amy Gingerich  
Editorial Director, MennoMedia

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# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *Anabaptism is the best-kept secret in town*

by Mathew Swora

Every so often in the first few years after my wife, Becky, and I joined Faith Mennonite Church in Minneapolis in 1981, some fellow Mennonites would ask: "Swora—that's not a Mennonite name, is it?" At first I didn't know how to respond. Now I would say, "That's a very good Mennonite name, just like Chiu, Jefferson, Hernandez, or Rokossovsky."

Since mine is an odd surname, virtually everyone asks about its ethnic derivation. It's Polish. but even with Sworas in the Mennonite church, most of the general public in North America still sees Mennonites primarily as an ethnic group. When we first told my family about our intent to join the Mennonites, someone asked, "Do they even allow people to join?"

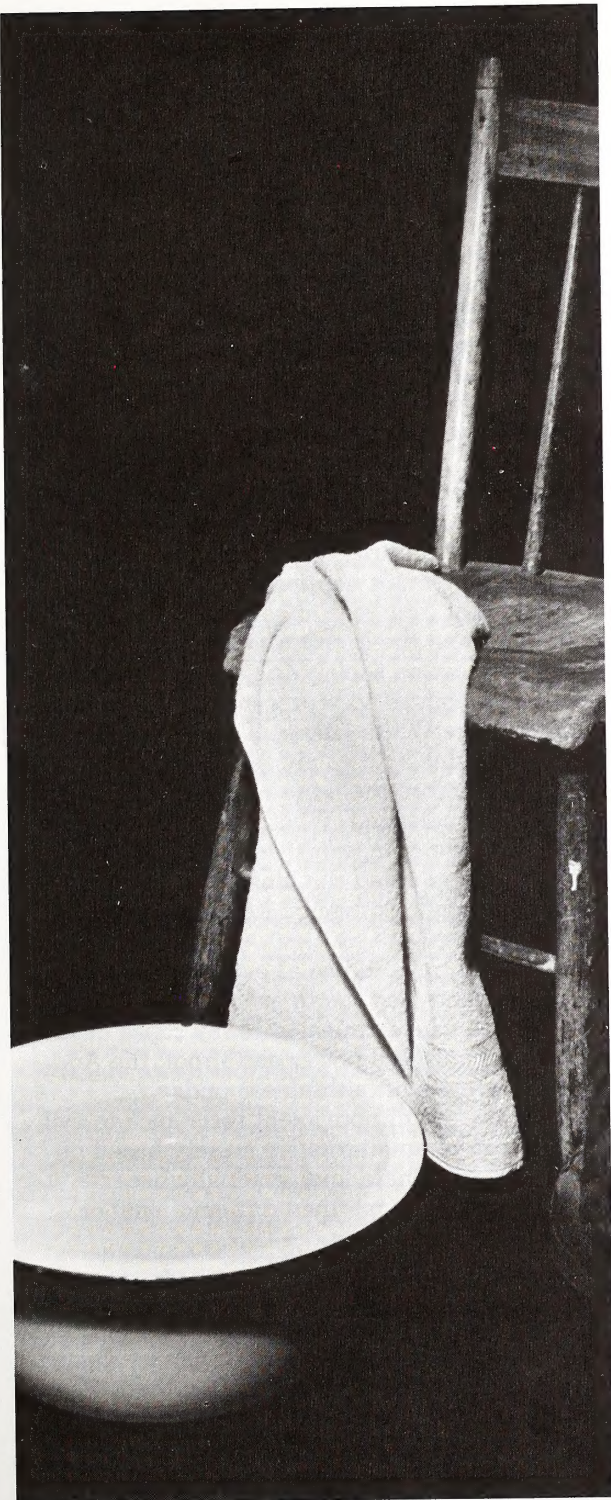
I see membership in the Mennonite church as a natural development of my faith and family experience. As an infant I was baptized into the Roman Catholic Church and even attended a parochial kindergarten for half of that school year. But our family didn't stay Catholic for very long. It was in the summer between my sophomore and junior year in high school that I became a Christian in earnest through contact with a youth group and other individuals in the '70s

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"Jesus movement." I came into that movement with some anti-Vietnam-War and pro-civil-rights activist sensibilities intact, even if I was too young at the time to be part of the demonstrations and sit-ins. I was living in Ohio then, in the period just after the shootings at Kent State University.

The Jesus movement overlapped with the charismatic movement. In the early years of my life in Christ I was involved with both. The Jesus movement has long since disappeared and the charismatic movement turned to the sharp right politically. I was soon chafing under the weight of this political and social baggage. Some of us called it the "Kill a Commie for Christ" syndrome."

Jesus' teachings on peace were crucial to me from the start of my Christian walk. War is a recurrent theme in my family history. It drove my father and his family from Europe to North America as displaced persons in 1947. My mother is a New England Yankee. Multicultural identity is another family theme.

I went through a series of churches in this phase, preferring to think of myself as nondenominational. My involvement in the charismatic movement stemmed from my need for powerful and convincing proofs for my new faith and for power for personal and lasting transformation.

It was in college that I read Arthur Gish's *The New Left and Christian Radicalism*. Here I discovered Anabaptists/Mennonites. Later, in a class on Christianity and social ethics, we read works by John Howard Yoder to contrast with the works of "Christian realists" like Reinhold Niebuhr. The professor held obvious sympathies with Niebuhr, but I was struck by Yoder's positions. I found myself consistently in agreement with him. I can remember telling another student at that time that, were I to join a denomination, it would probably be the Mennonites.

The issue of joining a denominational community became acute during my first year of seminary in St. Paul, Minnesota. Until then I had believed that denominational structures automatically stifled the work of the Holy Spirit.

Yet I was also disillusioned by the immaturity, pride, and presumption of many independent groups. My dream was for a community of faith that had some collective experience and wisdom, one that had learned from the mistakes of zeal and pride which nondenominational (or "anti-denominational") churches often repeat.

Then, too, my seminary work required me to find placement for field education with a church. While a church of a liturgical tradition offered tradition and maturity, I was uncomfortable with practices like infant baptism.

During that first year at seminary, the religious right and the Moral Majority were making enough impact on society to get a Hollywood actor, who claimed to represent their interests, elected to the White House. There were militant students of this kind at my seminary. They forced to the fore the issue of what I believed and where I belonged. What I found particularly galling was the ethnocentrism of this movement, which nearly equated the kingdom of God with the military and economic interests of the United States.

In contrast, my studies of overseas mission had consistently led me to examples of Mennonite mission which appealed to my sense of justice. As for spiritual power and proof, the Anabaptist histories of faithfulness under persecution and of nonviolent resistance to evil, the heritage of an alternative society based on Jesus' indiscriminate love, gradually became more important to me than did emotional or charismatic phenomena.

When recruiters for Mennonite Central Committee and Mennonite Voluntary Service came to that campus in January, I invited them over for dinner and Becky and I engaged them in lengthy conversation. They steered us in the direction of Faith Mennonite Church. Some nine months after we began attending there we joined.

Next I left seminary to prepare for missionary work by earning a degree in elementary education. I wanted some marketable skill to take overseas. Through an MCC contact I got a job teaching at a Native American alternative school, The Red School House, in St. Paul, Minnesota. The Mennonite peace stance and the openness it engenders to people of various cultures proved an asset in my relationships and witness with Native Americans. That was one of a long string of cross-cultural situations in my life, beginning with my own family, in which I continue to find myself.

***Should we guard our Anabaptist vision within the confines of our own camp, it will break out on its own, finding prophets and people of disparate backgrounds.***



***If we can differentiate our theology from our ethnicity, being a Mennonite needn't be a stumbling block to newcomers.***

I've found that Anabaptism speaks most adequately to this multicultural world as I have experienced it. It is ironic that we have historically hedged our formulation of the faith with ethnic walls. Anabaptism is against being exclusive. It also stands against the powers and idols which divide humans from each other and from God.

The problem of ethnic and cultural barriers keeping out newcomers is not unique to Mennonites as a denomination. I sometimes felt excluded during my first seminary experience for not being of Scandinavian stock. And Anabaptism has never been the exclusive possession of the Mennonites. Many other churches have Anabaptists and sympathizers in their ranks. Should we guard this vision within the confines of our own camp, it will break out on its own, finding other prophets and uniting people of disparate backgrounds.

If Anabaptism is biblical, as I believe it is, it will accomplish its historic task, as I saw it doing in Burkina Faso. There I once counted members of five different African ethnic groups—some of whom still bore scars of tribal identification—worshiping God together, even though it took three languages to do so.

It was Anabaptism, more so than the Mennonite ethnic heritage, which drew me to this fold. Yet I experience that ethnic heritage to be as delightful and worth celebrating as any other which one can't help but carry into their church. It's like my father's Slavic heritage. I'm told that after spending a summer with my grandparents at age four, I came home speaking some Polish. With all that's happening in Eastern Europe I regret not knowing it today.

If we can differentiate it from our theology, Mennonite ethnicity needn't be a stumbling block to newcomers. Our fellowship cannot be attractive to others if we pretend to be other than who we are. If in turn we extend to seekers the freedom to be genuinely themselves, they're more likely to stay.

"Where there is no vision the people perish." People in places where we have yet to begin looking for them are literally dying for lack of the Anabaptist vision. Leslie Tolbert, of the Mennonite Church in Markham, Illinois, made



this observation at the Chicago Congress on Urban Ministry last April. He added that, "Anabaptism is the best-kept secret in town."

People are dying for lack of a radical peacemaking and Christ-centered alternative community. Nothing short of that is relevant to their situation. That is true in the blighted sections of our rust-belt cities and in our wealthiest suburbs as well as in the tribally divided regions of West Africa and Eastern Europe.

With all neighborhoods becoming global villages through immigration and a global economy, we have a tremendous opportunity as Anabaptist peacemakers. Our vision of an alternative society based on Jesus' love is needed more today than ever before. It's time we let out the best-kept secret in town.

*Mathew Swora graduated last June from Associated Mennonite Biblical Seminaries, Elkhart, Indiana, with a Master of Divinity degree.*



# If the After Christmas Blahs Have You Feeling Low, Lift Your Spirits with a Good Story

## ☐ Sara's Summer

An orphan at 15, Sara found a whole family of aunts and uncles, cousins, and grandparents she never knew in a Hutterite colony in Manitoba. She learns many new things about her father, how he grew up, and why he left the Hutterite community. Sara, too, must make a decision to stay with her father's family or to return to her familiar world in Toronto. For teens and adults by **Naomi R. Stucky**. Paper, \$5.95; in Canada \$7.50

## ☐ A Life Apart

Fifteen years ago Gail gave up her baby for adoption. Now that daughter is nearly the same age Gail was then. Memories, hopes, and fears cloud Gail's mind as she wonders what her daughter is doing now. Though her husband, Brad, knew and understood her past, he becomes strangely distant when she tries to share her fears with him. Then Brad makes a shocking decision that changes their lives forever. A sequel by **Shirlee Evans** to *A Life in Her Hands* for teens and adults. Paper, \$6.95; in Canada \$8.95

## ☐ Leah

Jacob, the Bible says, marries two women: Leah, by mistake, and Rachel, because she is beautiful and he loves her. Leah becomes the mother of Jacob's children, his closest friend and adviser. She has everything she wants except what she wants most—Jacob's love, the love he offers Rachel. In a society where women are not highly valued for gifts of wisdom, intelligent Leah has much to offer Jacob, but she is not beautiful like Rachel. Will Jacob's love always be for Rachel alone? Paper, \$6.95; in Canada \$8.95

## ☐ The Deserter

**Robert Koch's** gripping Civil War novel of a young man working out his relationships—to his country in the midst of war, to his heritage of faith, to his minister father, and to his sweetheart. Paper, \$7.95; in Canada \$9.95

## For Children

### ☐ The Hard Life of Seymour E. Newton

Peter is good at third-grade math. He is hopeless at writing and spelling. Somehow by the time the letters get from his brain to his paper they get turned the wrong way around. The school wants to put him in a special class.

Peter's dad thinks he is lazy. His mom thinks he has changed schools too often. Peter just wants to get sick so he can stay home. Seymour E. Newton helps him get courage to work at his problems. For seven-to-nine-year-olds by **Ann Bixby Herold**. Paper, \$5.95; in Canada \$7.50

### ☐ The Great Shalom

The animals are happy and safe in their lovely forest home. Then the man comes to cut down the trees. How can the animals save their home? This fable by **Peter J. Dyck** teaches concern for the environment and living peacefully with others. Paper, \$5.95; in Canada \$7.50

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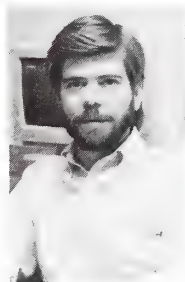
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# Gospel Herald



**Editor:**  
J. Lorne  
Peachey



**Assistant  
Editor:**  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published weekly for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683.

Subscription price (in U.S. dollars): \$24 per year; outside U.S. and Canada (air mail delivery): \$42 per year. Discounts available for Every Home Plan, 80% Plan, and Bulk. Call 412 887-8500 for more information.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. Please send change of address three weeks in advance.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 1: Jan. 1, 1991**

**Photo:** Cover and page 3 by D. Michael Hostetler; page 9 by G. B. K. Owusu; page 10 by Stan Reedy; page 12 by Nancy Witmer.

***"The fear of the Lord is the beginning of wisdom; all those who practice it have a good understanding. His praise endures forever."***  
—Psalm 111:10, NRSV

## readers say

### No alternative but to integrate

I read with chagrin "Should the MCs and the GCs Integrate?" plus the editorial "What's the Question?" (Dec. 11). Based on God's Word, these questions cannot be answered with a yes so that we can rejoice in a new reality to Jesus' prayer (John 17:11). We should answer with a yes because we don't have an alternative.

Your final statement, "Either way, our decision becomes an important milestone in salvation history that will eventually unite all God's children into one," seems to be handling salvation as a history-making event. God's Word should be making unity have a *now* effect through us, his ambassadors, to a world that needs our labor of love. Let's together fulfill the great commission.

Alfred E. Pilon, Sr.  
Oak Bluffs, Mass.

### Women in leadership ordained by God

The matter of a woman being moderator of the Mennonite Church (Nov. 6) would never be an issue if we took our faith and theology seriously. I believe the Spirit chooses a person regardless of gender. Who are you and I to tell God who should be used to bring God's message?

God must be getting very impatient with our unwillingness to accept the fact that the cross knows no second-class citizens. Paul apparently received an exceptional inspiration contrary to his traditional Hebrew orientation to a male-dominated society (Gal. 3:28). So I believe the Nominating Committee does not have to justify to the church what God has already ordained.

Maurice S. Brubaker  
State College, Pa.

### New foundation in Jesus Christ

Way to go with the new look and new arrangement: front page with table of contents; masthead with your pictures; names of consultants; "Readers Say" on that same page—near your ears and near the front of the paper. I take heart in a new way when I see at the "foundation" of your Dec. 4 masthead the verse, "For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ."

I have been concerned with the question, "What is it that we are doing in our Mennonite church life and daily life that is different from those with good intentions in any other religion or of no religion?" Our story is the story of

Jesus' life, death, resurrection—his spiritual presence through the Holy Spirit, his intercession, his coming again. Our activities must spring from our new life in him, but they must not take the place of telling and retelling the Jesus story to ourselves and to the world.

Ruth Brunk Stoltzfus  
Harrisonburg, Va.

### Jesus the basis for peace stand

The Persian Gulf crisis challenges Mennonites to make our faith crystal clear. We should be far more articulate that *Jesus* is the reason for our peace stand.

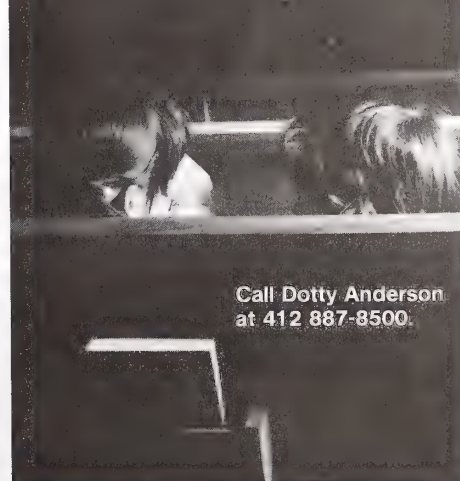
No other reason is so distinct, so simple, and so convincing. We are Jesus people, and Jesus would never kill, period. He chose instead the cross. We also are called to the cross. Let us not waste so much effort trying to fight the good uses of the "sword" by the government.

The "Statement to Our Mennonite Churches on the Persian Gulf Situation" (Dec. 4) did not once mention Jesus or the cross (even though there were many good things in that statement). Jesus is the *only* reason I am a pacifist. Are we afraid of his name?

Andrew Leatherman  
Coatesville, Pa.

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# How the Persian Gulf looks from

by Ardell Stauffer

The young Jordanian Christians were angry and intense when I asked them for their views on the Persian Gulf crisis. We talked together following a Sunday night church service in Fuhays, Jordan, on October 29. Everyone was eager to talk about the crisis and about what they wanted to tell North American Christians.

Only a small percentage of the population in Jordan is Christian, said one young man. But many Americans are Christians. Why are American Christians not thinking about the effects of their government's actions on Middle Eastern Christians, he asked?

Some 300,000 Iraqis are Christians, added another participant. What about them?

The United States' actions are putting Middle Eastern Christians in a difficult position, said a young woman in the group. "Muslims tell us 'You are not Arab.' Western Christians tell us 'You are not Christian.' What are we to do?"

Gabriel Habib, general secretary of the Middle East Council of Churches, made a similar point in a meeting in Limassol, Cyprus. Habib noted that Western, largely Christian, troops in Saudi Arabia reinforce the Muslim belief that Christianity is a Western religion, not really indigenous to the Middle East. Many Muslims view the Western presence as a new crusade against Islam, similar to those of the Middle Ages, he said.

Some Western Christians view the current situation as a new opportunity to witness to Muslims. This view also creates problems for Middle Eastern Christians, Habib said. It again makes Christianity seem an outside religion, and it does not acknowledge the work and presence of Christian groups who have been in the Middle East since the time of Christ.

Jordanians repeatedly raised several points in other discussions about the crisis. Saddam Hussein was wrong to invade Kuwait, they said. But the Gulf states hold tremendous wealth that they are not sharing with poorer Arab nations. "Americans think all Arabs are rich sheiks," said one young Christian woman. "But in Jordan we are not rich." The Jordanian economy, already in poor condition, has been drastically hurt by the crisis.

For example, according to the *Christian Science Monitor*, Jordan has lost 40 percent of its gross national product since the crisis began. Thirty percent of the population is now unemployed. The Jordanian government provided \$55 million for aid to evacuees fleeing Iraq and Kuwait; it has only been reimbursed for one percent of that amount.

Jordanians see Western troops in the Gulf as an attempt by the West to continue dominating the region. And people repeatedly express anger that the United States ignores United Nations resolutions about the Palestinians while immediately sponsoring resolutions defending rich Kuwait. Western nations have a double standard about whom they defend, many people told me.

"Why are we waiting for the American and Iraqi coffins to start coming home before we negotiate?" asked Omar Jedullah. Jedullah is a Jordanian who worked for Mennonite Central Committee as an agriculturist in the 1970s and will again work with MCC beginning in January. He is one of many Jordanians angry at American lack of willingness to negotiate with Iraq. "We must not wait until there is a lake of blood in the desert before beginning to talk," he says emphatically.

"What George Bush does not realize is that the Arabs are the world's best negotiators,"

## What evangelicals and

by Kenneth S. Kantzer

I grew up in a small town near several communities of Mennonites and Amish. They were the object of considerable curiosity and mild ridicule. But when my mother became very ill, a young Brethren in Christ woman moved into our home to cook and supervise the housework. My mind began to change about Anabaptists.

Across the years, my mind has continued to change. As an evangelical, I now identify with them. I am not an Anabaptist, but I feel we belong to each other.

The distinctive Anabaptist doctrine of the "gathered church" has always attracted me. Most evangelicals give lip service to this doctrine, but it is the Anabaptists who have given it rich meaning: Christians are a people called out to be followers of Jesus Christ and servants of one another.

This has given Anabaptists a sense of belonging—they uniquely belong to Christ and to each other. This, in turn, creates a special identity, a sense of "we" and "they," the believer and the unbeliever, the saints (those set apart, not necessarily those who are especially holy) and the

# the Middle East

whether in market transactions or political bargaining, said Jerry Martin. Jerry and Jeanette Hertzler Martin, MCC workers in Jordan, commented on the pervasive dread in Jordan as the Jordanian economy crumbles and war in the region seems more likely.

But MCC workers in Egypt report a different reaction to the crisis among most Egyptians with whom they work. Many Egyptians say Saddam must leave Kuwait and agree with the Egyptian government's support of the United States. Even so Egyptians have little sympathy for rich Kuwaitis.

MCC workers acknowledge that their Egyptian contacts may not be entirely representative. Most of them teach English, primarily with Egyptian Christians, though they have some Muslim students as well. For the most part MCC workers do not have contact with more conservative Muslims, the group most likely to support Iraq. Nonetheless, even Muslim students seem to

support Egyptian President Mubarak's position against Iraq. But more Egyptians are saying that the crisis should be resolved by the Arab world, say Jim Haaksma and Noel Nickle. Haaksma notes that most Egyptians are careful about expressing their political views, often talking politics only with close friends whom they can trust.

Egypt is distinct among Arab nations, said a Jordanian journalist. Egypt has a centuries-old history of national identity that most Arab nations do not have, and it is more closely tied to the United States through money and support. Among other Arab nations siding with the United States in the Gulf, said this journalist, national leaders support U.S. action, but most citizens oppose it.

*Ardell Stauffer, who works in information services for Mennonite Central Committee in Akron, Pennsylvania, traveled in the Middle East from October 21 to November 9.*

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## Anabaptists can learn from each other

world. Our values are not the same as those of the world. And the difference is important enough to make us willing to be judged a bit odd by the norms of society.

Anabaptists have grown by discovering that their true identity consists not in putting on the bonnet or taking off the tie but in the heart of the believer, who is called to be different from a self-seeking world and to follow the Savior in self-giving service to all who are in need. It is no accident that many Mennonite churches first began to grow after bringing these matters into proper focus.

In recent years, moreover, many Anabaptists have come to see more clearly that their fellowship draws its nourishment from the gospel of the redeeming, self-giving God of the Bible. To forget this is to become a do-gooders' society. For most people, that cannot generate the spine of steel that would enable them to respond by blessing those who persecute them.

Mennonites and other evangelicals have all grown in our sense of the breadth of God's love and concern for all. Evangelicals had become so embroiled in the battle against liberalism and its "social gospel" that they forgot the social implications of the true gospel. We have learned that

we have a mandate not only to carry the gospel to the whole world, but to bring good to all people.

Many Anabaptists are recognizing also how much they share with other evangelicals in their commitment to peace. Years ago, I asked a member of the Church of the Brethren which was more important to him: his pacifism or the gospel of divine grace through faith in the Savior. He paused, and then answered: "I am not sure; I think maybe my pacifism." He wouldn't give that answer today. Without repudiating their pacifism, many like him recognize that the gospel lies at the base of their nonviolence.

On the other hand, many evangelicals have also changed. We may still believe that it is sometimes necessary, as a last resort, to destroy life to save lives. Yet Christians must always seek peace, and peace does not come automatically. It is a fragile flower that must be cultivated at great sacrifice. Anabaptists can work with evangelicals for a common goal of peace.

*Kenneth S. Kantzer is an executive editor of Christianity Today. This article appeared as an editorial in the October 22, 1990, issue of that magazine. It is reprinted here by permission.*



## Peace group calls for 'Emergency Sabbath' if war breaks out in the Middle East

Chicago, Ill. (CPT)—Christian Peacemaker Teams is calling for an "Emergency Sabbath" where church members will not go to work in the event of war in the Middle East. On Emergency Sabbath members would engage in education, prayer, and other forms of witness during their day away from work.

Preparations for Emergency Sabbath were developed over the first two weeks of December by the Steering Committee of CPT, a four-year-old group supported by four Mennonite and Brethren denominations. "This unusual action is a direct outgrowth of the CPT delegation to Iraq," according to Hedy Sawadsky, a member of the Steering Committee and a participant in the Nov. 21-Dec. 1 trip.

Participants in the team urgently called for release of all hostages. Moves to complete their release were set in motion just four days after the team's return from Iraq.

In response to meetings with Iraqi officials and common people, including Chris-

tians, the 12 members of the delegation have repeatedly called for a lowering of the volume of the rhetoric, especially from Washington, and the start of negotiations.

"We are in a new situation now," said Gene Stoltzfus, CPT coordinator. "We inferred to Iraqis that if the hostages were released the way would be open for negotiations and that our people would struggle even harder for a peaceful solution. Instead the Iraqis have seen stalling from Washington, more troops, and more stories of how war will lead to big body counts."

The CPT call for an Emergency Sabbath on the first Monday following an invasion is a way for congregations to prepare to act against the threat of war. Organizers hope that the preparations for the event will serve as a deterrent against war. They hope that it will never be necessary to have an Emergency Sabbath. The period of preparation for the special day of prayer and action will include a variety of peace activities.

The pledge of the participants says in part, "If war in any form begins I commit myself to take time from regular work to act on my faith. I will be acting in the tradition of Moses who left his job as a shepherd to confront Pharaoh. During that time I will engage in direct nonviolent actions to free the human community from being engulfed in war."

Emergency Sabbath is part of a series of activities that the CPT Steering Committee has undertaken in order to question the buildup of U.S. troops in the Persian Gulf area. Earlier CPT encouraged energy conservation in North America and peaceful resolution of the Gulf crisis through an "Oil Free Sunday" in churches on Oct. 21. More than 40 percent of the 2,500 Mennonite and Brethren churches participated, according to CPT estimates.

More information on the Emergency Sabbath is available from CPT at 1821 W. Cullerton St., Chicago, IL 60608; phone 312 421-5513.—*Gene Stoltzfus*

### EMC&S board re-appoints president, okays new budget

Harrisonburg, Va. (EMC&S)—Joseph Lapp has accepted a second four-year term as president of Eastern Mennonite College and Seminary. He took office as the school's seventh president in July 1987, succeeding Richard Detweiler. His second term officially begins next July 1.

In responding to an invitation from Mennonite Board of Education and from the EMC&S Board of Trustees to continue as president, Lapp stated, "I believe in the purpose, program, and people of EMC&S as being part and parcel of God's mission in the world. With competition for students and for contributions in a time of international economic uncertainties and reduction of government services and support, our struggle to maintain a program of excellence will be quite keen."

In addition to reappointing Lapp, the EMC&S board at its recent meeting on campus spent much of its time on the operating budget for the 1990-91 fiscal year. The trustees approved the \$10.8 mil-

lion budget after much discussion on adjustments that were made to bring it into balance. It reflects a 6 percent increase over last year.

Even though EMC&S had a small enrollment increase this past fall, some of that tuition revenue was offset by having less-than-anticipated income from room and board, owing to more students than expected choosing to live off-campus. "This is a balanced budget, but one that involved a lot of hard work and trimming to achieve," said Ronald Piper, director of business affairs.

The 13-member governing body also heard a progress report on plans and funding for the proposed new seminary building. Some \$909,000 in cash and pledges has been received so far toward the \$2.8 million project.

The board approved a fund-raising schedule for the project, authorizing the bidding process to begin after Feb. 1 if 65 percent of the funds are committed by that date. All funds must be secured before final approval is granted by Mennonite Board of Education. A projected groundbreaking date is early summer.

—*Jim Bishop*

### Goshen College board postpones decision on '91-'92 fees

Goshen, Ind. (GC)—The Goshen College Board of Overseers dealt primarily with financial issues during its recent meeting on campus. Normally this is the time to set fees for the next academic year. This time, however, the board approved a range within which the fees should fall. After college administrators have had more time to study the various options, they will announce the fees, no later than Feb. 1.

Several board actions concerned the Merry Lea Environmental Learning Center, the college's 1,100-acre natural sanctuary for plants and animals near Wolf Lake, Ind. The board approved Merry Lea's master plan for future development and requested that Mennonite Board of Education authorize fund raising for the staff housing project at the center.

The board also moved ahead with plans for the Recreation-Fitness Center on campus by requesting authorization from MBE to complete the construction documents for phase 2 of the project.—*John Yoder*



## New Listening Committee on Homosexual Concerns holds first meeting

*Newton, Kan. (GCMC/MC)*—Coming from Illinois, Kansas, Manitoba, Ontario, Pennsylvania, and Virginia, the eight members of the new Listening Committee on Homosexual Concerns held their first meeting recently. The committee appointed by the Mennonite Church and General Conference Mennonite Church is to be a sounding board for church members and a listening post for families interested and people involved in the subject of same-sex orientation.

At this meeting the members planned their participation at Oregon '91, the MC biennial convention scheduled for next summer. They will have a room where they will be available to listen to people's stories and opinions surrounding the subject of homosexuality. They will also offer educational topics such as "Perspectives on Recovery Programs," biblical interpretation, family and congregational involvement and support. The structure used at Oregon '91 will serve as a pattern for the GC triennial convention in 1992.

The committee heard a report of and

response to the third international convention of the Brethren/Mennonite Council for Lesbian and Gay Concerns by Edward Stoltzfus of Eastern Mennonite Seminary, who attended the event. "How do we listen?" Stoltzfus asked. "We need to place ourselves where this subject is being discussed. We should try to understand feelings as well as arguments on this subject." Stoltzfus, along with Sue Goerzen of Harrow, Ont., cochairs the committee.

The committee will next meet at Oregon '91. For that time two members of the gay/lesbian group have been invited to sit with the committee. Both have the commendation of their congregations for this function.—*Muriel Stackley*

## Farm representatives recommend exchange with Soviet Union

*Winnipeg, Man. (MCC)*—Mennonite Central Committee should establish an agricultural exchange program with farmers in the Soviet Union as soon as possible, according to two Manitoba farmers who visited that country in November.

The two, Harold Penner and Ernie

Wiens, were sent by MCC to explore the creation of an agricultural exchange between Canadian, American, and Soviet farmers. MCC decided to explore the exchange following a request from Alim Djambourchin, agricultural counselor at the Soviet Embassy in Ottawa, who suggested that MCC could help Soviet farmers change from collective to private farming as well as provide training in modern farming methods.

In making their recommendation, Penner and Wiens say there is a shortage of food, a dire need for management skills as people begin to move to private farms, and a tremendous opportunity for adequate food production in the country.

They also note that the program would be significant for North American Mennonites, since MCC was founded 70 years ago to provide food relief for starving people in the Soviet Union. Additionally, many North American Mennonites trace their origins to the Soviet Union, and still have significant ties there. The parents of both Penner and Wiens were born in the Soviet Union.

At the same time, Penner and Wiens point out that needs in the Soviet Union, while severe, are not as bad as in many developing countries. "For this reason MCC should not diminish its program in other parts of the world to make this program possible," they state.

Penner and Wiens also urge MCC to take immediate steps to implement the program since "changes are coming very quickly" in the Soviet Union. "We were told by a very informed government source that a strong move toward privatization in agriculture is likely within six months. Management skills are desperately needed."

As well as sending people to the Soviet Union, farmers from that country would be brought to North America to learn from farmers here. They would stay between eight months and a year.

Penner and Wiens had hoped to visit with Mennonites in the Orenburg area, where churches have lost many members to migration to Germany. Soviet officials had displayed considerable interest in closer ties between Canadian and Soviet Mennonites, seeing it as a way to encourage German-speaking people who are choosing to remain in the Soviet Union. Unfortunately, travel to that region of the country could not be arranged.

In reflecting on their visit, they note that "many people we talked to appeared to have very little hope for the future. When asked about their vision for the next several years, the feeling is that things will get much worse before they get better. There may be violence as food shortages grow more acute."

A final decision about whether to proceed with the exchange will be made soon, following a second visit to the Soviet Union.—*John Longhorst*



**Ghana Mennonites to build chapel in capital.** *Pimpimso, Ghana*—Ghana Mennonite Church will construct a \$57,000 chapel in the capital city of Accra, announced Prince Asilevi, secretary of the church, during the 28th annual delegates' conference. He said Mennonite Board of Missions has so far donated \$1,000 and "surveyors and draughtsmen have been consulted for the drawing of the building plan and that of the land." Asilevi also urged members to contribute toward the church's evangelism program. He deplored the lack of commitment toward the project and said evangelism is the bedrock of the church "and every dedicated Mennonite must contribute to make the program a success." He asked Ghanaian Mennonites to unveil their minds and hearts from all bitterness, hatred, resentment, and prejudice and "clothe our minds and heart with love, good will, and understanding with which we can achieve our meaningful goal of development and growth." The conference, held in Pimpimso, also included plenty of time for worship.—*G.B.K. Owusu*



## Conference ministers call for better way of placing pastors

*Hesston, Kan. (MBCM)*—At their annual meeting here, the conference ministers of the Mennonite Church considered a proposal for improving the way pastors are matched with congregations. It would move the Ministerial Information Center of Mennonite Board of Congregational Ministries beyond its current role as a listing of non-endorsed pastoral candidates.

The encouragement to have the Ministerial Information Center become an advocacy program for its pastoral candidates evoked considerable discussion around polity issues. How can the center provide the necessary discernment of a candidate's gifts to become an effective advocate for a candidate to a congregation? What kind of reciprocal assessment might congregations be asked to provide pastoral candidates? What might be some basic requirements for a candidate coming from outside the Mennonite Church before the Ministerial Information Center would ever advocate him or her to a congregation?

With the encouragement of the conference ministers to begin developing an advocacy program for candidates, the MBCM staff will now develop such a proposal for approval by the MBCM Board of Directors in February.

Paul Lederach, pastor of Franconia (Pa.) Mennonite Church, reported on his correspondence with the lead pastors of 24 large congregations (more than 400 members). Nearly all of them indicated a strong interest in an event which would focus on the needs of large congregations.

Noting that two-thirds of Mennonite Church members are in one-third of the congregations, Lederach used the parable of the shopping mall to illustrate the role of large churches. Much like the large anchor stores which enable the small shops to survive, he claimed that it is, in many cases, the large congregations which provide conferences the financial resources and staff to serve the needs of small churches.

The conference ministers then held a joint meeting with their counterparts in the General Conference Mennonite Church. They discussed the role of conference ministers and the issues of authority and responsibility. Many spoke of the need for conference ministers to exercise appropriate authority in oversight duties. The various traditions and unique roles which have developed locally across North America reminded the conference ministers of the wide variety of expectations still operative in both the MC and GC denominations.

The issue of discipline and appropriate procedures sparked a lengthy debate about polity. *Where ministerial credentials*



**Monitoring Vietnam relief shipment.** *Quang Binh, Vietnam (MCC)*—“A mouthful of rice when you are hungry means more than a bowlful of rice when you are satisfied.” Vietnamese quoted this proverb repeatedly to Janet and Stan Reedy, Mennonite Central Committee country representatives for Vietnam, when they visited Quang Binh Province recently to monitor a shipment of MCC quilts, school kits, and health kits. Three typhoons struck in close succession in 1989, and MCC agreed to send aid. Due to delays, the goods were finally received in April 1990. The shipment, valued at \$270,000, included 10,200 quilts. Provincial and district officials who handled the distribution arranged for the quilts to be given to the poorest individuals in the poorest communities. They told the recipients the quilts were made and donated as a symbol of friendship by Christians in North America who heard of their need and wanted to help. Pictured is Janet Reedy (left), who is from Elkhart, Ind., with one of the recipients.

are lodged became the root issue. MC credentials are lodged at the conference level; GC credentials are lodged at the denominational level. The group concluded with an introduction to the new ministerial leadership information form which will, for the first time, include a required reference from conference ministers.—*Everett Thomas*

## Indiana congregation appoints ‘bus pastor’ to expand Sunday school

*Rennselaer, Ind.*— Does your congregation have a “bus pastor”? Burr Oak Mennonite Church of Rennselaer, Ind., does. His name is Brian Voss. Burr Oak is a church where children are special and members have a burden for reaching out in their community.

The 70-member congregation has found it necessary to adapt its style of Sunday school teaching to those hearing the gospel for the first time. The members have learned to be patient with children unused to sitting quietly in church. Children whose parents do not attend sit with another adult who becomes a surrogate parent.

Following the worship service on Sunday, the toddlers—two years old through kindergarten—participate in a separate meeting, as do grades 1-4. This involves all the children of the congregation, not just the bus children. Bible memory is emphasized one Sunday a month. A Bible memory marathon is held quarterly on a Saturday.

A special “Funday Sunday” celebration about once a month following the morning service helps to maintain interest in coming to church. The fun has included treats like hot dogs and pizza or a trip to the zoo or the pool. Funday Sundays are announced by special colored flyers with eye-catching artwork, including the name of the church and a telephone number to call.

Voss says he spends much time on Saturdays visiting the bus children to invite them to church and to distribute any flyers announcing special events. He also uses the telephone and encourages his helpers to call children. At present he is the bus driver.

Pastor Phil Leichty and his wife, Virginia, who are also both elementary school teachers, are strong supporters of the bus ministry and often serve as chaperones for various events.—*Levi Hartzler*



## 'Can the West be converted?' ask church leaders

*Elkhart, Ind. (MBM)*—"Can the West be converted?" is a question Mennonites and other church leaders around the world are beginning to address. "The Gospel and Our Culture" project initiated by the British Council of Churches is focusing on that question, according to Wilbert Shenk, missiologist for Mennonite Board of Missions and director of the Mission Training Center at Associated Mennonite Biblical Seminaries.

Shenk began working at his part of the question January-May 1990 as it related to mission training and will continue January-May 1991, beginning with a working group he has called together in January.

"The church has been conformed to Western culture, increasingly so that we don't realize it," he said. "That's the trick of the enemy; conformity blinds us to that very thing. As a result of conformity, the church is increasingly unclear about what it is and what it should be about in today's world."

The purpose of the project is to help people and the church understand what the gospel is, what Western culture is up to, and what drives it. "In addition, the goal is to help the church regain a sense of how it can bear witness against the idols of our culture and assert the lordship of Christ," added Shenk.

"It's not a matter of new techniques and more pizzazz or new evangelistic assaults," he said. "Conversion means we have to turn our back on the systems of this world. We're only playing games if we think the answer is evangelism based only on technique and methods."

According to Shenk, the challenge to the church in the past 200 years has come from intellectual forces. "The church has not always been able to combat those forces, so its witness has lost credibility and authority."

Relativism in the arts is a prime example, he noted, pointing to the graphic lyrics of the rap group Two Live Crew and the display of the homoerotic photographs of Robert Mapplethorpe in Cincinnati. "In music and art, we don't seem to have a sense of limits anymore," he said. "People are reeling as the boundaries—in this case, decency—keep getting pushed back more and more."

Shenk suggests that one of the best popularized books today dealing with the concern is Chuck Colson's *Against the Night*. "Here's a person who had bought into the culture and power system completely and knew how to use it," Shenk said. "Then he came to a personal crisis point. His Christian conversion and release from the power of the world's system has given him a different perspective—a per-

spective he shares with compassion and criticism." Colson was an aide to President Richard Nixon and was jailed for his involvement in the Watergate scandal.

"Without overdramatizing the situation, Colson says we in the West are in grave peril," Shenk said. "He documents his claims both from observation and experience. It's time we as Christians take Colson and others like him seriously."

—Phil Richard

## New Buffalo church shares building with Episcopalians

*Buffalo, N.Y. (MBM)*—An emerging Mennonite congregation here devised a creative way to obtain a worship facility. Bob Tice and other leaders of Westside Church of the Living Word approached a local Episcopal church about the possibility of renting its auditorium/gymnasium. The Episcopal church responded that Mennonites could use the facility rent-free for seven years if they remodeled it.

The auditorium/gymnasium was in disrepair, and the dwindling Episcopal con-

gregation had been unable to maintain it in recent years. So Tice and members of area Mennonite congregations pulled together volunteers who helped renovate the facility and install a new heating system.

The Mennonite congregation, a multicultural group, held its first worship service in the remodeled facility in October, with 60 people attending. Previously, they met Saturday evenings in a rented church building. The October service was exactly one year after the congregation's first public worship service.

"The group creatively found itself a worship center," said Brent Foster, the Mennonite Board of Missions consultant for the church-planting project. "The unique part is the cooperative effort between three groups—the Mennonite fellowship, the Episcopal congregation which continues to worship in its sanctuary, and a soup kitchen being set up in the basement of the renovated auditorium/gymnasium." The Good News Soup Kitchen is sponsored by 14 area churches.

Foster works alongside Penn Clark and other New York State Fellowship staff persons in relating to the Buffalo group. MBM also supports the church planters financially through the conference.

—Phil Richard



Harold and Elizabeth Bauman

BACK FROM IRELAND

## Baumans finish work with Dublin church

*Goshen, Ind. (MBM)*—Providing pastoral support and assistance to a small Mennonite congregation in Dublin, Ireland, was the role of Harold and Elizabeth Bauman for the past two years. Baumans, appointed jointly by Mennonite Board of Missions and Mennonite Central Committee, recently completed their assignment with Dublin Mennonite Community and have resettled in Goshen.

Baumans went to Dublin at the request of the congregation, which evolved after Mennonite workers first went to Ireland in 1979. According to

Harold, the group was able to begin a congregation of people they had contacted. But the group began to realize they lacked pastoral gifts among their members.

Baumans helped the congregation work through a leadership plan and a mission statement. They met with the three-member leadership team every two weeks to discuss their pastoral care of members and nonmembers alike, and to plan for the life of the community. Other ministries included Elizabeth's hospitality work and Harold's involvement with Conflict Resolution Services.

The two years in Ireland helped Baumans better understand the present conflict in Ireland and Northern Ireland. "It's not just a religious conflict between Protestants and Roman Catholics," Harold explained. "The conflict also has historical, cultural, economic, and civil rights roots." But Harold sees some hope for resolution of the conflict. "I experienced and was inspired by people who, in spite of hard and discouraging times, are still people of hope," said Elizabeth.

Harold served previously for 14 years as an administrator at Mennonite Board of Congregational Ministries. Before that he was campus pastor at Goshen College. Elizabeth has been a lay leader at Assembly Mennonite Church.



Box 500, Akron, PA 17501, or from any other MCC office.

• *Video on job-creation in Bangladesh* from Mennonite Central Committee. This shows how an MCC job-creation project has improved the lives of local women. The seven-minute video is entitled *Wheat Straw Cards: Making a Difference in Bangladesh*. It is available for free loan from the Resource Library at MCC, Box 500, Akron, PA 17501, or from any other MCC office.

#### Church-related job openings:

• *Executive director*, Mennonite Home of Albany. This is a retirement community with 200 independent-living apartments, 52 residential-care beds, 90 intermediate-care nursing beds, and 5 skilled-nursing beds. It also serves physically handicapped people. Contact the Search Committee at the home, 5353 S.E. Columbus St., Albany, OR 97321; phone 503 928-7232.

• *Staff persons*, Lakewood Retreat Center. Needed are two people—a maintenance person with carpentry, mechanical, electrical, and plumbing skills and a person to serve as a host, recreation director, and kitchen worker. Contact Lakewood at 25458 Dan Brown Hill Rd., Brooksville, FL 34602; phone 904 796-4097.

• *Houseparents*, Agape Homes for Youth. The program serves abandoned, abused, and neglected children ages 2-17. Contact Agape at Box 7320, Sarasota, FL 34278; phone 813 378-3487.

## births

**Bontrager**, Gary and Julie (Stutzman), Hills, Iowa, third child, second and third children, first son and second daughter, Allison Joy and Bradley Joel, Nov. 8.

**Deer**, Rick and Pam (Jenness), Fisher, Ill., sixth child, first daughter, Dorothy Brystal, Nov. 27.

**Eash**, Michael and Angie (Gingerich), Kalona, Iowa, first child, Zachary Michael, Oct. 25.

**Geib**, David and Linda (Deiter), Lancaster, Pa., third child, first daughter, Kristina Joy, Nov. 20.

**Friesen**, Al and Luisa, Akron, Pa., second daughter, Vanessa Suzanne, July 12.

**Horst**, Tim and Donna (Eberly), Leola, Pa., third child, first daughter, Sarah Louise, Nov. 27.

**Horst Nofziger**, Harold and Phyllis, Ephrata, Pa., second son, Joel Horst, Nov. 29.

**Hostetter**, Jay and Evelyn (Swarr), Powhatan, Va., second child, first daughter, Jennifer Rose, June 9.

**Johnston**, Daniel R. and Michelle (Stauffer), Wellman, Iowa, third child, second son, Nathan Bryce, Nov. 12.

**Kuepfer**, Don and Wanda (Pehlke), Atwood, Ont., fourth son, Justin J. Edward, Oct. 14.

**Kurfman**, David and Cindy, Denver, Pa., second daughter, Lydia Grace, Sept. 20.

**Lantz**, Tammy, Stryker, Ohio, first child, Jordan Rae, Dec. 4.

**Lengacher**, Greg and Lisa (Harker), Jasper, Ind., first child, Austin Patrick, Oct. 29.

**Martin**, Lee and Peg (Shenk), Bergton, Va., first child, Maria Louise, Dec. 1.

**Nussbaum**, Bob and Lois (Steiner), Mt. Eaton, Ohio, second child, first son, Jordan Robert, Dec. 5.

**Steinman**, Dwight and Ruth (Lichti), Tavistock, Ont., second daughter, Bethany Christine, Sept. 29.

**Wagler**, Eugene and Betty (Gingerich), Odon, Ind., fifth child, second daughter, Maggie Rose, Nov. 28.

**Yoder**, James and Trish (Albrecht), Plymouth, Ind., first child, Lynelle Joy, Nov. 29.

## marriages

**Epstein-Naylor**. David O. Epstein, Allentown, Pa., and Margaret A. Naylor, Lansdale, Pa., both of Covenant Community cong., by Earl Anders, Dec. 1.

**Fulk-Headings**. Carl Fulk, Linville, Va., and Kathryn Headings, Harrisonburg, Va., Park View cong., by Owen E. Burkholder, Nov. 24.

**Kreeger-Bauder**. George L. Kreeger III, Telford, Pa., and Felicia L. Bauder, Quakertown, Pa., Salem cong., by J. Mark Frederick, Jr., Dec. 1.

**Miller-Weiler**. Denver Miller, Brethren Church, and Crystal Weiler, Sarasota, Fla., Bahia Vista cong., by Daniel Gray, Nov. 24.

**Mohler-Hornberger**. Ralph Mohler, Lititz, Pa., and Kathryn Hornberger, Stevens, Pa., both of Ephrata cong., by L. Keith Weaver, Dec. 8.

**Rufenacht-Hicks**. Douglas Rufenacht, Archbold, Ohio, and Dawn Hicks, Stryker, Ohio, both of Central cong., by Charles H. Gautsche, Nov. 23.

## obituaries

**Beachy, Manasses J.**, son of John and Barbara (Mullet) Beachy, was born at Sugar Creek, Ohio, Jan. 3, 1903; died at Sarasota, Fla., Dec. 2, 1990; aged 87. In 1927, he was married to Katie Beachy, who died in 1969. Surviving are 4 sons (Ezra, Menno, Melvin, and John), one daughter (Shirley Roaden), 17 grandchildren, 20 great-grandchildren, and one sister (Ella Yoder). One daughter preceded him in death. He was a member of Howard-Miami (Ind.) Mennonite Church, where funeral services were held on Dec. 6, in charge of Lee Miller and Doug Eldridge; interment in Christner Cemetery.

**Beachy, Verba Bontrager**, daughter of Jacob and Mary (Troyer) Bontrager, was born at Kokomo, Ind., July 2, 1911; died at Sarasota, Fla., Nov. 30, 1990; aged 79. On Oct. 31, 1931, she was married to Eli Beachy, who survives. Also surviving are one daughter (Doris Marner), 2 grandchildren, 3 great-grandchildren, and one sister (Lula Hochstetler). She was preceded in death by one son (Mark). She was a member of Howard-Miami Mennonite Church, where funeral services were held on Dec. 4, in charge of Mick Sommers and Lee Miller; interment in Christner Cemetery.

**Derstine, Alvin A.**, son of Noah B. and Mary Ann (Alderfer) Derstine, was born at Souderton, Pa., May 9, 1907; died at Grand View Hospital, Sellersville, Pa., Dec. 5, 1990; aged 83. In 1926 he was married to Martha Landis, who died in 1961. On Feb. 24, 1962, he was married to Mary Ehst, who survives. Also surviving are 6 sons (Clair, Kenneth, Vernon, James, Carl, and Glenn), 22 grandchildren, 28 great-grandchildren, and one brother (Willis). He was preceded in death by one sister and 3 brothers. On June 27, 1948, he was ordained as a deacon and served Souderton Mennonite Church. He was a member of Souderton Mennonite Church, where funeral services were held on Dec. 9, in charge of Gerald A. Clemmer, Russell B. Musselman, and Michael L. Derstine; interment in Souderton Church Cemetery.

**Kinsinger, Ethel Miller**, daughter of John P. and Lavaine (Colflesh) Miller, was born in Garrett Co., Md., Dec. 22, 1893; died at Pleasantview Home, Kalona, Iowa, Dec. 10, 1990; aged 96. On Oct. 11, 1923, she was married to Vernie Kinsinger, who died on Nov. 19, 1971. Surviving are 2 sons (Orville and Vernon), one daughter (Orthella Reece), 7 grandchildren, 9 great-grandchildren, and one brother (Pete

Miller). She was a member of East Union Mennonite Church, where funeral services were held on Dec. 12, in charge of Michael Loss and David L. Yoder; interment in East Union Cemetery.

**Miller, Eli D.**, son of David J. L. and Katie (Bontrager) Miller, was born May 27, 1909; died at his home at Middlebury, Ind., Dec. 8, 1990; aged 81. On Dec. 15, 1940, he was married to Elsie Lambright, who survives. Also surviving are one son (David Lee), 4 daughters (Ruth, Verna, Miriam Bontrager, and Lois Miller), 10 grandchildren, one great-grandchild, and one sister (Susan Beachy). On Dec. 19, 1948, he was ordained to the ministry at Townline Mennonite Church and was later ordained a bishop in Conservative Conference.

**Sommers, Bertha May Taylor**, daughter of Elam M. and Mary W. (Horst) Taylor, was born in Lancaster Co., Pa., Apr. 22, 1895; died at Hilliard, Ohio, Dec. 12, 1990; aged 95. On Apr. 4, 1916, she was married to John E. Sommers, who survives. Also surviving are 6 daughters (Maxine Brooks, Mildred Schmucker, Arline Schmucker, Gladys Gingerich, Lucille Schmucker, and Lavera Helmuth), 4 sons (Owen, Elvin, Earl, and Merle), 39 grandchildren, 67 great-grandchildren, 7 great-great-grandchildren, 2 sisters (Anna Showalter and Savilla Diener), and one brother (Ira Taylor). She was a member of Beech Mennonite Church, where funeral services were held on Dec. 15, in charge of Paul and Grace Brunner; interment in Beech Mennonite Cemetery.

**Stuckey, Donald A.**, son of Aaron and Sarah (Eicher) Stuckey, was born at Archbold, Ohio, Nov. 25, 1928; died of cancer at Wauseon, Ohio, Dec. 6, 1990; aged 62. Surviving are 2 sons (Mike and Jon), 2 daughters (Marilyn Spotts and Carolyn Gundy), 7 grandchildren, 5 brothers (Walter, Joseph, Earl, Ivan, and Arthur), and 2 sisters (Anna Aeschliman and Clara Frey). He was a member of Lockport Mennonite Church, where funeral services were held on Dec. 9, in charge of Jim Groeneweg and Allen Rutter; interment in Lockport Cemetery.

## calendar

Associated Mennonite Biblical Seminaries interterm, Elkhart, Ind., Jan. 7-25

Mennonite Board of Education annual meeting, Goshen, Ind., Jan. 10-12

Eastern Mennonite College and Seminary school for leadership training, Harrisonburg, Va., Jan. 14-17

Mennonite Central Committee Canada annual meeting, Clearbrook, B.C., Jan. 17-19

Mennonite Central Committee U.S. annual meeting, Archbold, Ohio, Jan. 23-24

Mennonite Central Committee annual meeting, Archbold, Ohio, Jan. 25-26

North American Evangelism/Church Planting Committee, Los Angeles, Calif., Jan. 25-29

Associated Mennonite Biblical Seminaries pastors' week, Elkhart, Ind., Jan. 28-Feb. 1

Mennonite Publishing House board of directors, Pittsburgh, Pa., Feb. 8-9

Mennonite Economic Development Associates board of directors, Sarasota, Fla., Feb. 10-12

Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 21-23

Integration Exploration Committee, Feb. 25-26

Mennonite Health Association annual meeting, Miami, Fla., Mar. 15-20

Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25

Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3, 1991



## Ranks of 'born again' and evangelicals continue to grow in U.S.

The ranks of Americans identifying themselves as "born-again" or evangelical Christians continue to grow, according to a survey for the Princeton Religion Research Center. In a poll conducted for the center by the Gallup Organization, 38 percent identified themselves as born again or evangelical—up from the 33 percent recorded in a similar poll in 1988 and the 35 percent recorded in 1978. According to the poll, groups with heavy concentrations of born-again or evangelical Christians include Southerners, blacks, persons who did not graduate from college, and persons with incomes under \$30,000. (RNS)

## Mourners observe 10th anniversary of murders in El Salvador

Ten years after their brutal murders, four American church women were remembered in religious services and other ceremonies as martyrs who shed their blood for the people of El Salvador. Catholic missionaries Ita Ford, Maura Clarke, Jean Donovan, and Dorothy Kazel were gunned down by members of the Salvadoran military in late 1980.

An ecumenical religious service at Trinity College in Washington, D.C., the oldest

Catholic women's college in the United States, was the highlight of events in cities around the country marking the deaths of the four women. Ford and Clarke were Maryknoll nuns, Kazel was a nun in the Ursuline order, and Donovan was a lay volunteer. They conducted pastoral and humanitarian work among poor Salvadorans, including those left homeless and displaced by the country's civil war. (RNS)

## Three-year-old revival movement packs churches in Cuba

They're calling it revival in Cuba. It began in 1987, Angel Gonzalez of the Pentecostal Open Bible denomination said. "Thousands and thousands of people" stood outside small churches trying to get in. There were healings and other miraculous signs. To accommodate the crowds, pastors throughout the island nation scheduled back-to-back services, 12 to 15 in a row some days. Many who came were young people, and now 70 percent of Cuba's church membership is age 30 or under—"extraordinary," Gonzalez said. The revival "took most pastors by surprise."

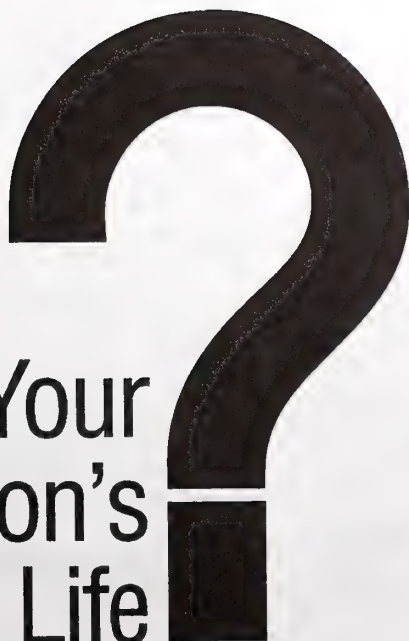
In prerevolutionary days, most evangelical churches were full, but 30 years of atheistic and materialistic influence took a

toll, and many pews went empty on Sundays, he recalled. Now, with the awakening, multitudes of the old-timers are back, mingling with the newcomers, he said. Although some churches and pastors oppose the revival movement, he said he believes it will eventually touch the entire nation. Meanwhile, there are urgent needs for Bibles, leadership training materials, and audio equipment. Other needs range from musical instruments and Christian video tapes to materials for repairing church buildings, he said. (NIRR)

## First public religious services in 23 years held in Albania

The first of several Catholic masses in Albania was conducted recently in the northern city of Shkodar by priest Simon Jubani. Jubani was released last year after spending more than 25 years in prison. Witnesses estimated that 30,000 people, including many Muslims, attended the service, held at a Catholic cemetery. The masses, including one in Tirana, the capital, were the first public religious services in Albania since its communist rulers banned religion in 1967. With the ban came the closing of the country's 2,169 churches and mosques, along with the jailing or killing of religious leaders. (NIRR)

# How's Your Congregation's Love Life

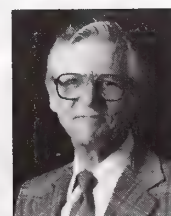


Firstfruits giving is one of the ways we love God. January is the time congregations can call each member to a new firstfruits commitment for 1991. MBCM staff members Ray and Lillian Bair, along with the Churchwide Stewardship Council, encourage each member to consider giving 1%-of-income more in 1991 than was given in 1990.

How is your love life?



Mennonite Board of  
Congregational Ministries  
Box 1245  
Elkhart IN 46515-1245  
219 294-7523



**Lillian and Ray Bair**  
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editorials

## Wrapping up the second millennium

One of the first letters I received last fall as the new editor of *Gospel Herald* quarreled with this magazine calling January 1, 1990, the beginning of the decade of the '90s. Accuracy demanded we wait until January 1, 1991, to declare that, this reader argued.

That, of course, depends on how you count. At least now we're all there. So what can we expect as we go toward the year 2000?

More such arguments, for one thing. I suspect the 12 months between December 31, 1999, and December 31, 2000, will be full of squabbles about when the 21st century really begins.

Second, the '90s will likely bring efforts to get our house in order, to clean up the human act before turning over the world to the next millennium.

We have changed millennia before. But we have little record of the last time, the year 1000. This time we have presses and computers and instant replays. Makes it scary.

So what about the church? How might we tidy the Mennonite house for the future? What I've heard clusters around three ideas:

1. *Priorities.* The 20th century was a fertile one for Mennonites. We started churches, created publications, established schools, organized ourselves into conferences and assemblies, and worked feverishly to take the good news all over the world.

A few voices are beginning to call us to look at priorities. Should a group our size try to do it all? Should we be all things to all people? Will we leave more than a legacy of exhaustion for the next generation?

2. *Growth.* Growth has been our *modus operandi* for the past century. We knew what we started was good and right if it grew.

But wait. Is growth the only measure of success for the church? In a world of unequal distribution of wealth and resources, might faithfulness now mean cutting back?

3. *Volunteers.* A genius of our church is its volunteers. People giving freely of their time and energy has allowed us to grow with services of all kinds.

But volunteerism may be in for some rough times. Specialized jobs and professions demand much more of our time. Most of us are just too

tired, come evenings or weekends, to give much of ourselves to the church.

Then there's our expectations. In our professions we've learned to do things right if they're done at all. We're not satisfied with second-best. The same is true in the church. We demand more than volunteers can give.

So we hire people to do our work: Christian education directors, music leaders, youth ministers, administrative secretaries. Now more of our money stays local. Soon conferences and church-wide boards will be forced to ask the priority question.

A bleak legacy for the next millennium? We could have it a lot worse: lack of interest, empty buildings, no activity at all.

Priorities, growth, volunteers. Let them become challenges. They're ways we can fine-tune the Mennonite act as we go into the third millennium.—jlp

## Apocalypse now

Of course, there's the possibility we'll never make the year 2000. At least not if Michael Stone is right.

Stone heads DOOM, the Society for Secular Armageddonism, out of San Francisco. He believes so much in the eminent demise of the world that he's started a hotline to deal with the topic. Since September more than 10,000 people have called.

"What do you tell them?" a National Public Radio reporter asked. Stone says he tells people they don't need a book to know the world is about to end. Just observe what's happening: the nuclear threat, the greenhouse effect, AIDS, to give three examples. "My goal is to get people depressed; maybe they'll do something about such things."

Next question: people have been predicting the end of the world since Bible times. What's the difference between them and you? Said Stone, straight-faced: "They were wrong and we are right."

Makes you think little has changed since year 1, doesn't it?—jlp





*O God! who giv'st the winter's cold,  
As well as summer's joyous rays,  
Us warmly in thy love enfold,  
And keep us through life's wintry days.*  
—Samuel Longfellow



January 8, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *How Ohio grows Mennonite churches*

**H**ow do you grow a church? During the '80s a plethora of church growth experts produced an array of formulas, many backed by scientific research. Specialists offered comprehensive programs that almost guaranteed growth. But in interviews with four pastors of growing congregations in Ohio Conference, I found that the Mennonite approach to church growth cannot be reduced to formulas and checklists.

by  
*Joanne  
Lehman*

Wayne Nitzsche, pastor at Wooster Mennonite, says, "I'm convinced there's no magical formula. The church-growth people would have you believe that if you just get your signs right your church will grow. I resist selling ourselves to gimmicks and preprogrammed church-growth plans that put us in a box. Too often we forget about the Spirit of God and the mystery in the way God works in the lives of people."

Wooster Mennonite began in the 1940s. Mennonites in rural Wayne County, Ohio, wanted to provide Sunday school for children in the city of Wooster. By the mid-1970s, the congregation's membership had swelled to 300. But after a major church conflict many people left. When Wayne came to Wooster three years ago, the church had an average Sunday morning attendance of 160, with 130 members. Since then the church has grown by 10 members, and usual attendance is now 170.

Wayne, a graduate of Associated Mennonite Biblical Seminaries, Elkhart, Indiana, said he encourages his congregation to focus on Mennonite theology in outreach efforts, although he senses

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## *Four Ohio Mennonite churches find it is the mystery of the Spirit moving in the hearts of people that gives the increase.*

some resistance to this from some members. "I wish we could come to a consensus that as Anabaptist Mennonites we have something to share."

Wayne would like his members to combine the evangelism committee with the peace and social concerns committee. He believes the Mennonite church can grow by attracting people who desire spiritual nourishment and a depth of commitment that goes beyond that of many evangelical and mainline churches.

"If we're wanting to be part of the successful majority, I'm afraid we'll sell ourselves out. Our tradition doesn't know anything about that," says Wayne.

"I try to address where people are, speak to current issues in society, and outline what our responsibility might be as Christians."

Worship services at Wooster Mennonite are not highly polished or professional. They include diverse styles of music and involve many members as leaders.

Sharing personal concerns is an important part of each service. "This sends an important message to the congregation," says Wayne. "It's okay to show our pathology—to be authentic and vulnerable. That degree of humanness and vulnerability is a breath of fresh air."

"People often perceive the church to be playing games. People have to 'kiss up' all week. Sunday should be a time for them to be themselves. I think we can grow as people and as a congregation if we can somehow live the good news that we are sinners and we've been redeemed."

**G**race Brunner is associate pastor at Beech Mennonite near Louisville, Ohio. Grace is a member of General Board, the governing body of the Mennonite Church. She is a promoter of Vision '95, the church's 10-year goals adopted in 1985 to promote biblical stewardship and church growth.

The Beech congregation is typical of many Mennonite congregations in Ohio started by Amish Mennonites 100 or more years ago. Grace, who pastors with her husband, Paul, has been at Beech eight years. In that time attendance has gone from an average of 200 to 235.

Grace reports that several years ago the Beech congregation set a goal of drawing in and retaining families. In the past, people came to visit, perhaps several times, but then drifted away. "We're beginning to use more baby boomers in leadership. I'm pleased with the way the older people in the church have made room for them," says Grace. She believes people from ages 25-40 are attracted to a church that provides social ac-

tivities and a place for relationships to develop.

Beech has Super Sunday Nights two evenings a month. These services are especially attractive to young families. They begin with a meal in the church basement at 6:00 p.m., followed by singing with guitars, Bible memory quizzes, and other invigorating activities for adults. There are also children's programs for all ages.

Sunday morning worship at Beech includes a mix of traditional hymns and modern church music. "Vibrant worship is what people are looking for," says Grace. "We have a vocal and instrumental group made up of some of our younger members. They lead the congregation in praise songs before the sermon."

Beech Church offers several weekday Bible study groups for women and couples. Some people begin attending church after coming to one of these groups. An invitation to a lively cross-generational Sunday school class, follow-up on visitors, attention to helping visitors find their way around the building, and invitations to Sunday dinner are other ways the church maintains contact with people who may become future members.

**P**hil Shenk is the pastor at Northridge Christian Fellowship in Springfield, Ohio. This relatively young congregation was started in 1962. In 1979 when their building became crowded, they made a decision to start another congregation. Approximately half the members left to begin Southside Christian Fellowship. Northridge grew from 60 members in 1982 to an average Sunday morning attendance of 225 in 1990.

Although the congregation is affiliated with the Mennonite Church, they chose the name Northridge Christian Fellowship. This was to combat stereotypes of people in Springfield who link the name "Mennonite" to plain clothing and horse-and-buggy transportation.

Phil has studied church-growth principles in his work. He says the congregation anticipated growth and added staff ahead of actual need. When the building became full, the congregation rearranged the seating to make better use of an overflow room.

In 1988, to avoid overcrowding, the church began having two Sunday morning worship services. According to Phil, studies have shown that, when church attendance reaches 80 percent of the building's seating capacity, the church sanctuary seems crowded, and people no longer feel comfortable. Northridge also added a new parking lot on the south side of the building.

Trained greeters look for visitors and go out of

their way to make them feel welcome. Their pastor makes a special effort to spend time with guests after the services, even if it means spending less time greeting members.

Northridge is planning to add to their building in the next two years. They hope to seat about 600 people in the new facility. Because they have two morning worship services, at present the church offers no adult Sunday school classes, although they do have children's Sunday school and children's church for those through fifth grade.

"Our worship is mellow and charismatic in style," says Phil. "There is a lot of emotional and spiritual hunger for an intimate relationship with God. We have an open style of worship, yet our leaders take their responsibility seriously." Phil says the church has ten gifted musicians who meet every Friday to pray together and prepare for the Sunday services. The worship leaders meet with the musicians to give direction and help incorporate other elements of the worship service.

Phil's preaching reflects a strong biblical emphasis. "We touch on the great majestic themes of the Bible, yet try to keep it practical," he says. He feels this is especially important because many new members at Northridge have had little Bible teaching. Each sermon includes practical applications to everyday life.

Rapid growth is not without its problems. Phil says some people were so uncomfortable with the many changes at Northridge that they left. "A core of our leadership is absolutely convinced that growing is God's plan for the church. Theoretically everyone agrees with that, but practically speaking a significant number of people didn't really like it at all. Our rapid growth threatened their positions of power and caused stretching and instability as things changed."

**I**nstability and change are not a problem at Maple Grove Mennonite, near New Wilmington, Pennsylvania. Paul Versluis is the pastor of this long-established Mennonite church that has grown from 25 attending seven years ago to 50 this year. "I'm not comfortable standing up and saying 'We're growing!' But for today I believe that our congregation has a spirit of love and openness," says Paul, who works part-time as a carpenter and studies at Pittsburgh Theological Seminary.

"I feel like I don't even have a plan for the church to grow. People just come and are loved. We have simple ways of working. A new person comes and is invited over to someone's house.

Someone becomes their friend. I visit personally, sort of talk and listen to them. I also think our service makes them feel welcome. Intimacy with people and intimacy with God is an important emphasis at Maple Grove," says Paul.

He believes that the small church can have self-respect and that his congregation offers authenticity and honesty to those who choose to belong. "Really good music is lacking sometimes, though sometimes it is good. We're plain, ordinary, simple people—nothing to brag about—but there's integrity in that.

"I'm really aware of our weaknesses. We have some new people coming, but in a month or two

***The Mennonite Church can grow by attracting people who desire spiritual nourishment and a depth of commitment.***

they might be gone. It usually takes new people about three years to develop a commitment to the congregation. I can recall coming home on a Sunday and feeling so depressed about who didn't come or how little participation there was. But I've learned to let go of people who aren't attending or have too many problems. I try to help, but I don't let their needs consume me," says Paul.

"Growth has more to do with *me*. God's grace must be alive in me. The best thing I can do for my congregation is to be spiritually healthy myself. In our situation there could be a lot of unmet expectations, but sometimes I see this church as being here to help me grow. We're not a big church. I'm not busy. I have time. I'm not too busy for my church members, for my family, or for God. God is nourishing me here and giving me time to grow in my own spiritual walk."

Four Ohio Mennonite churches and how they grow. Their stories show that while books and programs contain many valuable hints, those who practice the science of church-growth must always put people and their needs first.

Getting the church's signs right is a good start for growth. But it is the mystery of the Spirit of God moving in the hearts of people that gives the increase.

*Joanne Lehman is editor of her conference's periodical, Ohio Evangel. She is also a student in journalism at Malone College. This article was first written for one of her courses there.*



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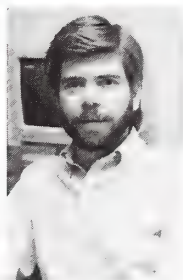
**Mennonite Central  
Committee and MCC U.S.**  
21 South 12th Street  
PO Box 500  
Akron, PA 17501-0500  
(717) 859-1151

**MCC Canada**  
134 Plaza Drive  
Winnipeg, MB R3T 5K9  
(204) 261-6381

# Gospel Herald



**Editor:**  
J. Lorne  
Peachey



**Assistant  
Editor:**  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published weekly for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, PA 15683.

Subscription price (in U.S. dollars): \$24 per year; outside U.S. and Canada (air mail delivery): \$42 per year. Discounts available for Every Home Plan, 80% Plan, and Bulk. Call 412 887-8500 for more information.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. Please send change of address three weeks in advance.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

**Postmaster:** send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 2: Jan. 8, 1991**

**Photo:** cover by Renauld Thomas; page 7 by Paul Schrag; page 9 by Nancy Witmer; page 10 by MBM; page 11 by Ron Blaum; page 12 by Jim Bishop.

***"Arise, shine; for your light has come, and the glory of the Lord has risen upon you. For darkness shall cover the earth, . . . but the Lord will arise upon you."***

**—Isa. 60:1-2, NRSV**

## readers say

### Wrong time for a divisive issue

Is the Nominating Committee really convinced it is God's will that there be a woman moderator (Nov. 6)? There is much evidence in Mennonite and other Christian circles of uncertainty and confusion about what the Bible says as to the roles of men and women.

Scriptures such as 1 Cor. 11:3, Eph. 5:23, 1 Cor. 14:34, and 1 Tim. 2:12—as well as examples in the Bible—indicate that God planned for man to have the leading authority in church and home. It is both unfortunate and tragic for the Nominating Committee to have thrust this divisive issue upon the Mennonite Church at this time.

*J. Mark Martin  
Harrisonburg, Va.*

### How we choose our leaders

I like your exuberance as the new editor. It's exhilarating! However, I wonder about your statement on leadership: "We need to throw our energies behind the good, weed out the mediocre, and together look for better ways to be the church with the leaders we've got" (Dec. 18).

In our church community, we have used the voting process as the Spirit directs. After weekly prayer meetings, we vote with amazing results. The last time we chose two deacons and two deaconesses with a 90 percent vote.

What I'm affirming is discerning the mind of God instead of counting on either training, experience, or charisma. In Acts 6 we read that the church selected seven as deacons after devoting themselves to prayer.

Let's not forget the power of prayer in a day of neo-sophisticated churchmanship, based on quantity rather than quality! We're not living in the day of avoiding a priest with a crooked nose or a physical blemish. We are looking for people who are tallest when they are on their knees!

*Norm Teague  
Chesapeake, Va.*

### Where we need help

I fear that at a number of points the Mennonite body is less than totally healthy. Yes, I could recite strengths and hopeful elements, but here my emphasis is on concerns.

Among these: a diminished acceptance of the authority of the Bible; a decrease in the biblical literacy of our youth; a decline in Sunday school attendance; less opposition to the use of alcoholic beverages; the tendency of some elder teams to undercut pastoral leadership; more emphasis on congregational maintenance than expansion; too little emphasis on

the work of the Spirit; a large-scale refusal to trim expensive lifestyles to make possible higher giving percentages.

Some of the above find statistical support in Church Member Profile II. Others I think are obvious. Several are personal opinions. Discussion, anyone?

*Stanley Shenk  
Goshen, Ind.*

### White-ribbon campaign to witness for peace

In response to the call of the Council of Moderators and Secretaries of Anabaptist-related groups, more than 40 members of the North Clinton Mennonite Church in Wauseon, Ohio, gathered at noon on Dec. 16 for prayer and fasting for peace in the Middle East. Following their time of prayer, the group discussed ways that we might give witness to our convictions that war can never be the solution to conflict between nations.

We considered writing letters to our government leaders, using White house and congressional telephone numbers to express our opinion, and participating in the "No Blood for Oil" campaign. Yet the increasingly loud hawkish calls for use of force heard in our own community led us to reflect on ways we might witness more openly right here at home.

One person noted the number of members of the congregation that have joined the red-ribbon campaign against drinking and driving. Could we choose another color ribbon to tie on our cars that would serve as an expression of our convictions concerning war? Such a ribbon could be a conversation starter, opening dialogue with our neighbors about our desire that God would guide our world leaders to take courageous and creative steps toward a peaceful solution to the current conflicts in the Middle East.

The idea caught on quickly. We chose white as the color of peace. One person volunteered to find white ribbon, cut it to length, and bring a supply to our service the next Sunday. We have invited other churches in our area, both Mennonite and others, to join us in this expression of our desire for a peaceful settlement of the Middle East conflicts.

We would invite other Mennonite congregations across North America to consider a similar witness. We also encourage each to give leadership to a community-wide effort in their area. Giving such a witness seems most appropriate at this time of the year when we remember and celebrate the birth of the Prince of Peace.

*Lavon J. Welty, pastor  
North Clinton Mennonite Church  
Wauseon, Ohio*



# *The rocky road for CPT*

***Many people are not comfortable with the style of the Christian Peacemaker Teams. They find the activist model something that's difficult to accept.***

*by Paul Schrag*

Six years after the Christian Peacemaker Teams idea was born, CPT is emerging as a high-profile peace-action group. But it continues to struggle for acceptance.

CPT's response to the Middle East crisis—including October's Oil-Free Sunday and the November 12-person peace mission to Iraq—has placed the organization in the limelight. But some Mennonites, Brethren in Christ, and Church of the Brethren members disagree with CPT's style of activist peacemaking, which sometimes includes civil disobedience: breaking the law because of one's beliefs.

CPT supporters say there's a lot more to CPT than civil disobedience. They see CPT as a way to get more church members involved in peacemaking. They believe CPT gives various kinds of organized peace action more of a key role in the church. Grassroots enthusiasm is apparent, but so is ambivalence and even opposition.

"Many people in the church are not comfortable with CPT's brand of peacemaking," says Harriet Bicksler of Harrisonburg, Virginia, Brethren in Christ representative on the CPT steering committee. "The activist model is something that's difficult for people to accept."

Most peace church members don't feel called to take part in peace marches or to trespass on military installations. But others say those activities are ways to be faithful to the gospel.

"There are a lot of ways to carry out Jesus' message. Working with CPT is one way," says John Darrow, a member of Garden Park Mennonite Brethren Church in Denver. "We may differ in terms of tactics, but we're all trying to be faithful to Jesus and the word of God."

Darrow was one of about a dozen MBs at CPT's Christian Peace Revival in Denver November 9-11. Though MB leaders decided in 1987 to withdraw their conference's support from CPT, Mennonite Brethren individuals and churches are free to be involved in its activities.

Herb Brandt, moderator of the of MB Church, says the Board of Reference and Counsel decided to withdraw from CPT for two reasons:

few MB leaders supported CPT, and the MB representative on the steering committee in 1986-87 had raised concerns about CPT's direction.

That representative was Harold Jantz of Winnipeg. Jantz says he thought the steering committee had not followed the original CPT mandate, outlined at a meeting in Techny, Illinois, in 1986.

"The vision at Techny was that we would act as peacemakers between groups that were in conflict," Jantz says. "The emphasis was on intervention and trying to be mediators. That kind of activity was the original vision, which I think MBs could identify with."

"Some of that agenda has been taken away by those who were more interested in confrontation [such as protests at military installations]. I didn't feel comfortable with it, and I felt many MBs wouldn't feel comfortable with it."

CPT coordinator Gene Stoltzfus of Chicago and steering committee chairman Bob Hull of Newton, Kansas, both say the committee had not deviated from its original mandate.

"I strongly disagree with the accuracy of their perception that we moved away" from the Techny statement, Hull says. "We have continued to work at mediation efforts." He cited CPT involvement in the conflict between Mohawk Indians and the Canadian military at Oka, Quebec, in the summer of 1990.

Stoltzfus cites this phrase from the Techny statement: "We believe a renewed commitment to the gospel of peace calls us to new forms of public witness which may include nonviolent direct action." Protests and civil disobedience fall under the category of nonviolent direct action, he says.

Civil disobedience, such as five people trespassing at Lowry Air Force Base during the Denver Christian Peace Revival, is one of the main reservations some church members have about CPT activities.

Historically, Mennonites have favored quiet nonresistance over activist peacemaking. When people move from nonresistance to nonviolent resistance, Hull says, "that is a tremendous turn-

***There is a seed in the soul of peace churches that has something for our world. We need to find a way to call it out.***



around for those who grew up with a nonresistant theology."

Stoltzfus, who was one of the five detained for trespassing at Lowry, thinks civil disobedience is a legitimate form of public witness. He believes CPT has room for various expressions.

That's also the opinion of Ron Sider, the "father of CPT." Sider is a professor at Eastern Baptist Theological Seminary and executive director of two peace-and-justice organizations: Evangelicals for Social Action and Just Life.

At Mennonite World Conference in Strasbourg, France, in 1984, Sider proposed a nonviolent peacekeeping force that would stand between warring parties. That kind of risky peacemaking hasn't caught on, but Sider isn't critical of CPT's emphasis.

He says he's delighted the CPT vision is being pursued. He only wishes it could have happened faster.

"There are many ways to work for wholeness and shalom and to change society," he says. "We need a nonviolent activist group . . . [but] civil disobedience isn't the only way to work for a position."

While seeking to build support in the churches, CPT has struggled financially. Funding from some of the supporting conferences has been less than expected.

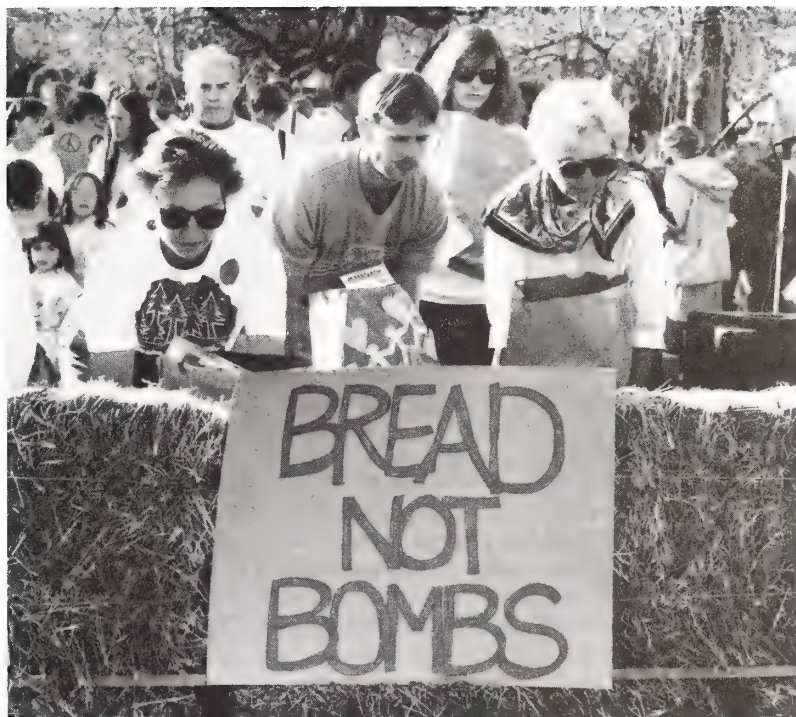
The Mennonite Church and General Conference Mennonite Church both have given more than their \$2,000 commitment this year. The Brethren in Christ Church has made a \$1,000 commitment and has paid \$500 so far. Bicksler says she hopes the other \$500 also will be paid.

The Church of the Brethren has never provided any funding to CPT. Brethren peace consultant David Radcliff said he'd like to contribute to CPT, but that would mean he'd have to cut something else out of the Brethren peace budget. He thinks Brethren members don't know much about CPT.

Stoltzfus says CPT's financial problems have been frustrating. CPT's 1990 budget was about \$26,000. This doesn't include expenses for the Iraq delegation. Each person going to Iraq had to pay \$1,500 to subsidize the trip.

"We need to increase our income so we can do creative things," Stoltzfus says. "What's the use of having CPT if we can't respond to needs?"

CPT should have at least \$5,000 budgeted for sending people to work in conflict situations like the Mohawk dispute in Canada last summer and



*Participants in a CPT-organized Christian Peace Revival, held last November in Denver, place sacks of groceries on the "peace altar" outside Lowry Air Force Base. Individuals and churches across North America donated \$4,000 to buy groceries for the needy in Denver.*

the Iraq crisis now, Stoltzfus says.

CPT ought to be able to respond to conflicts like Mennonite Disaster Service responds to floods and tornadoes, he says. When a situation arises, you need to drop everything and go there to help.

Hull has a vision for a group that would serve as "CPT reserves," a sort of peaceful military reserve. He envisions these reserves working in a Voluntary Service unit. The members would be able to drop their work on short notice and go to serve as mediators in crisis situations.

Stoltzfus sees reasons to be hopeful that CPT's dreams can be accomplished. He discovered lots of grassroots support for Oil-Free Sunday, estimating that 40 percent of CPT's 2,000 constituent congregations participated. This showed CPT involvement by local congregations, which is the best place for CPT work to be done, he says.

"I think there is a seed in the soul of the peace churches," Stoltzfus says. "There is something we have to offer to our nation and our world, if we can just find a way to call it out."

CPT will continue to try to be a prophetic voice in the church. Sider, the person who started it all, says he hopes CPT's peacemaking ventures will always be "grounded in historic biblical faith and dependence on the Spirit."

*Paul Schrag is assistant editor of Mennonite Weekly Review. This article was written for Meetinghouse, an organization of Mennonite and Brethren in Christ publications.*



## Let's be more creative this time around

by Earl Martin

War fever mounts every day in the Persian Gulf. In the midst of it all, how do we raise the voice for peace?

I was one of those involved in the "peace movement" during the Vietnam War. As we consider how to work for peace in 1991, I hope that we can be more creative this time around. We can learn from the lessons of Vietnam. Here are a few ways I hope our peace witness will be different this time:

- *Reach out to the common humanity in all parties.* Can we affirm that Saddam Hussein was, in the beginning, created in the image of God? Can we discover the breath of God in the Iraqi troops? In George Bush? In the American men and women deployed in the sands of Saudi Arabia? The "Open Letter to the Iraqi People" that Mennonite communities around the country have written and printed in local newspapers reminds us that the lives of Iraqi children and mothers are as precious as our own.

- *Support families of American troops.* As one who lived in Vietnam five years and saw the reality of war, I am tempted to separate myself from anything or anyone supporting a military response. But we now know that many of the American troops in Vietnam, whatever their actions, also became victims during that war. Today I wonder if there are ways we "peace people" can sit down with families of American troops and listen to their anxieties about war in the Middle East.

- *Speak with courage and respect for our political leaders.* The hallmark of the Vietnam protest was polarization. Action. Reaction. Exaggeration. Return hyperbole. Shrillness.

Perhaps now is a time not to ridicule political leaders in a way to make them react. If President Bush is ridiculed too much for his "flip-flop" on the no-new-taxes pledge, for example,

perhaps he will become more intransigent and unyielding in his position in the Gulf crisis. Perhaps now is a time to call forth in him and all political leaders the appeal to strength like bamboo: tough, strong, and flexible.

- *Show we are ready to sacrifice for peace.*

When I phoned the Sierra Club to see if they would support an oil-free Sunday to save the environment, their spokesperson laughed. She said she did not think Americans would be willing to give up their cars.

Are we ready to make some personal sacrifices that would demonstrate to ourselves and our political leaders that we think blood is more precious than oil? Or that peace, even an imperfect peace, is better than the destruction of war?

- *Rediscover prayer.* I admit to being impatient during the Vietnam War era with people who suggested that as Christians our primary task was to pray for peace. Prayer is fine, I would think, but where is your action? Perhaps that is still a valid—and biblical—reponse. And yet we have discovered that many actions, if not rooted in love, can lead to more polarization and aggression. Prayer—relaxing in the delight that each person, even my enemy, is loved by God—allows us to act in ways that transform war fever into opportunities for life-giving peace.

- *Believe in the mustard seed.* I often feel that my small voice for peace has about the weight of a grain of sand. But even those tiny grains of sand can stop the carburetors of war. Could it be that only my tiny response, blessed by the one who is our peace, is what is really needed to bring peace in the Middle East and our world?

*Earl Martin, Akron, Pa., is Mennonite Central Committee co-secretary for East Asia programs. He worked in Vietnam 1966-75.*

***A witness for peace also means considering the feelings and the anxieties of those with an opposing viewpoint.***



# MMA board approves new auto insurance plan

*Hesston, Kan. (MMA)*—The Board of Directors of Mennonite Mutual Aid approved plans for implementing a new auto coverage plan for Mennonite Auto Aid during its recent meeting here. MMA has offered a physical damage plan for vehicles since 1955. The new plan will provide a complete package—both liability and physical damage—under a protected self-insurance arrangement.

The new coverage will be offered in Indiana, Ohio, Illinois, and Kansas beginning early in the second quarter of 1991. It

will then be expanded into additional states in 1992. The plan will be sold directly to members from the MMA office in Goshen, Ind.

Richard Reimer was elected vice-chair of the MMA board as one of several moves. J. B. Miller, former board chair, resigned earlier in the year to become MMA vice-president for stewardship services, and board member Shirley Yoder resigned to become vice-president for human resources. Following Miller's resignation, Mary Swartley, vice-chair, was elected

chair until her term on the board ends in 1991. Reimer was elected vice-chair with the understanding that he will chair the board at the conclusion of Swartley's term. Reimer, a board member since 1986, is a professor of economics at the College of Wooster in Ohio.

In other business, the board spent considerable time discussing two options presented by a special MMA staff task force studying alternatives for individual health insurance. One option stressed continued development of health insurance products including a low-benefit, low-cost plan and arrangements with "preferred provider organizations" and "health maintenance organizations." The second option relied more heavily on the development of products and concepts for congregations to support their members who have little or no health insurance. Among other things, it called for congregations to set aside 15-20 percent of their annual budgets to help meet health care costs and insurance premiums of their members and the development of a national endowment fund. The majority of the board encouraged the staff to continue immediate development of the health insurance products with a long-range goal of more congregational involvement.—*Steve Bowers*



**A building for Mennonites, Jews, and Baptists.** *Lancaster, Pa.*— Nearly 500 people attended a fundraising banquet here to benefit the New England Worship Center in the Boston suburb of Needham. When completed it will house three groups: Good Shepherd Christian Fellowship, a Mennonite congregation; Ruach Israel, a Messianic Jewish congregation; and offices for the Greater Boston Baptist Association. Pictured are (left to right) Rich Nichol of Ruach Israel, Larry Martin of the Baptist association, and Art McPhee of the Mennonite congregation. Although these groups purchased land for the center in 1985, the building project was delayed by opposition from local residents. Last June, however, a judge ordered the town to issue the church a building permit by July 30. Excavation began then, and construction started in late fall. David Harnish, a Mennonite from Lancaster County, is volunteering full-time to supervise the construction. After the foundation walls and steel superstructure are in place, the majority of the work will be done by volunteer labor. Rich Nichol, leader of Ruach Israel, thanked those present for their support over the years. "God has providentially brought together our two communities—Messianic Jews and Mennonites—to demonstrate shalom to the world," he said. "This is only a foretaste of what he is going to do in the future in reconciling Jews and Gentiles." Guest speaker Myron Augsburg, a well-known Mennonite leader, spoke about what it means to co-labor with Christ to build his kingdom.—*Nancy Witmer*

## New church formed in Medford, Ore.

*Medford, Ore.*—A new Mennonite congregation is budding in southwestern Oregon. Since September five Bible study fellowship groups in the city of Medford have been meeting with a total of more than 40 persons.

The groups combine for worship services on Sunday mornings in a rented meeting room downtown. Leadership is provided by Dennis and Wendy Cole, a young couple originally from New York City. The Coles came to faith through Brethren in Christ connections and for a time Dennis was a minister in that denomination.

The new congregation, under the name Living Scripture Fellowship, is being parented by Grants Pass Mennonite Church. "We had hopes to plant a congregation in Medford," said Pastor Dennis Stutzman. "However, little did we realize that it would all come together this quickly."

Almost none of the participants in the new group have recent church involvement. They have already formulated a statement of purpose, have their own budget, and are looking for a permanent meeting house.—*Beryl Forrester*



## Seattle Mennonites turn movie theater into church building

Seattle, Wash. (GCMC)—“Coming Soon: Seattle Mennonite Church,” read the marquee on Lake City Movie Theater. The church purchased and will renovate the building with a loan from Church Extension Services, a program of the General Conference Mennonite Church. The congregation is affiliated with both the GC Church and the Mennonite Church.

Angle Lake Shore Club, a community center and dance hall, served as the first home for Seattle Mennonite Church back in 1968, when the congregation outgrew its house-church status. Since then it has met at two other locations: University Friends Center and Woodland Park Presbyterian Church.

But those places didn't have such unique features as a turnstile, three sets of glass doors, or a concession stand. “We tried to get them to throw in the popcorn machine as part of the deal, but they took it out,”

quipped Pastor Steve Ratzlaff, describing the transfer of ownership.

Inside, hundreds of cushy theater chairs press together at the front of the theater, put there by church members who spent half a day painstakingly unbolting the seats from the floor. The floor reveals the habits of previous audiences: dried-up pools of spilled soft drinks, stale Milk Duds, discarded cigarette packages.

New walls will provide room for Sunday school classes, an office, maybe a library. The move to the theater is some months away, but it is inevitable as the church seeks to make room for its burgeoning membership. Membership rolls list about 160, but that doesn't include children which account for 100 more.

Only two of the 10 founders, Darryl and Linda Graber, remain in the congregation. Linda reflected on the beginnings of the church. “It was kind of like Bible study at first. Often we had our meals together.” When their numbers grew they decided to buy the Angle Lake Shore Club. Milton Harder soon joined the congregation as pastor and by 1970 the church was able to

sponsor a Mennonite Voluntary Service unit.

As the Vietnam War trudged into the '70s, the congregation attracted university students and other peace activists. “We decided we had to be a peace church, not another community church,” said Linda. They continued meeting at Angle Lake until 1983, when they agreed to share space with a Quaker fellowship in the university district.

“Initially, we were an enclave of ethnic Mennonites who sought refuge together,” said Ken Kraybill. Now only 40 percent of the congregation is “ethnic” Mennonite.

Andrew and Sue Wade call themselves “cookbook Mennonites.” “The first few years we were married we were wanting a more simple lifestyle, but not finding that emphasis in the churches we attended,” Andrew said. “Then we read *More with Less Cookbook* and thought, ‘This is great! We need to check this out.’”

Caring for each other is emphasized in the congregation. “That kind of thing is so normal for me, but it is not always found in other churches,” said Linda Graber.

Ultimately, the need for space prompted the church to buy the large theater. All decisions are made by consensus, and processing the decision to buy the theater took nearly three years.

Now the renovation will begin: scraping floors, scrubbing walls, building classrooms. And, of course, removing the foreboding “We reserve the right to refuse service to anyone” sign from the box office.—Beth Hege



**Benin Bible seminar.** Cotonou, Benin (MBM)—Christians from a variety of churches in the West African country of Benin attended a Bible seminar in Cotonou, Benin, recently. “We were taught about the need for humility in the interpretation of the gospel,” commented a deacon in an African independent church. Such a comment, according to Rod Hollinger-Janzen (pictured right), a Mennonite Board of Missions worker in Benin, “is significant in a country where churches struggle with how to live together with their differing views about Scripture.” Some 50 students, coming from 17 different churches ranging from mission-planted denominations to African independent churches, attended the seminar. Participants included several executive council members of the Inter-confessional Protestant Council of Benin. This was the seventh annual seminar cosponsored by the council and MBM. Pictured, standing, are Pierre Togbe, a church leader in Benin, and a participant reporting on his discussion group. Hollinger-Janzen and James Krabill (pictured second from right), a former MBM worker in Ivory Coast, led the seminar on “The Work of the Spirit from Acts of the Apostles to the Present Day,” a topic chosen by the council. They attempted to show the significance of African church history within the larger story of the development of today's global church.

## Kratz to retire in '92 as MMA president

Goshen, Ind. (MMA)—James Kratz has announced plans to retire as president of Mennonite Mutual Aid at the end of his current contract in September 1992. He revealed his plans at a recent meeting of the MMA Board of Directors.

Board chair Mary Swartley said Kratz's announcement was accepted with regret. “We have all appreciated the excellent leadership Jim has brought to the organization,” she said, “He is highly respected by both board and staff. The board also greatly appreciates the length of time Jim has given us to find a successor.”

A search committee has been formed to begin the process of finding a replacement. Arthur Jost, a board member and former board chair, heads the committee. No timetable has been announced for naming a successor.

Kratz first joined MMA in 1974 as director of office services after serving seven years with Mennonite Board of Missions as associate secretary for overseas missions. He became MMA vice-president for administrative services in 1978, was named executive vice-president in 1984, and became president in 1986.—Steve Bowers



## 'Walk before you talk,' say mission leaders

*Techny, Ill. (Meetinghouse)*—"Walk before you talk" and "Tell the story of Jesus so that they might believe." These emerged as refrains when about 50 mission/service administrators gathered in this Chicago suburb to talk about Eastern Europe. The group is the Council of International Ministries, and it brings together a variety of Mennonite agencies.

Each year CIM studies an area of the world. This year it was Eastern Europe and a chance to debrief 1989, the most tumultuous year in recent history from the point of view of changing governments. "The unexpected events of '89 force us to examine all our assumptions," said Tim Reimer, a Mennonite Central Committee worker in Berlin. With the removal of former structures all across Eastern Europe, "we must listen to the stories," added Reimer. "This emboldens people to speak their faith."

To assist in this year's discussion CIM's invited guests included Peter Kuzmic, a seminary president from Yugoslavia; Peter Deyneka, director of Slavic Gospel Association; and Mark Elliott, Institute for the Study of Christianity and Marxism; and four others.

Kuzmic, the keynote speaker, said, "I did not anticipate revolution in my lifetime. The revolution exposed hate. Marxism promoted mediocrity and killed creativity, the uniqueness of God's creation. But now the euphoria of new political freedom is giving way to reality. Anarchy is very possible. This winter we'll be both cold and hungry."

The answer to the disorganization resulting from revolution, continued Kuzmic, is not wealth and materialism. "Both Marxism and materialism sin against God," he said.

In response to Kuzmic, Gerald Shenk, an Eastern Mennonite Seminary professor who formerly served in Yugoslavia, said, "If there is an end to communism, let there also be an end to anti-communism." In order to rise to the profoundly changed Eastern Europe and the Soviet Union, Shenk advised, "Avoid cheap opportunism, affirm and assist the authentic witness of local congregations, and remember that the area is rich in recalled memories of Christian tradition."

Agreement was evident: Mennonites are coming to a critical period in Europe. One Hungarian told an MCC representative, "We have been a secular country for a long time. It's important to now have Christian teachers." CIM also agreed: We must help them as we are asked.

Questions also emerged. Should all of CIM-related work be in partnership with European Mennonites? Will world resources increasingly shift away from poorer African and Asian countries to Europe?—*Muriel Stackley*



**Students collect one million pennies.** *Souderton, Pa. (PVCS)*—"How much is a million?" When Carol Woodcock, math coordinator at Penn View Christian School, posed the question, she planned to show everyone the answer. "We're going to collect one million pennies," she announced in October 1989. And so began a remarkable math project and fund-raising effort which culminated with a successful celebration recently when the millionth cent was counted. Forty buckets were a visual illustration of the volume required to store all those coins. Pictured are (left to right) Neal Frederick, Erin Wentorf, Daryl Kulp, Bryan Moyer, and Wendy Wilson.

Woodcock's vision of one million captured the attention and interest of students, faculty, parents, the Mennonite church community, local businesses, and school neighbors. Pennies began to pour into the school. Students at all grade levels (1-8) used special math exercises to count the pennies, learn place value, and solve questions like, "How many pennies are needed to make a one-mile line?" Answer, \$844.80 worth. Homeroom contests, penny posters, jingles, and other special events kept enthusiasm running high. And special attention was given to teaching spiritual lessons. "One penny seems small, but with God's involvement, whether it's one penny or one person, something special can happen," said Woodcock. She added, "We try to teach service and the importance of tithing, so one-tenth of the money collected was donated to Mennonite Disaster Service to help victims of Hurricane Hugo." The remaining \$9,000 benefited the school's Annual Fund.

## MBM uses media to urge peaceful end to Gulf crisis

*Harrisonburg, Va. (MBM)*—The Media Ministries Department of Mennonite Board of Missions is using a newspaper column and radio and television spots to urge a peaceful end to the current crisis in the Persian Gulf area.

In a special "Another Way" weekly column sent to newspapers across the United States, MBM staff writer Melodie Davis cautioned readers that silence is deadly. In response, a reader from Virginia wrote, "Surely the least I can do is give up a lovely Saturday morning and afternoon to write letters to register my protest."

TV spots, responding to what appeared in December at the end of NBC's "Nightly News," add the voices of five prominent Mennonites who offer wishes and prayers for peace. The five are Gerald Hudson, an Eastern Mennonite College staff person who was part of a peace mission to Iraq in November; Myron Augsburg, a pastor

and educator in Washington, D.C.; John Paul Lederach, a mediator with Mennonite Conciliation Services; Marg Foth, a former MBM radio speaker; and Joe Lapp, president of Eastern Mennonite College and Seminary. The five appear in five different spots to be used in a series of videos on peace offered by Vision Interfaith Satellite Network (VISN) to cable television systems. They are being aired Jan. 1-15.

Six radio spots have been written by David Augsburg and Jerry Holsopple and produced by MBM Media Ministries to stimulate members of Mennonite congregations and other American citizens to speak out for nonmilitary resolution to this current crisis. "The spots are not judgmental, but encourage people to speak up, stating their opinion," says Media Ministries director Ken Weaver. They were sent to 2,500 radio stations to be aired following New Year's Day.—*Margie Vlasits*



## Recycling venture in Edmonton, Alta., burdened by success

*Edmonton, Alta. (MCC)*—Edmonton Recycling Society has a problem—it's too successful. When ERS received a \$6.4 million contract in 1988 to pick up recyclables from 64,000 homes in the north part of the city, the Mennonite Central Committee-supported program expected to receive 30 tons of recyclables a day. Today it gets 40-50 tons on average, and some days collects as much as 60 tons of paper, glass, metal, and plastic.

It's all because Edmontonians have enthusiastically embraced curbside recycling, says Dave Hubert, ERS board chair. When ERS started, it was expected that around 75 percent of the city's residents would participate. But surveys show a participation rate of 92 percent today. The volume of recyclables pouring into the ERS sorting depot shows that "people want to put into action their concern about the environment," Hubert says.

But the success of the program has led to some problems—as evidenced by the mountain of plastic in the ERS depot. At

present there is insufficient demand for "post-consumer" plastic, although Hubert is confident that a viable market will appear in the near future.

As well, the sudden influx of massive amounts of newspaper from recycling efforts around the country pushed the price down from \$40 a ton to a point when "buyers" were hauling the paper away for nothing. Paper prices today are around \$15 a ton; it is expected that the depressed paper market will rebound when new deinking plants open in Canada and the U.S.

The problems faced by recyclers like ERS has prompted some North American cities to postpone plans for curbside recycling until stable markets for recycled materials are found. But, says Hubert, concern about future markets overlooks environmental benefits here and now. He estimates that Edmonton's program has conserved over 400,000 trees, saved around 600 million liters of water from pollution, and reserved over 60,000 cubic meters of landfill space for other commodities.

In addition to the environmental benefits, 70 people work full-time at ERS and another 25 participate in a government-funded training program for people with disabilities. Some 27 other people with

disabilities have gone through the program and have become members of the regular work force. As a result of the new jobs, Hubert, who also directs the MCC Canada Employment Concerns program, estimates that ERS has saved the Alberta government \$150,000 this year in welfare payments.

"Edmonton is known throughout North America as an environmentally conscious city," he says, noting that every major western Canadian city has sent representatives through the ERS depot. Other visitors have come from many parts of the U.S. and from nine foreign countries.

—John Longhurst

## MBM explores work with Ecuador Indians

*Conocoto, Ecuador (MBM)*—Mennonite Board of Missions is exploring long-term ministries with an Indian denomination in the South American country of Ecuador. That exploration included a recent three-day workshop conducted for pastors and other leaders in the denomination.

Jack Suderman led the workshop on the theme "Holistic Gospel and the Kingdom of God." Suderman is a missionary in neighboring Colombia with the general Conference Mennonite Church. Also attending was Gerald Mumaw, MBM Latin America director.

The denomination is made up of Quichua Indians. It has over 50,000 members in 1,200 congregations and its name is Federation of Indigenous Evangelicals of Ecuador. Suderman had previous contacts with Quichua people while teaching at a seminary in Bolivia.

Mumaw said the workshop was important for two reasons: It was the first such event conducted by the Indian church at the national level. And it was a "significant contact" in the process of MBM and the Quichua church exploring a long-term working relationship.

Preliminary contacts followed a two-year evaluation of MBM ministry in Latin America, led by Mumaw. That evaluation, completed last spring, called for MBM to explore ministry with another major indigenous group in addition to ongoing MBM work in the Chaco area of Argentina.

The Quichua church has already invited MBM to send long-term people "to help us train our own theologians so we don't have to rely on someone from the outside." Mumaw noted that the Quichua pastors have little or no formal education.

Mumaw said MBM involvement could be on four levels—biblical and theological training for present pastors, upgrading the training of present Bible institute teachers, helping high school and university trained Quichua Indians to articulate their faith equal to their worldviews, and training people to become theologians.

—Phil Richard



*Beyond the cold war. Harrisonburg, Va. (EMC)*—"We're in the midst of some incredibly revolutionary events in our world," John Bernbaum declared at Eastern Mennonite College. "Rapid reform movements and spiritual revival in many nations are offering remarkable opportunities for Christian colleges to share biblical values in the larger world setting." Bernbaum (left), here talking with professors John Martin and Alphie Zook and student Jane Bateson, is vice-president of Christian College Coalition, to which EMC belongs. He spoke twice in college assembly and led informal evening sessions as part of the sixth annual Augsburg Lectureship in Mission and Evangelism. He shared observations from a recent visit to the Soviet Union in which educators there gave an invitation to establish a Christian college in Moscow—"an opportunity to be involved in a restructuring of Soviet higher education . . . a Macedonian call to 'come help us,'" Bernbaum said. The lectureship was established by former EMC president Myron Augsburg and his wife, Esther, to deal with issues related to communicating the gospel across geographic lines and cultures. Augsburg is now president of the Washington-based Christian College Coalition.



**"Raise 100,000 Voices Against War" is the name of a campaign** to urge a peaceful settlement of the crisis in the Persian Gulf area. The call comes from several groups, including Mennonite Central Committee U.S. Peace Section. Participants are asked to telephone the White House with that message and to recruit three others to do it as well. The campaign opposing the use of American troops in the Gulf coincides with the United Nations resolution approving the use of force after Jan. 15. The White House number designated to take citizens' comments is 202 456-1111.

**Members of an Ohio congregation are tying white ribbons on their cars** to show their support for peace in the Middle East. The idea grew out of a Dec. 16 prayer vigil for peace at North Clinton Mennonite Church of Wauseon (see "Readers Say" on p. 5). The congregation is inviting other churches to join in this visible symbol. "The ribbon is a conversation starter," says Pastor Lavon Welty, "opening dialogue with our neighbors."

**Nearly \$130,000 in aid has been distributed to military non-registrants** who attend college and are refused the usual federal aid because of their illegal action. The money was paid out over the last six years from a special fund administered by Mennonite Board of Congregational Ministries. It is a way of showing support for young Mennonite men who, for conscience' sake, refuse to register with the U.S. Selective Service System as required by law. This year's recipients of aid—a total of \$8,600—are three students at Eastern Mennonite College. Contributions to the fund can be sent to MBCM at Box 1245, Elkhart, IN 46515.

**Denominational guidelines influence the way 81 percent of the congregations set their pastors' salaries**, according to an informal survey conducted by Mennonite Board of Congregational Ministries. But only 66 percent actually pay the amounts suggested by the guidelines, which are formulated by MBCM. The survey form was enclosed with the guidelines when they were mailed last July. Some 64 congregations responded. All of them said they provide family medical plans, and most of them pay retirement benefits. Only 20 percent offer sabbaticals and children's education grants.

**Painter Deborah Remington shared her knowledge at Goshen College** with students, faculty members, and community residents recently as part of the Eric Yake Kenagy Visiting Artist Series. A direct descendant of Frederic Remington, famous for his paintings and sculptures of the old West, she is a noted abstract artist whose works hang in museums in Washington, Paris, and Rotterdam. The artist series is named for a GC art student who was killed in an accident in 1986.

**Mennonite Camping Association adopted a statement on racism** which it hopes will prompt all member camps to review their policies. Meeting recently at Laurelville (Pa.) Mennonite Church Center, the group called racism a "sin and a sickness that destroys right relationships." The statement includes wording from the Normal '89 statement adopted by the Mennonite and General Conference Mennonite churches that called for better practices in employing and promoting minorities. Mennonite Camping Association, founded in 1960, is made up of nearly 50 camps.

**Feb. 2 has been designated as a day of prayer for Afghanistan** and the main agency that conducts Christian work in that war-torn country. The agency is International Assistance Mission, and Mennonite Board of Missions is one of the member groups. MBM, which placed five short-term workers with IAM during 1990, is currently seeking long-term people, particularly medical personnel, to serve with IAM.

**Mission workers Max and Pauline Beachy are moving from Suriname to Ecuador** in January because of continuing unrest in Suriname. They have served with Mission Aviation Fellowship since 1985 and are overseas mission associates with Mennonite Board of Missions. MAF flights have been severely curtailed by rebel activity in Suriname's interior, and Beachys have not been able to perform their assigned work. So MAF has transferred Beachys to similar work in Ecuador. Max flies and maintains airplanes.

**Palestinians in Israeli-occupied West Bank have "strong hearts,"** says Mennonite Central Committee worker Angel Ocasio. Despite efforts by the Israeli military to crush the spirit of the Palestinians as they openly resist the occupation, the people do not give up hope, he says. Ocasio and his wife, Joanne, teach English to primary school children in a village not too far from Jerusalem.

**Mennonites in the Tokyo area prayed instead of celebrated on the day the new emperor was enthroned.** The 24 people from the five Mennonite congregations who got together also heard presentations on the history and meaning of the *Daijosei* enthronement ceremony. They discussed the danger of a possible revival of emperor worship that this represents and the attempt by right-wing groups to use

reverence for the emperor to build up the military, like they did in the 1930s and '40s. The Mennonites then offered prayers that lasted long after the scheduled ending time.

**Mennonite World Conference has reduced its Assembly 12 deficit** from \$285,000 to \$150,000, thanks to contributions from participants. The shortfall for Assembly 12, held last summer in Winnipeg, Man., resulted from lower registration and lower income than anticipated. MWC is continuing efforts to erase the deficit as rapidly as possible.

**Mennonites will be represented at the World Council of Churches gathering** in Canberra, Australia, Feb. 7-20. But only two Mennonite church bodies are members of WCC—the 18,000-member church in the Netherlands and the 7,000-member church in northern Germany. The Dutch and German delegates want to know if any other Mennonites plan to attend the Canberra event. They are asked to contact Daniel Geiser by Jan. 25 at Torneyst. 91a, 5450 Neuwied 13, Germany.

**An art exhibit united three generations of artists at Goshen College** recently. On the walls were 30 paintings, dating from 1940, by Ezra Hershberger, who built the GC Art Department during his 1955-70 teaching stint. Joining him at the opening of the exhibit were his nephew, current Art Department chair Abner Hershberger, and Abner's nephew Kevin Garber, who teaches art at Washington University in St. Louis.

**"We are among those who proclaim it's alright to be in business,"** said John Rudy to the Kansas Chapter of Mennonite Economic Development Associates. "We even go so far as to say we might be God's gift to the business world." Rudy, who is vice-president of MEDA, told his 75 listeners of eight ways which his organization helps business persons at home and abroad. The Kansas Chapter, with about 90 members, is one of 23 MEDA chapters in North America.


**Mennonites set the example for the churches of Valparaiso, Ind.,** by their high participation in the local annual CROP Walk to fight hunger at home and abroad. For the second consecutive year, the two local Mennonite congregations—Valparaiso and Hopewell—had the largest number of walkers in the 10-mile trek and raised the most money. "Once again, our congregations demonstrated that size is not as important as a sense of purpose and dedication," said CROP Walk chairman Mark Rudd, who is a member of Valparaiso Mennonite Church.

**For people in wheelchairs, washing hands can be a meaningful substitute at a foot-washing service.** At least that's what Edith Herr found at Mennonite Home in Lancaster, Pa. The idea was suggested by Pastor Bob Martin, who conducted communion at the retirement community recently. Herr agreed to wash hands with another resident, Katie Prescott. "I felt so clean after this handwashing experience, thankful that I could participate in such a meaningful and practical way," said Herr.

**Redirection or retirement: Which sounds more exciting?** Barbara Reber, executive director of Inter-Mennonite Council on Aging, brought this challenge to Hopedale (Ill.) Men-

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nonite Church recently. She conducted a seminar on "Aging Is a Family Affair," and she encouraged the whole congregation to give serious thought to the last one-third of their lives. She offered communication ideas to bring generations together and guidelines for improving the retirement years. Other congregations may also schedule such seminars by contacting Reber at IMCA, Box 1245, Elkhart, IN 46515; phone 219 294-7523.

**Science teachers from Mennonite high schools gathered at Eastern Mennonite College** recently to explore "The Cutting Edge of Science Education." They dealt with issues related to environmental education, science and Christian faith, and new approaches to teaching science courses. Participating were 14 teachers from 12 schools.

**A Goshen College professor has been named Indiana "music teacher of the year"** for the second year in a row. He is Marvin Blickenstaff, who has taught piano at Goshen for 13 years. The honor came from the state chapter of the Music Teachers National Association. Last year's winner was Lon Sherer, a longtime violin instructor at Goshen.

**The civil rights movement was the work of many everyday folks**—not just a few prominent leaders, said *Washington Post* staff writer

Juan Williams at Goshen College. He told stories of unsung heroes who had made a difference in the struggle for equality by black people. Williams, who often writes about the civil rights movement, was at Goshen as part of the Yoder Public Affairs Lecture Series.

#### Church-related job openings:

• **Director of facilities development**, Landis Homes Retirement Community. The person will coordinate a long-range development program. Qualifications include skills in planning/organizing and experience in handling sizable projects/budgets. Some knowledge of design, construction, financing, and marketing is preferred. Send résumé to the administrator at Landis Homes, 1001 E. Oregon Rd., Lititz, PA 17543.

• **Programmer/analyst**, Mennonite Mutual Aid. The person is responsible for analyzing, designing, coding, testing, and installing computer programs. Qualifications include a bachelor's degree in applied or analytical science, strong interpersonal skills, and leadership potential. Contact the Personnel Department at MMA, Box 483, Goshen, IN 46526; phone toll-free 800-348-7468.

• **Actuarial student**, Mennonite Mutual Aid. The person must have a bachelor's degree with an emphasis in actuarial science, math, or finance (including a background in calculus, algebra, probability, and statistics). Contact the Personnel Department at MMA, Box 483, Goshen, IN 46526; phone toll-free 800-348-7468.

View Hospital, Sellersville, Pa., Aug. 18, 1990; aged 79. In 1937, she was married to William Koehnlein, who died in 1945. In 1948, she was married to Harold Martin, who survives. Also surviving are one daughter (Linda Helverson), and 4 grandchildren. She was a member of Salem Mennonite Church, where funeral services were held on Aug. 22, in charge of J. Mark Frederick, Jr.; interment in Haycock Mennonite Cemetery.

**Neff, Katie E.**, daughter of Christian and Lavina (Shaub) Neff, was born in Paradise Twp., Pa., Aug. 5, 1902; died at Mennonite Home, Lancaster, Pa., Dec. 2, 1990; aged 88. She was the last of her immediate family. She was a member of Paradise Mennonite Church. Funeral services were held at the Mennonite Home on Dec. 5, in charge of Robert Martin, Fred Martin, and Clair Eby; interment in Paradise Mennonite Cemetery.

**Yoder, Milford Lee**, was born Feb. 27, 1924; died at Asheville (N.C.) Hospital, Dec. 1, 1990; aged 66. He was married to Susie May \_\_\_\_\_, who survives. Also surviving are 2 sons (Gary Lee and Robert Alan Yoder), 2 daughters (Bonnie Sue Troyer and Michelle K. Baker), 7 grandchildren, and 2 brothers (Paul and Lloyd D.). He was a member of Asheville Mennonite Church, where funeral services were held on Dec. 4, in charge of Mark Landis and Roger Crassi; interment in Forest Lawn Memorial Park.

**Yoder, Sara B.**, daughter of Enos M. and Emma L. (Bergey) Yoder, was born at Souderton, Pa., Mar. 11, 1913; died at Rockhill Mennonite Community, Sellersville, Pa., Dec. 8, 1990; aged 77. Surviving are one sister (Elizabeth B. Boaman) and 2 brothers (Paul B. and Walton B.). She was preceded in death by a daughter (Eileen). She was a member of Souderton Mennonite Church. Funeral services were held at Rockhill Mennonite Community on Dec. 12, in charge of Wellington K. Alderfer and Gerald A. Clemmer; interment in Souderton Mennonite Church Cemetery.

## births

**Baynard**, Timothy and Karen (Shultz), Philadelphia, Pa., third son, Maurice Trae, Sept. 19.

**Bontreger**, Vernon and Sue (Detweiler), La-Grange, Ind., second and third daughters, Rachelle Sue and Regina Elaine, Dec. 12.

**Brislen**, Michael and Cindy (Shutt), Djibouti City, Djibouti, second child, first son, Jordan Yusuf, Dec. 9.

**Frey**, Drew and Tonya (Bachman), Goshen, Ind., first child, Tianna June, Dec. 13.

**Gingrich**, Dwight and Darlene (Albrecht), Waterloo, Ont., first child, Jennifer Marie, Oct. 27.

**Hess**, Donald and Kathy (Shultz), Lancaster, Pa., third child, second daughter, Emily Katherine, Oct. 3.

**Hochstetler**, John and Sheila (Chupp), Salem, Ore., second son, Brett Landon, Oct. 23.

**Leatherman**, Lee and Donna (Parcell), Goshen, Ind., second child, first son, John Michael, Dec. 8.

**Reesor**, Paul and Ann (Roth), Markham, Ont., second son, Jonathon Alan, Nov. 13.

**Stutzman**, Gordon and Teri (Christian), Beaver Crossing, Neb., third son, Cody Lynn, Dec. 15.

**Troyer**, Doug and Anisa (Ropp), Albany, Ore., first child, Venisa Darlene, Nov. 8.

**Weaver**, Mike and Chrissy (McCulloh), Ephrata, Pa., first child, Kathrine Elizabeth, Dec. 4.

**Correction:** In the Births column in the Dec. 11 issue, Laci Lanae Gautsche was reported as being the second daughter of Luther and Mary Ann. She is the *third* daughter.

## new members

**Groffdale, Leola, Pa.:** Jeff Deacon.

**Franconia, Pa.:** John M. Alderfer, Allen J. Caroff, Jennifer L. Caroff, Daryl T. Freed, Michael T. Halteman, Douglas T. Myers, John B. Vasey II, Ann L. Landis, and Christopher Bencsik.

**Huber, New Carlisle, Ohio:** Georgia M. Blake and Catherine D. Smith.

**Crown Hill, Rittman, Ohio:** John Shingler and Rob Studer.

**Gilead, Chesterville, Ohio:** Elton and Lorrene Eash.

**Blooming Glen, Pa.:** Connie Rush, Deborah Freed, Jolene Myers, Laura Hostetler, Peter Hoyt, Tracy Meyers, Connie Warne, Raub Weeks, Stephen Wicen, Eileen E. Eshelman, Stanley G. Eshelman, Berdine Leinbach, Steve L. Leinbach, Ross McConaghy, Stephanie McConaghy, Lili Meyers, Philip W. Swartley, Renee Swartley, Darwin F. Allebach, Ann Bishop, J. Vernon Bishop, Kay Crawford, William C. Eyer, Wendy T. Gross, Bonita F. Miller, Lowell Q. Miller, Bruce W. Thomas, Joy Ann Thomas, Ida C. Tice, and Lory Moyer.

**Ambler, Pa.:** Joe and Missie Phillips, and Clara Benner.

**Correction:** In the "New Members" section in the Dec. 11 issue, there were two names misspelled for Bellwood, Milford, Neb.: Christ Hostetler should be *Chris*, and Tonay Troyer should be *Tonya*.

## obituaries

**Brenneman, Edna May Swartzendruber**, daughter of Jacob and Mary E. (Miller) Swartzendruber, was born in Wellman, Iowa, May 11, 1908; died at Mercy Hospital, Iowa City, Iowa, Dec. 11, 1990; aged 82. On Sept. 9, 1928, she was married to Ralph D. Brenneman, who died Sept. 4, 1984. Surviving are 2 sons (Elwood and Marlin) and 6 grandchildren. She was a member of Kalona Mennonite Church, where funeral services were held on Dec. 14, in charge of David Groh; interment in East Union Cemetery.

**Martin, Helen May**, daughter of Christian and Catherine (Halsy) Gaibler, was born in Bucks Co., Pa., May 22, 1911; died at Grand

## calendar

Associated Mennonite Biblical Seminaries interterm, Elkhart, Ind., Jan. 7-25

Mennonite Board of Education annual meeting, Goshen, Ind., Jan. 10-12

Eastern Mennonite College and Seminary school for leadership training, Harrisonburg, Va., Jan. 14-17

Mennonite Central Committee Canada annual meeting, Clearbrook, B.C., Jan. 17-19

Mennonite Central Committee U.S. annual meeting, Archbold, Ohio, Jan. 23-24

Mennonite Central Committee annual meeting, Archbold, Ohio, Jan. 25-26

North American Evangelism/Church Planting Committee, Los Angeles, Calif., Jan. 25-29

Associated Mennonite Biblical Seminaries pastors' week, Elkhart, Ind., Jan. 28-Feb. 1

Mennonite Publishing House board of directors, Pittsburgh, Pa., Feb. 8-9

Mennonite Economic Development Associates board of directors, Sarasota, Fla., Feb. 10-12

Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 21-23

Integration Exploration Committee, Feb. 25-26

Mennonite Health Association annual meeting, Miami, Fla., Mar. 15-20

Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25

Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3, 1991



## Business leaders express concern over erosion of ethics

Corporate leaders have become increasingly worried about what they see as an erosion of moral and ethical values in their companies, according to a study group of business, government, and academic leaders. The group issued a report saying the breakdown of ethical discipline in business is harming the internal operations of companies as well as the wider society. Ethical values, says the report, "are the foundation upon which such business goals as profitability, market leadership, or innovation rest. . . . In the long run, the failure to adhere to such values as integrity and reliability hurts profitability."

Much of the recent attention to ethical misconduct in business has centered on individuals such as Michael Miliken, the former junk bond king who recently received a 10-year prison sentence for securities fraud. But the report, titled "Creating and Maintaining an Ethical Corporate Climate," suggests that the misdeeds of individuals may be of lesser consequence than the general ethical tone set by corporations. (RNS)

## Wife abuse said to be problem within the Christian community

If battered wives and the husbands who abuse them have been almost invisible in the general society, the same has been particularly true in the Christian community. While abusive husbands are often able to pass themselves off as models of Christian behavior in their churches and among their friends, according to experts, their wives are often either cowed into silence or remain voluntarily passive. And both partners often misuse scriptural passages about husband-wife relationships to justify such behavior, thinking that it is sanctioned or even commanded by God.

But there are signs that the situation is beginning to be dealt with. The National Council of Churches adopted a policy statement on family violence and abuse at its recent meeting in Portland, Ore., that deals with such matters in a social, legal, and ecclesial context and offers a scriptural basis for involvement of the church. And Margaret Rinck, a Christian clinical psychologist in Cincinnati, described the problem and suggests resources for treating it in a recently published book titled *Christian Men Who Hate Women*.

Feminists with secular or atheistic perspectives sometimes maintain that Christianity and the Bible perpetrate abuse of women. But Marie Fortune, founder of the Center for the Prevention of Sexual and Domestic Violence in Seattle and one of the drafters of the NCC statement, says it is the misuse of the Bible that should be blamed. Similarly, Rinck notes in her book

that contrary to popular belief and the traditional wedding vow, the Bible nowhere commands wives to obey their husbands. (RNS)

## Methodist panel reports much support for ordaining homosexuals

An overwhelming majority of persons who have appeared in recent months at hearings conducted by a United Methodist Church committee on homosexuality believe practicing homosexuals should not be barred from the ministry, according to panel members. The committee members said they based that assessment on testimony given at each of five public hearings conducted by the panel at sites across the United States. However, some of the 27 committee members questioned whether sentiment expressed at the hearings fairly reflects the views of United Methodists in the pews. They cited a recent opinion poll that indicated 80 percent of rank-and-file members support the denomination's current stand against ordaining "self-avowed, practicing homosexuals." (RNS)

## Pastors and families living in houses intended for homeless

A small charismatic church near the Fort Worth, Tex., suburb of Keller has become the nation's largest sponsor of a program under which at least four pastors or family members are living in federally financed houses meant for the homeless. An investigation by the *Fort Worth Star-Telegram* found that a vaguely defined program of the U.S. Department of Housing and Urban Development that is aimed at providing temporary shelter to the homeless poor has placed expensive housing in the hands of church officials, congregation members, and other people in the Dallas-Fort Worth area.

"Obviously, these kinds of abuses are unacceptable," said Walt Sevier, deputy administrator for the five-state region of HUD that includes Texas. "I don't want to overreact, but that is simply obscene." HUD is moving to tighten its guidelines and may remove the congregation, Calvary Christian Center, as a sponsor. (RNS)

## Nearly 73,000 Filipinos become Christians through Project Philip

Nearly 73,000 Filipinos made first-time commitments to Christ, and over 30,000 joined a church during the past year as a result of Project Philip programs supplied by The Bible League, a Scripture distribution agency based in South Holland, Ill. Almost 1,800 Filipino churches participated in Project Philip in 1990 and reported a 44 percent gain in membership over 1989. As part of the year's program, the league printed and shipped 71,000 Bibles, 266,000 New Testaments, and 1.27 million evangelistic studies to the Philippines. The league's 1990 annual report shows the ministry placed one million complete Bibles and 26 million Scripture portions throughout the world. (NIRR)

## Religious right has lost some zeal, but not fading away, say scholars

The religious right has lost some of its zeal but is not fading away. That was the conclusion of a group of scholars who met in Washington, D.C., to assess the past and forecast the future of evangelical involvement in American politics. The colloquium, hosted by the Ethics and Public Policy Center, was staged to determine if and how 1980s-style Christian activism will resurface in this decade. While most ivory-tower observers shared a gloomy view of the movement's future, activists in attendance countered that rhetoric with glowing reports of new momentum in their ranks.

Tom Minnery of James Dobson's Focus on the Family said citizen pressure was behind recent federal crackdowns on pornography and broadcast obscenity. He also pointed to the abrupt decision by Burger King to stop sponsoring antifamily TV shows after a coalition of religious leaders called for a boycott of the hamburger chain. Donald Wildmon, president of American Family Association, flatly denied that Christian activism is on the wane. "It's much, much stronger than it ever was," he said, adding that 350 attorneys volunteered to help him launch AFA's Law Center. (NIRR)

## Pontius' Puddle





## editorial

## *Fighting about peace*

Ask a non-Anabaptist what a Mennonite is, and after getting past horses and buggies and the difference between Mennonites and Amish, the answer will likely land on peace. Mennonites are known as a people of peace. We are, after all, one of the "historic peace churches."

Announce a special meeting on peace in most any Mennonite church these days, and what happens? Eyes glaze, and people head for the door, if they can do so judiciously. They don't want to stick around for what they're sure will be another discussion of war taxes or missile site demonstrations.

Something odd has happened to Mennonites on the way to peace. We've taken up sides on how it should be done. We call names, impugn motives, and question sincerity—in short, wage our own little war on how to make peace.

The sides have become more pronounced recently in relation to the Christian Peacemaker Teams (see page 6), an inter-Mennonite endeavor begun four years ago to promote peace and reconciliation. In seeking concrete ways to work for peace, CPT has found itself in the middle of the peace church argument on how activist peacemaking should be. The controversy has led the Mennonite Brethren to withdraw their support. Other groups haven't kept their financial commitments to CPT.

This is not a new debate. Once it focused on burning draft cards or "escaping" to Canada. Today it's on paying war taxes or demonstrating at missile silos. Some define these activities as faithfulness; for others they are foolish if not politically naive. Peace marches and military base protests invigorate one side, humiliate the other.

So the dispute goes on. Meanwhile the world slides toward war in the Middle East while Mennonites continue to debate about peace.

It's time to call a truce. To do so we must:

**1. Trust.** We must believe in the sincerity of the other. Both "activists" and "traditionalists" act out of faith. Too often each questions motivation when confronted by the other.

We are sisters and brothers in the same church. We believe in the same peace. We may

disagree, but if we doubt our sister's or brother's sincerity, we have first to be reconciled before bringing our ideas to the peacemaking altar.

**2. Watch our language.** It's time to tone down the disagreement rhetoric. Words like *civil disobedience*, *resistance*, and *protest* make some people see red. So do *radical*, *fanatic*, and *criminal* on the other side. Occasionally we still quarrel on whether it's *pacifism* or *nonresistance* we're engaged in.

Earl Martin (page 8) also reminds us to watch our language in relation to those who make decisions about war. Ridicule comes much easier than respect when some talk about their country's leaders. But veneration and idolization are equal temptations for others. Ridicule and veneration both fuel the peacemaking debate.

**3. Keep our objective clear.** Some peacemaker pronouncements smack more of telling the government what to do in specific situations than of witnessing to a better way for human relations. At the same time silence too often allows the government of one country to threaten another in the name of all citizens, including Mennonites.

As Mennonites we believe in another way. We are citizens of another kingdom. The task of that kingdom, writes David Heim in a *Christian Century* editorial (12/12/90) is "not in rendering judgment on specific strategic or political decisions (how many troops should we deploy?) but in articulating and clarifying the moral basis for right decision-making."

For Mennonites, that moral basis comes in Jesus' words to love our enemies. It comes from our belief in the sanctity of human life.

We must witness to that moral basis to all governments and all peoples. We must allow different expressions of peacemaking as we embrace each other as brothers and sisters.

Debate about how to make peace is important. But it must not keep us from working *together*, even in our disagreements. To do so is to model for our world the true way to peace.—jlp





January 15, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## THE INVITATION

*For many years I too believed it 'confuses the fundamental issues of the gospel' and places an undue emphasis on a single act—walking down an aisle.'*

by  
Shirley  
Kurtz

Her name isn't really Rachel. George and Elroy and the others exist, certainly, but not all in one piece, so to speak, or place, and they didn't necessarily do these things. So how much of this story actually happened?

I will say this: Rachel did, indeed, wear her shiny green blouse one momentous Sunday morning. That is the only thing I will say is for sure. Whether Eunice and Perry and the children actually came for dinner the night before is quite beside the point. You'll recognize the behavior. But perhaps *you've* managed to shake the surly bonds of prideful habits.

How to begin to tell you about that awful Saturday—I mean, before the company came?

An entire filthy house staring Rachel in the face. Three children listlessly dragging dust rags. ("Upstairs, all of you!" she'd barked at Mary Beth and Jonathan and Tad. "Get the stuff under the beds, too.") The cracked wheat buns she had to get started on, and the pies. (Fruit pies; Eunice was always saying that a dessert ought to have *some redeeming value*.) And the windows. (This was not something Rachel generally bothered with, but there was a buildup.)

When the pies were in the oven, Rachel got out a bucket and put cold water and a rag in it and ran around taking care of the windows. She

### ALSO IN THIS ISSUE

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Who will not judge?** . . . . . 6
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makes a joyful noise** . . . . . 9





***About halfway through the first verse of "Just As I Am," Rachel had this strange notion. Like she ought to walk up front. Now this, of course, was ridiculous.***

guessed it would be about dark by the time Perry and Eunice came, and the dirt wouldn't show then; the thought of this very nearly induced Rachel to empty her bucket. Oh well, George would be home by noon; he could do the floors.

The telephone rang right when Rachel was getting out the white store-bought bread and jelly—there wasn't time to make lunch, of course. She stopped screeching at the boys—they were conjointly stabbing their knives into their peanut butter—and adjusted her face before she said hello, but it was just George. The car, he said, was up on the hoist now. They'd just now gotten to it. Was she getting along okay?

**W***as she getting along okay?* She was furious.

It wasn't the boys' fault, certainly, and then somebody's knocking the jelly jar onto the floor, reducing it to a mass of quivering shards, was just an accident. Did she have to *slap* the boys? Both of them? So hard?

How often that afternoon did Rachel have to remind the children about their books and dirty hankies and socks strewn about? (I would have to say she yelled, actually. Repeatedly.) The spots on the living room carpet wouldn't come out. There were cobwebs she hadn't ever even seen before. Jonathan kept saying he *had so* straightened up the hall closet. When George did get home, about 4:30, Rachel threw her bucket at him, or maybe it was the buns.

What with having to deal with him, and the potatoes that needed to be peeled, and everything else, Rachel barely managed to get the table ready, and herself; she was up in the bathroom trying to get some hairs out of the washbowl when she heard the children squealing and Perry's booming voice, and she raced downstairs and hugged Eunice and laughed and told Perry not to worry about his shoes—what was a little thing like mud?

Rachel hugged Perry, too, and all the children. She told Eunice to go sit down; no, she didn't need any help. Perry said she was looking great, thinner than ever, which pleased Rachel enormously, but she only said *Aw*, like it didn't matter, and sucked in her belly some more.

She was practically reeling with hunger. But at dinner when the cracked wheat buns went around again and everybody was moaning about how good they were and the basket got to Rachel, she said, "Oh, I can't."

"Won't somebody eat this little bit of salad?" she pleaded as she took the leftovers from the table.

And right before she urged the men to have a little more pie, which they did, Rachel cast dark, warning looks at Tad and Jonathan and Mary Beth, just in case they were forgetting what she'd told them at lunch about not being pigs to-night, for once, and containing their greed.

Eunice couldn't help Rachel after dinner, either. The dishes could wait.

George and Rachel and Eunice and Perry talked till, oh, it must have been 11:00. The conversation was affable, benevolent, sometimes uproarious; it seemed a pity to break it up, but they all had to be at church in the morning.

George wanted Rachel to come to bed right away, after the children were settled. But there were still all those dishes, and Rachel just couldn't bear to think of them sitting all night in their own grease, even though George said he'd do them tomorrow.

So Rachel and George washed dishes until midnight. Rachel finished off the salad (it would've gotten slimy in the refrigerator) and the rest of the mashed potatoes, and there were two small buns that were sort of dried out by now and not worth saving. And then she had to do something about the mud, which made her angry, because George had gone to bed.

**Y**ou can see why the Sunday morning rush was worse than usual with nobody waking up until 8:00. George had to drag Mary Beth and Jonathan out of their beds and get Tad's clothes and get out the cornflakes for everybody. Rachel had to do her hair. Then she put on her shiny green blouse and stood for a while in front of the mirror, trying to decide whether to wear it with the green cloth rose and buttoned the whole way up or to leave the rose off and the top button undone. She decided she preferred the rose off. She thought she looked pretty good.

George kept yelling about being late, and at the end everybody was sort of trampling over each other trying to get out the door. You can imagine the mess they left on the kitchen table—the knocked-over cereal box, the sodden cornflakes stuck fast to the insides of the bowls.

Right before the sermon Rachel saw that she'd forgotten to button her sleeves.

***Rachel told George (above the noise) that she believed it is only through the mercy of God that we are saved by grace.***



George was drawing fire trucks for Tad, and Jonathan was lining his cars along the bench, and Mary Beth was reading the papers she'd gotten in Sunday school. So Rachel could listen, some, to Elroy. He seemed to be in rare form this morning—louder than usual and troubled by the sins of the world. It looked like he was going to extend an invitation. He'd never done *that*.

Everybody was getting to their feet, now—pulling out hymnals. Jonathan piled his cars into a heap and Mary Beth stuffed her papers inside Rachel's purse and George laid Tad, who'd fallen asleep, on the bench.

About halfway through the first verse of "Just As I Am," Rachel had this strange notion.

Like she ought to *walk up front*.

Now this, of course, was ridiculous.

During the second verse Rachel could hardly sing; she was hot all over and her chest was thumping, although George, if he would've looked over at her, wouldn't have noticed.

*Rachel go up front?* She, a full-grown woman? Dear Lord.

*George's wife go up front?*

The fear and shame that were flooding Rachel's soul—dread fear of losing her dignity and making a spectacle of herself, and shame for her temper and vanity and lies—swirled and eddied and pounded at her ears.

They were on the third verse, now. Rachel gave up; she told Mary Beth to move and she pushed past George and Jonathan and she stepped into the side aisle, and Rachel's feet in their high heels went one in front of the other the whole way up, almost to where Elroy was standing, gawking, probably.

There she stood, Rachel, in her shiny green blouse. She was soaking one of George's hankies (Rachel always used his hankies) and her shoulders were heaving. Well, having to walk up front like that would upset anybody. Rachel should have been praying, she knew, and she did pray, a little. But mostly she just cried. Sobbed. Elroy was praying; he had his hands on her head, smashing her hair down. Rachel couldn't pray much, herself.

Something else seemed to be happening—an eventuality she'd actually considered, briefly, before she left her bench. They were into another song, now, and other people were coming up front; Rachel couldn't exactly see who all. There were, why, five or six people; you know how it goes.

She, Rachel, had probably *started* this.

She wasn't crying, now. And there was a certain familiar feeling warming Rachel.

She was able to get back to her seat before



the closing prayer. Folks all around, she could see, were rheumy-eyed and blowing their noses.

Afterward George got everybody out to the car almost right away, for which Rachel was grateful; her face was all red and swollen. He was real sweet about everything, said it was fine if that was what she'd needed to do.

Rachel twisted George's hanky into a tight ball and didn't say anything; she felt terrible. What could she say? How could she tell him that she'd felt like a *hero*, doing it?

Eunice, unfortunately, missed out on Rachel's conversion. She'd had to hurry home after Sunday school to put the spareribs in the oven because the pastor and his wife were coming for lunch. Also there was some dusting and sweeping she hadn't gotten to yesterday, and everyone's wet towels were still slopped all over the bathroom.

And then she had to get that black fungus off the tub faucets. She got back to church just in time to pick up Perry and the children, afterward, and still beat Elroy and his wife to the house.

In the car, on their way over to Eunice and Perry's, Elroy's wife turned to her husband. "What do you suppose was wrong with Rachel? My oh my. There must be trouble we don't know about."

Elroy couldn't say what. But some days afterward, alone at the church and ostensibly at work on another sermon, he fingered thoughtfully the clipping on his desk, then set to work, instead, on a letter to the editor of *Gospel Herald*:

"I have in my files an article that appeared some time ago in your 'Hear, Hear!' column, in which Ernest J. Hershberger wrote why he as a



***“A public confession can be instrumental in relieving us of particular sins. How sad to have deprived people this opportunity for spiritual growth.”***

pastor stopped using the altar call. For many years I, too, believed that it ‘confuses the fundamental issues of the gospel’ and places undue emphasis on a single act—that of walking down an aisle.

“A recent experience, however, has convinced me that public confession, by its very nature, can be instrumental in relieving us of particular sins. How sad to think that we have deprived our people opportunities for spiritual growth.”

And maybe it was that very same day, or the next, that George and Rachel and the children were going somewhere in the car; George was

punching the radio buttons, hunting for music, but he got a radio preacher instead.

And Rachel told George (above the noise) that she believed that only through the mercy of God are we saved by grace, and George said, “Of course, Rachel.”

She knew, though, that George didn’t understand. But she let it go at that.

*Shirley Kurtz is a free-lance writer who lives in Keyser, W. Va. She and her family attend the Pinto Mennonite Church.*

## ***A fiftieth year***

A fiftieth year arrives to light the faded days of CPS.  
A gentle wind touches the trees and stirs the falling leaves.

In barracks timbered black we took our cots and national  
work.  
Wind laps tarpaulin trucks, sumac fires the margins of the  
road.

Soil and forest are the Lord’s, the child-mind his dear love.  
Demented, depressed: the Spirit’s kindness knows them all.

We were there, Menno’s sons, Amos, John, and the rest,  
Conforming to church and word, and far from war and  
camps of death.  
The quiet in the camps, restless in service the Spirit  
moves.

***—Irvin B. Horst***

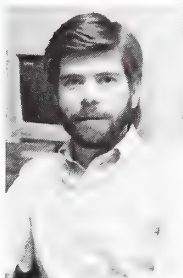
*The first  
Civilian Public  
Service (CPS)  
camp for  
conscientious  
objectors to  
World War II  
opened in  
Maryland on  
May 15, 1941.*



# Gospel Herald



**Editor:**  
J. Lorne  
Peachey



**Assistant  
Editor:**  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published weekly for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683.

Subscription price (in U.S. dollars): \$24 per year; outside U.S. and Canada (air mail delivery): \$42 per year. Discounts available for Every Home Plan, 80% Plan, and Bulk. Call 412 887-8500 for more information.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. Please send change of address three weeks in advance.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

**Postmaster:** send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 3: Jan. 15, 1991**

**Photos:** Cover and page 3 by Jean-Claude Lejeune; page 9 by Elizabeth Stauffer; page 10 by Ruth Detweiler; page 12 by Jim Bishop; page 13 (top) by Nancy Witmer; page 13 (bottom) by Dale D. Gehman.

***"Then God said, 'Let there be light'; and there was light. And God saw that the light was good; and God separated the light from the darkness."***

**—Gen. 1:3-4, NRSV**

## readers say

### Things that make for peace

I want to thank Duane Beck for his insights in "How to Pray for the Middle East" (Dec. 25). His points should not be exclusive to the Middle East. Those involved need also to acquire the things that make for peace: mercy, forgiveness, justice, love, growing in generosity, and knowing Jesus as Lord. I do not recognize much of those traits on either side of this conflict.

*Barbara Watts-Huebert  
Monttoursville, Pa.*

### A prayer of perspective for the Middle East

In reference to your suggestion in your editorial that we spend a day praying for "Peace in the Persian Gulf" (Dec. 25), I feel the following is an appropriate prayer:

"Lord, today I am praying for peace in the Persian Gulf. I pray our armies do not use the weapons I helped pay for with my tax dollars. Never mind, Lord, that I could live at an income level that did not require paying war taxes. And, Lord, a war will only increase the price of oil. I am so addicted to oil that I can't imagine life without it. Never mind, Lord, that I use at least 10 times more fossil energy than 75 percent of the earth's human population. Protect me, Lord; I am a North American Christian."

*Jim Leuba  
Yellow Springs, Ohio*

### Why Pontius' Puddle?

I would like to share my concern and disappointment that you continue to use the "Pontius' Puddle" cartoon in *Gospel Herald*. I don't think we need this way of getting a gospel point across.

*Jacob H. Musser  
East Earl, Pa.*

### No uniqueness left

Your most recent issue (Dec. 11) had much to say about the imminent merger of the General Conference Mennonite Church and the Mennonite Church. Both the editorial and the article dealing specifically with the merger brought up the concern that we as a people (MC) might lose our identity or "uniqueness" in a merger.

What uniqueness? Let's see, there's nonconformity. That's been "out" since the 1960s. Then there's believer's baptism. But what was that resolution passed by Indiana-Michigan Conference last summer all about?

Nonresistance? "Pacifism" is all the rage now. Well, we as Mennonites at least hold to a literal interpretation of Scripture—except where Scripture cuts into our efforts at assimilation into the

larger society on such issues as divorce and remarriage and women in ministry.

No, we really are not a unique people anymore. I don't think we would have much ideological trouble "integrating" with any major or minor religion on the globe, except with our own conservative, Bible-based remnants. MC/GC integration: why not? The door is wide open.

*Martin A. Franke  
Paradise, Pa.*

### Whose birthday is it?

Whose birthday do we celebrate at Christmas?

Usually at birthdays we give gifts to honor the person whose birthday it is. Then how come at Christ's birthday we give to each other?

Why not give the gifts to the ones Christ cared so much about—the poor, despised, needy, hungry, and homeless. I've done so the past two years and plan to continue.

We have so much allowed the world to press us into its mold. So at Christmas we become part of the money business. It's Christ we should honor and worship because of the unspeakable gift to us.

*Helen Lindhorst  
Cambridge, Ont.*

### Plea for more care in reporting church news

The news story on the Hmong Mennonite church in California (Dec. 4) has a correct title but incorrect information. This church is not the first Hmong congregation in North America. The Hmong Christian Fellowship (75 members) was begun in Kitchener, Ont., in 1980. It meets at First Mennonite Church of Kitchener.

In an earlier story on the selection of the moderator-elect, you printed an unfortunate title (Nov. 6). The process of selecting a new moderator is not complete until General Assembly delegates confirm the discernment of Donella Clemens. Announcing the selection of Donella as completed misrepresents the facts and confuses the constituency as to the nature of the discernment process. My plea is that you would be more careful in reporting church news.

*Ralph Lebold  
Kitchener, Ont.*

P.S. The Dec. 11 issue came today with another goof. It is not immediately apparent where you got the idea of a "Mennonite school for postgraduate theological studies." The article talks about a center, not a school. To talk about a "school" gives the impression of a more elaborate venture than, in fact, is intended at this time.



When young people ask questions about war and peace

# Who will be patient? Who

by  
Tony  
Lapp

My co-worker Dave and I talk about war a lot these days. Baghdad butchers swarm across the headlines, U.S. troops perform maneuvers in Saudi Arabia, and world leaders seem united in opposing the "threat" from the Persian Gulf. So Dave, an atheist Vietnam vet, and I, a young Mennonite just out of college, have plenty to discuss.

Like a lot of new "issues," the war in Iraq took time to register on my consciousness. Despite its prominence in the news, the Persian Gulf seemed far away and the United States' reaction to the invasion of Kuwait a little unreal.

It is only in the last few weeks, as the number of U.S. soldiers in the Persian Gulf ballooned to 350,000 and the words of President Bush shifted from "defensive" to "offensive," that I slowly began to look into what was really going on "over there." News reports suddenly became very important to me, as did other people's opinions.

One person whose opinion I value highly is Dave, my veteran friend. Talking to him—hearing his life experiences and understanding his opinions—makes it painfully clear how little I understand about our complex world. It forces me to pick out what I do know, or think I know, and structure it into a form that can be communicated to him. I'm learning to articulate what I believe.

Discovering how little I know is scary, though, especially now. Each day seems to find us closer to war, and my hopes for a peaceful solution grow dimmer. This is a time of crisis for our world. As for me, I'm young, male, of draft age, and have many more questions than answers.

As a young person, I need the wisdom of experience older people can offer. And as a member of a "peace" church, I need help in understanding the beliefs that have led my fellow believers to speak out against war. I need to hear Mennonite voices discussing topics like:

**T**he Iraqi threat. One of the most confusing things about the whole Persian Gulf affair is why the United States is over there. "Gasoline prices!" sneer the critics. "Curbing aggression!"

say the supporters. Some paint it as a Christian-Muslim conflict—almost a modern Crusade.

Syndicated columnist William Safire believes that by not attacking immediately, the U.S. and its allies are playing right into the hands of Iraqi leader Saddam Hussein. Hussein's strategy, as mapped out in a recent Safire column, is to stall long enough to develop nuclear weapons. After building the bomb, says Safire, Hussein will be able to "impose nuclear blackmail on the superpowers." My coworker, Dave, also believes this.

Until recently, the only role U.S. and international forces supposedly had in the Persian Gulf was of containment. The Iraqis must not be allowed to invade any other countries, President Bush proclaimed.

Now, however, the Security Council of the United Nations has voted to allow military action in the Gulf if Hussein does not withdraw from Kuwait by Jan. 15. U.N. forces (composed mostly of U.S. soldiers) are poised for offensive action. If the bullets start to fly, will we know what we're fighting for?

**U**nited States presence in Saudi Arabia. As a young person, I have yet to live through the beginning of a full-scale war. The military encounters I've witnessed in my lifetime have been quick and low on casualties, like the Panama and Grenada invasions.

Young people like myself have very limited exposure to war and its costs. Dave, my co-worker who sees the Iraqis as a threat and would not oppose U.S. military action, still calls taking lives "playing God." Are we prepared for our military to "play God"?

**C**onscientious objection. Scott Kennedy in a letter in the Nov. 13 *Gospel Herald* asked how we Anabaptists are preparing ourselves for the possibility of a new military draft. Are draft-age young men (and women) prepared to respond to a call from the government? Do fellow church members know how they would react to their decisions? Is there support for those who seek alternate service or refuse to be drafted?



# *will not judge?*

For myself, I wonder how the church will respond if Mennonite young people choose to join the military. How clear is the peace call in our churches? Is it accepted by people my age?

**P***rotest?* In recent years some Mennonites have begun to involve themselves in politics. Many no longer hold themselves “separate” from the secular world.

If our nation goes to war, will we Mennonites speak or even act against the fighting? Various Mennonite organizations and churches have drafted letters to President Bush, asking that he pursue peaceful methods in the Persian Gulf. Other groups are stepping forward in different ways.

As for the rest of us, do we want to speak out? Do we object to the U.S. military presence in Saudi Arabia? I talked recently to an Amishman who told me the Amish don’t go to war, “but somebody’s got to.” Would that be a typical Mennonite response? Do we believe, in this imperfect world, that military strength is a necessary evil?

**O***utside help.* What are other resources for understanding the present conflict? The Bible, of course, yet I am no Bible scholar. Who will guide me in that study?

I went to Provident Bookstore, looking for help, but the section on peace is huge. Where do I begin? I can start from the top left and work to the bottom right, but is that the wisest use of my time? What are the books Anabaptists have found most helpful in clarifying their peace stance? Who are the writers?

**T***he other Daves.* My atheist veteran friend isn’t the only Dave in my life. My younger brother, soon to be 17, has the same name. He’s not draft age yet, but 15 months isn’t a long time.

It’s the other Daves I’m most worried about—the people on the lower side of the draft age, the ones newly introduced to the call to peace. Yes, I’m scared about how much I don’t know.

But think about how much I do know. Twenty-two years and a college education have given me many advantages others don’t have.

Who will guide the 18-year-old, fresh from high school, sports, and dating, if he (or she) must wrestle with a decision about whether to obey a law ordering him or her to kill? Who will think creatively of ways to present beliefs about peace in a language young people can understand? Who will be patient, who will not judge, when youth don’t seem to care about what seems to older believers a life-or-death issue?

Equally as important, who will reach out to those in our community who do not come from our faith tradition, who do not bear what my co-worker calls “the red M,” yet who believe that killing is wrong and do not want to participate in war? Can we, as Christians who profess a peace stance, speak to the atheist?

Finally, does it matter to us that the armed forces contain a disproportionate number of poor people and minorities? I come from a wealthy, suburban, “white” church, and I never considered the military as an option. My money saved me from a trap that many find unavoidable.

Carrying the label “Mennonite” means something to draft boards, I’ve been told, and I fear the color of my skin does also. If that’s my escape route, I’m privileged in a way I don’t deserve, and that makes me feel hypocritical. How can I help those who don’t have my special pass?

I feel unprepared to respond to the Persian Gulf crisis, but I know that through prayer, talking, and thinking, I can. The response I make, however, must be my own. I cannot be spoon-fed a peace stance; I must fashion it for myself—from my desire and my own personal experience.

In this process what I lack is perspective. Older believers, people with broad and varied experiences, could be of great service to me and others like me. Who will respond to our questioning and enter into dialogue with us?

*Tony Lapp, Lansdale, Pa., plans to go to San Jose, Costa Rica, in February to work for the magazine, Mesoamerica.*

***I need help in understanding what has led my fellow believers to speak out against war. I need to hear Mennonite voices.***

## Bible project brings together two types of African churches

*Birmingham, England (CNRM)*—Twelve African church leaders have completed the first three-month phase of an experimental Bible education project aimed at producing booklets to help grassroots leaders of African churches who preach or teach the Bible without the benefit of any formal Bible training. Working in two teams of six, the writers completed guides to the books of Luke, James, and Hebrews.

On the surface the African Bible Guides Project may appear to be simply an attempt to create a new educational resource, but it has an additional purpose at a deeper level. It is an attempt to promote peace between African churches founded by European and North American missionaries and the so-called "African independent churches" founded by Africans.

Though their membership is estimated to be 25-30 million, the independent churches are generally so fragmented that few are large enough to run Bible institutes or produce literature of their own. They tend to appeal most strongly to the poor and less educated people, many of whom

are then put into positions of leadership quickly because the churches are growing so fast.

For obvious reasons the relationships between these newer churches and the older ones have not been marked by peace. In some cases the new movements began as breakaway groups. The independent churches have criticized missionaries for being imperialistic and claimed that mission churches lack spiritual vitality. Mission churches have replied that the independents are uneducated, heretical, or even demon-inspired. In many countries very little communication passes between the two kinds of churches.

The African Bible Guides Project starts with the assumption that God is at work in different ways in mission churches and independent churches. It recognizes that all kinds of churches could benefit from introductory Bible teaching materials related to African life. It seeks to bring a broad spectrum of churches together to write the materials, including the independent churches, on an equal footing with the

mission churches in the cooperative effort.

The project is sponsored by the Centre for New Religious Movements at Selly Oak Colleges, a mission training center in Birmingham, England. For the past 10 years the center has been encouraging African students and Western missionaries to study African independent churches.

The Bible project is an attempt by the center to take a more active role in peace-making among the churches. It received support from a diverse group of donors, including five Mennonite agencies who also cooperatively support the project coordinator, Stan Nussbaum. Mennonite Central Committee also released two of its workers in Botswana to assist with the project for three months.

In most of the African countries, this is the first time that independent churches and mission churches have cooperated in a writing and publishing project. However, the 12 African writers are each committed to duplicate in their home countries the peaceful cooperation they achieved at the continental level.—*Stan Nussbaum*

## MCC to assist refugees from war in Mozambique

*Nyamithuthu, Malawi (MCC)*—For the past four years Malawi has been host to an ever-growing number of refugees from war-torn Mozambique. Current official numbers stand at 860,000. Malawi is a poor country of 8 million people and hosting 10 percent of its population as refugees has put great strain on the country.

Mennonite Central Committee will begin supplying funds to the Christian Council of Malawi soon to purchase supplemental food for distribution in refugee camps. Because the country is so densely populated, refugees are not given land to grow food. The council helps organize small vegetable gardens, poultry projects, and income-generating activities so people can purchase a few basic necessities.

Until people can return home, however, basic food items need to be provided. The United Nations has been supplying corn flour and a few other crucial items such as blankets and cooking pots. The council has

provided supplemental protein, organizes training for income and employment projects, and coordinates recreation and social activities in camps.

During the past year the Malawi council had no funds to provide supplemental food. MCC's donation of \$350,000 will allow purchase of dried fish from Malawi fishermen. The fish will be distributed once a month.

In October the 14-year-old civil war intensified in the central and northern provinces of Mozambique. Fighting has pushed back into the most rural villages. With these new arrivals comes the possibility of news from home; desperate news to those who have been living as refugees, cut off from routine life for months or years.

Six months ago people had new hope. Peace talks were starting and people talked of returning home. But in September talks broke down and government troops started pushing the Renamo rebels back into isolated rural communities along the Mozambique/Malawi border. Renamo, seeking to overthrow the leftist government, is known for brutal tactics and gruesome killings. As its forces are rolled back,

the pressure on defenseless rural villages is becoming unbearable.

Sometimes whole villages pack up and leave, bringing some meager supplies for the trip. More often people run away in small groups following an attack, leaving in a panic with nothing but the clothes on their backs. Families are often separated and children get lost.

Many Malawi refugee workers are discouraged with the current influx and the continuation of fighting. "Six months ago," stated one, "we thought we would be busy with repatriation work by now. But once again we are overwhelmed with the arrival of so many new refugees."

MCC will continue to support the supplemental feeding and will help people return to their homes when the conflict ends. Repatriation will be difficult. Many villages have been destroyed and fields have grown up in weeds. Schools and health services have been disrupted. Added to the 860,000 Mozambicans in Malawi needing to go home, many displaced people within Mozambique have had to move to city camps and other areas where there is security.—*Bob Herr*





Sandi Swartzendruber balances a water jar at the India/Nepal bazaar. Looking on are former MBM missionary Genevieve Friesen (left) and Sandi's mother, Nancy.

## Indiana-Michigan mission festival makes joyful noise

Goshen, Ind. (MBM)—The message rang out joyfully! God is at work in the world. And God's people are to be up and about participating enthusiastically in that work, using all their varied gifts to share the good news of Jesus entrusted to them.

Beginning Saturday afternoon with worship led by the Ninth Street Mennonite Church choir from Saginaw, Mich., and ending Sunday night with nearly 1,000 participants singing "Praise God from Whom All Blessings Flow," the mission festival called "Noissim" (mission spelled backward) was an energizing celebration. Held at Bethany Christian High School, it was a place to catch a glimpse of the diversity and breadth of being God's people in mission at home and around the world.

Sponsored by Indiana-Michigan Conference and Mennonite Board of Missions, the event involved hundreds of Indiana-Michigan persons both behind the scenes and visibly. Many of those involved had served in mission and service assignments. The praying, planning, collecting of artifacts from around the globe, designing of banners, cooking and serving of national foods, singing, acting, and sharing of personal experiences created an environment for children, young people, and adults which promoted a healthy interest in missions.

Worship times, 20 different seminars, mission videos, visits to six international bazaars, slide presentations showing parts of the church around the world, folk games, and soccer for children provided a great variety of activities for persons of all ages.

Worship brought all participants together in body and spirit, modeling the suggestion of one of the seminars that worship can move people to reach out in mission, that mission activity and worship are interlocked. A wide variety of music styles, including songs from other cultures, helped worshipers enter some unfamiliar worlds. Short presentations of personal and group experiences held the attention of young and old.

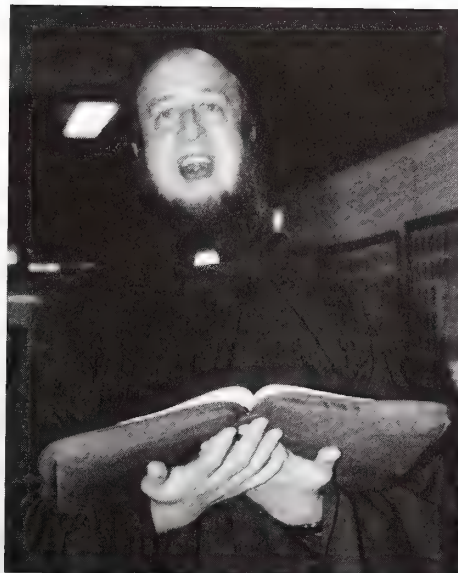
During the Saturday evening worship time, a surprise telephone call connected the distant world of China with those attending Noissim. The familiar voices of MBM workers Del and Charlotte Holsopple Glick and their daughter Renee resounded through the Bethany gym. Del and Charlotte had been pastors in Goshen until last summer.

The seminars provided a time to interact with persons interested in the how-to's of mission motivation, mission education, church planting, and mission/service activities for youth. Thoughtful questions emerged: "How can we get our congregation to regain a sense of a need for mission?" "How do we communicate more closely with mission workers?" "When do we stop talking about mission and start doing mission?" "Is there still a burden in the Mennonite Church for people who don't know Christ?"

During bazaar time, the hallways and classrooms of Bethany buzzed with people of all ages. The bazaars provided international environments with foods, clothing, and activities—a hands-on way for young and old to imagine what it might be like to serve God in Africa, Europe, Asia, the Middle East, and Latin America.

Ned Wyse, dramatizing the parable of the talents, provided a closing challenge for the festival. "Is our life an act of

*"Brother Wally" Fahrner, in a monk's robe, intones the Psalms. A former MBM worker in England, Fahrner is now missions minister for Indiana-Michigan Conference.*



worship? Are we 'doing business' for our Master while he is away? Will we be found faithful?" Inspired anew, participants returned home to work at the question.

—Linea Reimer Geiser

## China Educational Exchange is looking for a few good teachers

Techny, Ill. (Meetinghouse)—China Educational Exchange is looking for a few good English teachers. Twelve to be exact.

CEE's director and assistant director, Myrrl Beyler and Gail Zacharias, with offices in Winnipeg, reported to CEE's sponsoring agencies recently at a meeting in suburban Chicago. Five Mennonite mission/service agencies sponsor CEE. In addition, Mennonite colleges host Chinese teachers and students.

In 1990, operating on \$190,000, CEE had 25 people working in 11 Chinese institutions. Of these, 13 plan to return for a second year. For the 1991-92 school year, CEE hopes to place two to four master's-level teachers in Henan Province for the first time. This is China's second largest province and has both a medical school and an agricultural school.

"Our commitment to China should not waver," said Earl Martin, a Mennonite Central Committee administrator, commending this geographical growth of the program. "Within a 3,000-mile radius of Hong Kong lives half the world's population." Atlee Beechy, an at-large member of the CEE board, agreed: "The church's mission is to be present in situations of change." Jim Bomberger of Eastern Mennonite College said, "The June 4, 1989, events in Tiananmen Square have not hurt our part of the China exchange."

Special guest for the meeting was Xiyi Yao, a student at Associated Mennonite Biblical Seminaries. "What," asked CEE board member Dale Warkentine, "has been the influence of Christians in China in the past?" "Model workers," came the answer. "Even the government recognizes a conscientious worker."

Other Chinese scholars are studying in Mennonite colleges in Canada and the United States. Ron Matthies of Conrad Grebel College, indicating the rapport that develops, reported how Conrad Grebel surprised their resident Chinese scholar with a birthday cake in the middle of the night.

Lee Snyder, dean of Eastern Mennonite College, will chair the CEE board for a three-year term, succeeding Ron Yoder of Mennonite Board of Missions.

The next orientation for CEE workers will be July 22-25, just prior to departure for China. Interested people should contact their denominational missions offices.—Muriel Stackley



## MBM transfers evangelism project to MBCM

*Elkhart, Ind. (MBCM)*—On Feb. 1, Mennonite Board of Congregational Ministries will begin administering the Living in Faithful Evangelism (LIFE) project, and has hired a new staff person to direct it. G. Edwin Bontrager, who currently directs the project through Mennonite Board of Missions, will continue as LIFE director as part of his assignment at MBCM.

The LIFE project was started in 1987 as a response to the Vision '95 goals of the Mennonite Church. Adapted from "Passing on the Promise," a similar Church of the Brethren project, LIFE is a three-year strategy which helps congregations develop new habits and learn new ways to invite others to become part of the congregation. It is a church-growth plan with careful adaptations to Mennonite Church convictions about peacemaking and discipleship.

LIFE is sponsored jointly by the Mennonite Church and the General Conference Mennonite Church. By next fall, five conferences/districts will be at various stages in the LIFE process. It is projected that by next year 13 more conferences/districts will enter the process.

The shift of the LIFE project from MBM to MBCM signals a change in priorities for both agencies. MBM is focusing its North American resources and vision more directly on ministries in metropolitan areas; MBCM is broadening its congregational

vision to include evangelism and church growth in established congregations. After about a year of discussions, both agencies approved the transfer last October. MBCM has committed itself to administering the project for five years, during which time MBM will provide about half of the costs.

Bontrager, who first joined the MBM staff in 1987, will serve as MBCM's minister of mission and peace. This new role will require that church growth and evangelism programs carry in them historic peacemaking values. MBCM envisions peacemaking as an explicit part of every congregation's evangelism and outreach efforts.

—Everett Thomas

## MCC finishes clinics in quake-ravaged Soviet Armenia

*Yerevan, Soviet Union (MCC)*—After 16 months of hard work and countless logistical hassles, Mennonite Central Committee has completed construction projects in earthquake-ravaged areas of Armenia in the Soviet Union. Following the December 1988 earthquake there MCC joined with Adventist Development/Relief Agency to construct a rehabilitation center in Yerevan, Armenia's capital, and six village health clinics.

Along the way the project was slowed by fuel and other supply shortages, communication difficulties, and technical problems with building materials. But the Dec. 3-4 dedication of the clinics "made all of the struggles worthwhile," says Lowell Detweiler, who has coordinated MCC Armenia work the past year and who visited there recently.

Six villages now "proudly claim 'dove houses,'" clinics with the MCC logo painted on the side, says Detweiler. "The dove and the cross—what an appropriate symbol for a people with a long history of suffering and a continued cry for lasting peace." More beautiful than the finished clinics, he says, are the "bridges of love and friendship so evident between caring MCC workers and the warm Armenian people."

Seventeen MCC-appointed personnel served in Armenia for terms ranging from three months to one year. Two were seconded to MCC by American Friends Service Committee and two were from the Hutterite communities in New York and Connecticut. Five were from Europe and the rest were from Canada and the United States. One nurse assisted with health personnel training for the rural clinics.

Continued upheavals in the Soviet Union may mean some clinics will not operate at full capacity immediately. One did not yet have a water supply; others were without electricity and gas. But Armenian medical



*Andy Hofer, a Swiss Mennonite volunteer in Armenia, signs an agreement turning a new health clinic in Tshaper over to local authorities.*

personnel are eager to put the buildings to use, says Detweiler. "At one clinic I asked when they would be open to receive patients," Detweiler recalls. "The nurse answered: 'Tomorrow.'"

MCC's budget for Armenia was \$900,000. In addition to designated contributions to MCC for the project, several agencies donated funds, including American Friends Service Committee, Lutheran World Relief, Dutch Interchurch Aid, and Swiss Mennonite Organization.

Primary responsibility for completing the large rehabilitation center in Yerevan has been assumed by Adventist Development/Relief Agency. Dedication ceremonies are scheduled there for Feb. 5.

—Andrea Schrock Wenger

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## AIDS ministries supported by MCC begin in Canada

*Winnipeg, Man. (MCC)*—Mennonite Central Committee-supported ministries to people with AIDS have begun in three Canadian provinces, but a volunteer is still needed for an AIDS-related service in a fourth province.

In Ontario, MCC worker Kurt Schwarz is serving as volunteer coordinator at the HIV/Hemophilia Clinic of St. Michael's Hospital in Toronto, where he is setting up a support network for people with AIDS. Volunteers will help outpatients who are HIV positive by visiting, running errands, doing chores around the house—"things that people with AIDS may not have the energy to do," Schwarz says.

In British Columbia, Ruth Thiessen is heading up MCC B.C.'s AIDS education program. The one-year effort will result in



the creation of an AIDS resource packet for pastors and congregational leaders and provide workshops and seminars for Mennonite and other churches.

In Quebec, Crystal Klassen has begun a two-year assignment at Nazareth House, a residence for people with AIDs in Montreal. The residence, the only one of its kind in the province, offers shelter to people with AIDS who are financially destitute. Many are in the final stages of the illness. Nazareth House provides a Christian home where they can live out their final days with support and dignity.

MCC still needs a volunteer for the Nova Scotia People With AIDS Coalition, a Halifax-based organization which offers support and counseling for people with AIDS.

MCC's involvement with AIDS in Canada grew out of a 1988 Task Group on AIDS which proposed some concrete ways that Canadian Mennonites could assist people living with the illness.

## Krabill urges MBM to see babyboomers as a challenge

*Elkhart, Ind. (MBM)*—The call to "view the babyboomer generation as a glorious challenge, not a menacing threat" echoed numerous times throughout the recent Board of Directors meeting of Mennonite Board of Missions. The call came initially during a presentation by James Krabill, a missionary in Ivory Coast who is serving a special three-year North American assignment in mission education.

Krabill shared recent research that contends babyboomers (those born 1946-64) are the key to the church's mission and service efforts in the next decade. Many have little overseas mission interest. Those who do tend to favor holistic causes and the training of national leaders. Babyboomers prefer to support individuals rather than institutions and are interested in short-term service opportunities.

The implications for MBM, according to Krabill, include the need to consider additional ways to involve babyboomers in short-term service. "If we don't respond, we may lose the interest and participation of this generation," Krabill said.

"MBM also needs to work harder at putting a face on mission, linking individual MBM workers to North American congregations, and linking conferences to specific sections of the world where MBM ministry is going on," Krabill said. He noted that linked giving is increasing, and that discussions are underway on linking conferences to regions of the world. Meanwhile, the MBM Church Relations Department has begun implementing a decentralized system of volunteer representatives located in various regions of North America.

Board discussions also focused on a new service program for older adults. Service Opportunities for Older People (SOOP) is a short-term program administered by MBM and Inter-Mennonite Council on Aging. Suzanne Lind, director of MBM Service Ministries, said the volunteers will pay most of their costs. The service locations, now numbering six, will make assignments and provide accommodations.

"Older people want to travel and give some time to the church," said Barbara Reber, executive director of the Council on Aging. "We think SOOP combines these interests in a way that will use their gifts."

SOOP is one of several new programs contained in an operating expense budget of \$8.7 million the board approved for 1991. The new budget contains a contribution goal of \$5.3 million—a 3 percent increase over this year's goal.

Program changes expected by Feb. 1 include the transfer of some congregationally based services to Mennonite Board of Congregational Ministries. The transfer, approved by the MBM board at this meeting and by the MBCM board a week earlier, includes the LIFE (Living In Faithful Evangelism) program and Ed Bontrager, the current director of evangelism and church development. "This is one way for MBM and MBCM to avoid duplicating services to established congregations," said President Paul Gingrich. MBM will continue to help emerging congregations.

The MBM board also approved a new

emphasis on metropolitan church development. "We will shift our focus and priority to the identification and formation of a network of urban leaders who will participate with urban councils and conferences for cooperative church development in metropolitan areas," explained Irv Weaver, vice-president for home ministries. The plan includes the employment of a new director of evangelism and church development with urban experience.

Weaver said MBM will invite conference mission leaders and urban leaders to help develop the details during the coming year. He emphasized that present commitments to conferences will be honored.

Next year's budget also projects the first long-term MBM workers in Afghanistan and additional workers in Chile. During the meeting, a total of 22 new or continuing workers were appointed to assignments in nine foreign countries.

Board members received an update on the situation in war-torn Liberia. Ron Yoder, Africa director, said estimates of those killed in the 11-month-old civil war now range from 10,000 to 100,000. A total of at least one million people are refugees either inside or outside the country.

For Liberians still in the country, food is the most critical need. Yoder shared reports of people eating human flesh or boiling and eating leaves. MBM is conducting an above-budget effort to raise \$100,000 for food, medicine, and short-term medical personnel.—Phil Richard



Elaine  
Kauffman

### BACK FROM BRAZIL

## Kauffman says church is growing up

*Elkhart, Ind. (MBM)*—Brazil Mennonite Church is becoming a mature, "adult" church, reports Elaine Kauffman, a Mennonite Board of Missions worker who recently returned for a one-year North American assignment. The church began in 1954 through the efforts of MBM missionaries.

Only Brazilians now serve on the executive committee of the church.

Kauffman and MBM missionary Otis Hochstetler left the committee in 1989 and were its last foreign members. During her latest term, which began in 1985, Kauffman served as treasurer of the church. In the last year she became assistant to the treasurer, who is a Brazilian.

The church now has its own center, dedicated a year ago in Campinas. Kauffman's office is there, along with that of the executive secretary, and a storage room for Mennonite publications. The second floor is the living quarters for the executive secretary and his family.

Campinas Mennonite Church, where Kauffman attends, is nearby. She teaches a Sunday school class of children ages 7-10. The congregation has not had a pastor for the past three years, so the church council, presently led by a woman, organizes church life. "People take turns sharing, leading, and using their gifts," Kauffman said. "It's a different model of church, but it's being accepted."

Kauffman is a native of Kalispell, Mont.



**Former Eastern Mennonite College professor Jesse Byler, 62,** died on Dec. 23 in Harrisonburg, Va. He had been ill for many years with bronchiectasis, a chronic lung disease. He was a member of the EMC faculty 1971-82, serving as chairman of the Education Department and director of teacher education. After resigning for health reasons, he served part-time as director of faculty development. In 1984 the college established the Jesse Byler Endowed Education Chair in his honor. Before going to EMC, he was principal of Eastern Mennonite High School in Harrisonburg.

**Mennonite Board of Missions still needs over \$1.2 million in contributions by Jan. 31** to reach its goal of \$5.1 million for the 1990 fiscal year, which ends on that day. "Contributions were strong through November, but fell \$200,000 behind budget projections in December," says President Paul Gingrich. "Ongoing financial support of the Mennonite Church is needed to continue present ministries and to respond to new opportunities."

**A top-level Canadian official used the home of a Mennonite couple for a meeting** recently in Israeli-occupied West Bank. External Affairs Minister Joe Clark, who was also once prime minister of his country, met with moderate Palestinian leaders to talk about the need for a Palestinian homeland, especially in light of the current Persian Gulf crisis. The site for the talks was the home of local Mennonite Central Committee leaders Kent and Linda Stucky. The home also doubles as the MCC office in West Bank. The Canadian government chose the site because it was "neutral ground" and because of MCC's reputation for seeking "justice and fairness" for the Palestinians. MCC has been at work in West Bank since 1950.

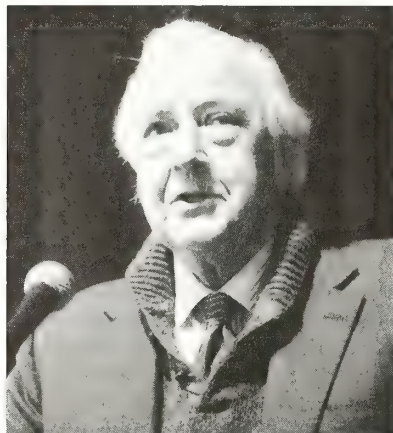
**A decline in contributions concerned the leaders of Mennonite Central Committee** who gathered for the Executive Committee meeting Dec. 14-15 in Akron, Pa. They are also worried about what the uncertain economic climate in the United States will mean for MCC. After much deliberation, they approved a 1991 budget that calls for total income of \$35.8 million, up from last year's \$34.4 million. But the Executive Committee also asked staff to prepare a list of activities that will not be started until midyear, depending on how much money is raised in the first part of the year. The budget will be presented to the 36-member MCC board for final approval during its annual meeting Jan. 25-26 in Archbold, Ohio.

**The growth and vitality of the church in South Korea impressed Christians from other countries** who attended Asia Missions Congress '90 in the capital city of Seoul. The 1,200 participants were hosted by the huge Choong Hyun Presbyterian Church. Paul and Esther Kniss, longtime missionaries under Mennonite Board of Missions, were part of the India delegation. They noted that thousands of people attend the predawn prayer meeting at the church every morning throughout the year. They frequently heard the comment during the congress, "When will my country see this kind of thing happening?"

**"Missions Tours" for children were the highlight of the Missions Festival** sponsored by Virginia Mennonite Board of Missions. The annual event was held this time at Harrisonburg (Va.) Mennonite Church. Six Sunday school

classrooms were transformed into foreign countries by present and former missionaries. In each country the children made flags which they took home as reminders of their tour. While 200 kids enjoyed this glimpse of life in other countries, the adults could choose to attend one of four seminars. The festival also included an international food bazaar and a program of stories and music.

**"A Night of Praise" brought together 50 singers from eight churches** to form a choir under the direction of Jim Sauder and Jim Roynon. They sang for the public at Central Mennonite Church near Archbold, Ohio. The first part of the program consisted of hymns from the old *Harmonia Sacra* book, followed by contemporary arrangements of favorite hymns. The last half of the program was spirituals and choral music. A congregational hymn of each type of music was sung at the beginning of each



**McCarthy lives! Harrisonburg, Va.**—He looks much older, but the years haven't dulled his caustic wit and keen observations on life in the political arena. Two-time presidential aspirant Eugene McCarthy spoke at Eastern Mennonite College on "the influence of religious values in the political process." In a rambling, conversational style, the former Minnesota senator declared that "religious-moral judgments are needed more than ever in dealing with thorny issues facing the country," adding that "traditional church-state separation arguments must not stand in the way of a serious response." Specific problems he cited were overconsumption and pollution, civil rights, the economy, and the militarization of American life and foreign policy. McCarthy, who campaigned on a platform in 1968 to end the Vietnam War, was in Harrisonburg to speak at the annual meeting of the Community Mediation Center. He prescribed a mediation process as the best way for the U.S. to end its dispute with Iraq, along with "drastically cutting American oil consumption."—*Jim Bishop*

section of the program. The event was sponsored by the Northwest Ohio Mennonite Ministers Fellowship.

**"I Want My Life to Tell for Jesus" is the theme song of the Michigan Mennonite Men's Chorus.** Now in its third season, the chorus practices in smaller regional groups in the fall and then comes together for a mass rehearsal and program. The latest program was at Fairview Mennonite Church, with over 50 men participating. A variety of musical styles were included—classical, gospel, spirituals, and contemporary. A free-will offering raised \$1,700 for Mennonite Central Committee. The chorus, started by Gale Ely and others, is directed by Larry Diener.

## New appointments:

- **Raymond Martin**, executive secretary, Southeast Conference, starting in March. He succeeds Martin Lehman, who is retiring. Martin has been pastor of Homestead (Fla.) Mennonite Church for the past 15 years. A longtime resident of Homestead, he previously was a local Voluntary Service administrator for Eastern Mennonite Board of Missions and operated a family lawn-care business. He has also been the Southeast Conference representative on Mennonite Church General Board.

- **David Yoder**, president, Virginia Mennonite Board of Missions, starting in January. He succeeds Paul Yoder, a former missionary doctor, who served five years. David Yoder served previously as associate director of development at Eastern Mennonite College. He has also been an administrator with the Media Ministries Department at Mennonite Board of Missions. He and his wife, Shirley, were missionaries in Mexico for 10 years. The Board of Missions is a program of Virginia Conference.

## Coming events:

- **School for Ministers**, Feb. 18-21, at Conrad Grebel College. This is an annual event sponsored by Eastern Canada Conference. The theme is "The Congregation as a Healing Community." The speakers are Delton Glebe, a professor of pastoral care and counseling at Waterloo Lutheran Seminary; John Esau, director of ministerial leadership services for the General Conference Mennonite Church; and Lydia Harder, a lecturer at Conrad Grebel College. Also scheduled are a variety of workshops. More information from Eastern Canada Conference at 60 New Dundee Rd., Kitchener, ON N2G 3W5; phone 519 748-2162.

- **Christian Doctrine/Values Conference**, Feb. 15-17, at Laurelville Mennonite Church Center. It will be led by Levi Miller, director of the Mennonite Church Historical Committee. The speakers are Conrad Grebel College professor A. James Reimer, Ohio pastor Sharon Speigle, writer-editor Michael King, and Penn State University professor Carl Keener. More information from Laurelville at R. 5, Mt. Pleasant, PA 15666; phone 412 423-2056.

## Job openings:

- **Administrator**, Belleville Mennonite School, starting in July. The school offers grades K-12. Qualifications include a master's degree and/or experience in administration. Contact Search Committee chair Max Zook by Feb. 15 at R. 2, Box 24, Belleville, PA 17004; phone 717 935-216.

- **Campus pastor**, Bluffton College, starting in August. The person fosters and coordinates Christian spiritual life among students, faculty, and staff. The person also enhances relations





### Church in bar. Philadelphia, Pa.—

The six-year-old congregation of Vietnamese immigrants met here recently in their newly renovated sanctuary on the second floor of a building that once housed a bar. The 176 people in attendance praised the Lord in Vietnamese and listened as Pastor Quang Xuan Tran spoke of God's love and forgiveness. Various choirs from the congregation provided special music. Vietnamese Mennonite Fellowship is affiliated with Lancaster Conference and received financial help from Eastern Mennonite Board of Missions to purchase and renovate the building. Members of the congregation donated many hours of their time to clean up and repair the dilapidated building. In addition to the sanctuary, the congregation uses the third floor of the building for children's activities and a fellowship hall. The first floor will be renovated for office space or a store. In other parts of the building, four apartments are being made ready for occupancy. Rent from the first floor and from the apartments will be used to repay Eastern Board.—*Nancy Witmer*

with constituent pastors and congregations. Send résumé to Elmer Neufeld at BC, Bluffton, OH 45817.

**Change of address:** *Kenneth G. Good* from Elida, Ohio, to 1631A S. Burkwood Ct., Harrisonburg, VA 22801. *Terry Miller* from Steinbach, Man., to Box 39, Sidney, MB R0H 1L0. *Lloyd Gingerich* from 1003 Third St., to 1014 First St., Milford, NE 68405.

## new members

**Bahia Vista, Sarasota, Fla.:** Sharon Smith, Diana Lapp, Jason Lapp, John Mark Shank, Norman Lambright, Deborah Stidham, Harold Robb, Sharon Robb, Keith Pentz, Gail Pentz, Robert King, Jill King, Melinda Hostetler, Perry Hostetler, Roman Mullet, and Mary Mullet.

**Plains, Hatfield, Pa.:** Harold and Shirley Miller, and Thomas, Jo Anne, Jason, Jennifer, and Matthew Carlson.

**Elmira, Ont.:** Sousack and Somsanouk Xaysy.

**Pittsburgh, Pa.:** Kris and Tom Charles, Donna Gaither, Ed Hostetter, Susan Ambrose, Tim Kuhns, and Drea Toretti.

**West Union, Parnell, Iowa:** Elizabeth Brenneman, Rachel Eash, Adam Fleming, Tim

Smith, Anna Yoder, and Sharon Yoder.

**Harrisonburg, Va.:** Issa Atawnah, Kevin Phengsithy, and Phoune Liambounhuang.

**Thomas, Hollsopple, Pa.:** Crystal Ogline and Teresa Schrock.

**Bahia Vista, Sarasota, Fla.:** Deborah Stidham.

**Pleasant View, North Lawrence, Ohio:** Bruce Arney, Rhonda Arney, Terry Bradford, Bill and June Robinson, and Holly Troyer.

## births

**Clark, Donald and Lisa (High), Paradise, Pa.,** first child, Katelyn Anne, Dec. 2.

**Esbenshade, Ted and Mary (Fox), Mt. Joy, Pa.,** first child, Allyson Marie, Nov. 29.

**Good, John and Lori, Atlanta, Ga.,** first child, Lance Jacob, Nov. 12.

**Hartzler, Keith and Glenda (Halteman), Orrville, Ohio,** third child, second son, Jeremy Christopher, Dec. 6.

**Horsch, Anthony J. and Rhonda (Ensz), Newton, Kan.,** second child, first son, Stephan Nathaniel, Nov. 23.

**Kraybill, Leon and Audrey (Roth), Lancaster, Pa.,** second, third, and fourth children; first, second, and third daughters, Emily Hannah, Rebecca Hope, and Molly Caroline, Nov. 10.

**Lofthouse, Dennis and Cathryn (Knott), Markham, Ont.,** first child, Jordon Daniel, Nov. 22.

**Long, Kevin and Juanita (Wolfgang), Hatfield, Pa.,** first child, Kierie Alyssa, Dec. 21.

**Martin, Doug and Jennifer (Lee), Elmira, Ont.,** second child, first son, Kyle Nicholas, Nov. 30.

**Pawling, Mark and Kathy (Labotz), Manheim, Pa.,** first child, Lauren Ashley, Dec. 17.

**Sherer, Michael and Patsy (Musser), South Bend, Ind.,** first child, Monica Joy, Dec. 16.

**Smucker, Jim and Anna (Fisher), Bird-in-Hand, Pa.,** first child, Jordon Paul, Dec. 24.

**Stewart, Kevin and Rose (Breneman), Lancaster, Pa.,** first child, Amy Breneman, Nov. 25.

**Stutzman, Maurice and Carla (Miller), Sugar creek, Ohio,** third child, second daughter, Eva Noelle, Dec. 14.

**Yoder, Douglas and Vonda (Metzler), State College, Pa.,** second son, Matthew Ross, Dec. 2.

**Zehr, Dennis and Ellen (Davis), Tiskilwa, Ill.,** second child, first son, Luke Nyakallo, Dec. 18. (First child deceased.)

## marriages

**Burckhart-Zook.** Phillip Burckhart, Buhler, Kan., Hesston cong., and Joanne Zook, Denver, Colo., Glennon Heights cong., by Mark Miller, Dec. 22.

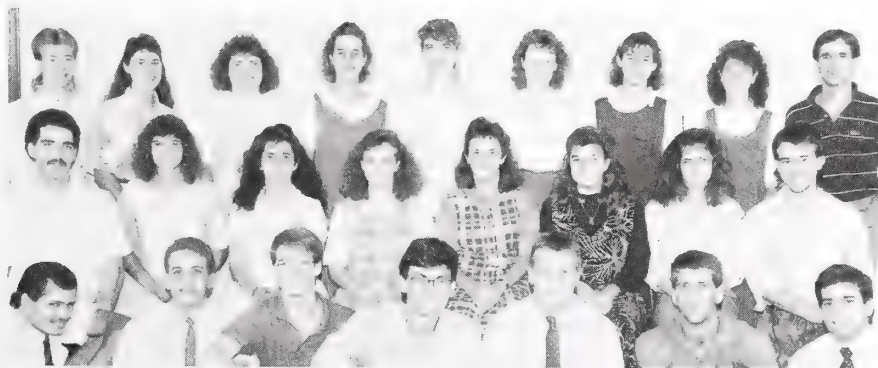
**Chanthavong-Phaymanivong.** Siriphone Chanthavong and Soudsakone Phaymanivong, Elmira (Ont.) cong., by Mary Schiedel, Dec. 8.

**Detweiler-Miller.** Steven Todd Detweiler, Silverdale, Pa., Blooming Glen cong., and Lori Jan Miller, Silverdale, Pa., by Robert L. Shreiner and Truman H. Brunk, Dec. 15.

**Larrison-Bontrager.** Philip Larrison, Comins, Mich., Comins cong., and Lisa Bontrager, Fairview, Mich., Fairview cong., by Virgil Hershberger, Dec. 1.

**Miller-Clemmer.** J. Nathaniel Miller, Greenwood, Del., Greenwood cong., and Janelle F. Clemmer, Marion, Pa., Cedar Street cong., by Paul Clemmer, Oct. 6.

**Miller-Stoltzfus.** Tim Miller, Goshen, Ind.,



**Four YES teams depart. Salunga, Pa. (EMBM)—**Four Youth Evangelism Service teams sponsored by Eastern Mennonite Board of Missions left on Jan. 2 for short-term assignments in Central America, Mexico, and New York City. They spent the past three months in preparation at YES Discipleship Center in Philadelphia. The team members are: Front row (left to right)—Alex Tellado, Sam Sauder, Lowell Brown, Karlton Click, Phil Eby, Sam Petersheim, and Kent Kauffman. Second row—Doug Zimmerman, Cheryl Lyndaker, Tema Gerber, Dawn Martin, Amy Rumsey, Sherri Bowman, Gayle Stoltzfus, and Dwane McGee. Back row—John Comeaux, Carol Bollinger, Melanie Martin, Bonita Todd, Wanita Knouse, Pam Hofstetter, Trisha Moyer, Janell Nolt, and Chuck Albrecht.



Kalona (Iowa) cong., and Tonya Stoltzfus, Goshen, Ind., East Union cong., by Michael Loss, Dec. 15.

**Reed-Kauffman.** John Reed and Lanee Kauffman, Atlanta, Ga., Berea cong., by Dave Lambert, Dec. 15.

**Steinmann-Bauman.** Roger David Steinmann, Steinmann cong., New Hamburg, Ont., and Darla Jane Bauman, Elmira (Ont.) cong., by Mary Schiedel and Fred Lichti, Dec. 1.

## obituaries

**Beachy, Manasses J.,** son of John and Barbara (Mullet) Beachy, was born in Holmes Co., Ohio, Dec. 2, 1903; died at Sarasota, Fla., Dec. 2, 1990; aged 87. On Jan. 13, 1927, he was married to Katie Beachy, who died Sept. 9, 1969. On Jan. 29, 1970, he was married to Fannie Helmuth, who survives. Also surviving are 4 sons (Ezra, Menno, John Henry, and Melvin), one daughter (Shirley Roaden), and one sister (Elmina Yoder). He was preceded in death by one daughter (Mary). He was a member of Howard-Miami (Ind.) Mennonite Church. Funeral services were held at Sarasota, Fla., on Dec. 4, in charge of Gerald Mininger, and at Howard-Miami, on Dec. 6, in charge of Lee Miller; interment in Christner Cemetery.

**Bontrager, Truman T.,** son of Eli and Katie (Johns) Bontrager, was born at Fairview, Mich., Oct. 27, 1904; died at Grand Rapids, Mich., July 29, 1990; aged 85. On Jan. 1, 1929, he was married to Clarice Henson, who died Nov. 10, 1990. Surviving are 2 sons (Farol and Larry), 10 grandchildren, 5 great-grandchildren, and 4 brothers (Ottis, Erie, Floyd, and Ernest). He was preceded in death by 3 sisters and 5 brothers. He was a member of Bethel Mennonite Church, where funeral services were held on Aug. 1, in charge of Gordon Myers; interment in Collier Cemetery.

**Harnish, S. Laban,** son of Samuel D. and Jennie (Dombach) Harnish, was born in West Lampeter Twp., Pa., Nov. 30, 1919; died of pneumonia at Lancaster (Pa.) General Hospital, Dec. 17, 1990; aged 71. He was married to Ruth H. Risser, who died Mar. 31, 1986. Surviving are 2 daughters (Doris and Carol), one son (Glenn), 7 grandchildren, and 2 brothers. He was a member of Neffsville Mennonite Church, where funeral services were held on Dec. 20, in charge of Linford King.

**Hostetter, Kathryn Kauffman,** daughter of Reuben G. and Ellen (Kraybill) Kauffman, was born in Lancaster Co., Pa., Jan. 12, 1898; died at Oak Lea Nursing Home, Harrisonburg, Va., Dec. 8, 1990; aged 92. On June 16, 1921, she was married to D. Ralph Hostetter, who died Sept. 27, 1978. Surviving are 2 daughters (Kathryn H. Bucher and Elizabeth Hostetter). She was a member of Bank Mennonite Church, where funeral services were held Dec. 11, in charge of David Burkholder, James Goering, Lloyd Horst, and Herman Ropp; interment in Weavers Mennonite Cemetery.

**Jones, Douglas Abram,** son of Douglas and Sharon (Rabuttino) Jones, of Hatfield, Pa., was born and died on Nov. 25, 1990. Funeral services were held at Providence Mennonite Cemetery on Dec. 1.

**Kauffman, Leora M. Alwine,** daughter of John and Pearl (Thomas) Alwine, was born in Conemaugh Twp., Pa., Aug. 19, 1913; died of cancer at Windber (Pa.) Hospice, Nov. 28, 1990; aged 77. She was married to Ernest Kauffman, who died Aug. 2, 1983. Surviving are 2 sons (Dwight L. and Carl), one daughter (Joyce Thomas), 17 grandchildren, 34 great-grandchildren, one brother (Lowell Alwine), and 6 sisters

(Edna Kaufman, Amy Cable, Naomi Holsopple, Ivie Short, Reda Kaufman, and Ida Holsopple). She was a member of Thomas Mennonite Church, where funeral services were held on Nov. 30, in charge of Homer Schrock and Marvin Kaufman; interment in the church cemetery.

**Keiner, Paul,** son of Fred and Anna (Falb), was born at Kidron, Ohio, Mar. 22, 1912; died at his home at Kidron, Ohio, Dec. 20, 1990; aged 78. On June 4, 1933, he was married to Gladys Nussbaum, who survives. Also surviving are one son (Roger Lee), 3 daughters (Betty Lou Geiser, Ann Weaver, and Phyllis Hofstetter), 11 grandchildren, 5 great-grandchildren, one brother (Elias), and a half sister (Matilda Burkholder). He was preceded in death by one brother (Andrew), 2 half brothers (Ezra and Enos), and a half sister (Mary Ann). He was a member of Kidron Mennonite Church, where funeral services were held on Dec. 22, in charge of Bill Detweiler; interment in the church cemetery.

**Lehman, Myra Kendig,** daughter of Abram S. and Hettie (Stehman) Kendig, was born at Lancaster, Pa., Mar. 21, 1896; died at Harrisonburg, Va., Dec. 22, 1990; aged 94. On May 26, 1921, she was married to Chester K. Lehman, who died Mar. 2, 1980. Surviving are 3 daughters (Miriam L. Weaver, Esther K. Lehman, and Dorothy L. Yoder), one son (Robert), 11 grandchildren, and 6 great-grandchildren. She was a member of Mount Clinton Mennonite Church, where funeral services were held on Dec. 24, in charge of Paul L. Kratz, Paul T. Yoder, David Lehman, and Kenneth Seitz, Sr.; interment in Weavers Mennonite Cemetery.

**Lehman, Ruth C. Sommer,** daughter of Dan and Dinah (Moser) Sommer, was born July 7, 1901; died at Doctors Hospital, Massillon, Ohio, Dec. 17, 1990; aged 89. On June 4, 1922, she was married to Waldo E. Lehman, who died Jan. 17, 1986. Surviving are one son (Orel K.), 10 grandchildren, 14 great-grandchildren, one sister (Selma Gerber), and one brother (Oren). She was preceded in death by one son (Chester) and 2 brothers (Allen and Clyde). She was a member of Kidron Mennonite Church, where memorial services were held on Dec. 20, in charge of Bill Detweiler; interment in the Kidron Church Cemetery.

**Mullet, Roman B.,** was born Mar. 20, 1916; died of cancer at Sarasota, Fla., Nov. 20, 1990; aged 74. On April 18, 1937, he was married to Mary Mullet, who survives. Also surviving are one son (Alvin), 4 daughters (Freida Welty, Ruby Farmwald, Betty Hochstetler, and Carolyn Lawrence), one sister (Clara Miller), one half sister (Anna Miller), 6 brothers (Steven, Amos, Albert, Isaac, Henry, and Enos), and one stepbrother (Moses Gingerich). He was a member of Bahia Vista Mennonite Church, where funeral services were held on Nov. 23, in charge of John H. Shenk; interment in The Palms, Sarasota, Fla.

**Schwartzentruber, Elizabeth Wagler,** daughter of Christian Z. and Fanny (Schwartzentruber) Wagler, was born in North Easthope Twp., Ont., Nov. 26, 1904; died at St. Mary's Hospital, Kitchener, Ont., July 22, 1990; aged 85. On Jan. 29, 1925, she was married to Allen Schwartzentruber, who survives. Also surviving are 3 sons (Kenneth, Vernon, and Leonard), 15 grandchildren, 16 great-grandchildren, 3 sisters (Lavina, Alice, and Lauretta), and one brother (Nyle). She was preceded in death by one son (Lyle) and one sister (Katie Yantzi). She was a member of St. Agatha Mennonite Church, where funeral services were held on July 24, in charge of Gerald Schwartzentruber and Elmer Schwartzentruber; interment in the church cemetery.

**Troyer, Wilber,** son of Lloyd and Emma (Kennel) Troyer, was born in Shickley, Neb., Aug. 7, 1924; died at his home in North English, Iowa, Dec. 11, 1990; aged 66. On Aug. 23, 1953,

he was married to Vivian Eberly, who survives. Also surviving are one daughter (Neva Verhelst), one son (Gordon), 3 grandsons, one brother (Lloyd Troyer), and 6 sisters (Nettie Fehlberg, Ida Kliewer, Wilma Becker, Verda Troyer, Alta Troyer, and Della Yoder). He was preceded in death by one daughter (Janice). He was a member of Wellman Mennonite Church, where funeral services were held on Dec. 13, in charge of Dan Johnston and John Helmuth; interment in Wellman Mennonite Cemetery.

**Yoder, Edith Zook,** daughter of Ed and Martha (Bender) Zook, was born in Kalona, Iowa, Apr. 16, 1916; died at Garden City, Mo., Dec. 13, 1990; aged 74. On Nov. 21, 1937, she was married to Gideon Yoder, who survives. Also surviving are one daughter (Rozella Swartzendruber), one son (Rodney L. Yoder), 6 grandchildren, one brother (Raymond Zook), and one sister (Mary Davis). She was a member of Sycamore Grove Mennonite Church. Funeral services were held at Peterseim Funeral Home on Dec. 16, in charge of Ken Steckly and Morris Swartzendruber; interment in Upper Deer Creek Cemetery.

## calendar

Associated Mennonite Biblical Seminaries interterm, Elkhart, Ind., Jan. 7-25  
Mennonite Central Committee U.S. annual meeting, Archbold, Ohio, Jan. 23-24  
Mennonite Central Committee annual meeting, Archbold, Ohio, Jan. 25-26  
North American Evangelism/Church Planting Committee, Los Angeles, Calif., Jan. 25-29  
Associated Mennonite Biblical Seminaries pastors' week, Elkhart, Ind., Jan. 28-Feb. 1  
Mennonite Publishing House board of directors, Pittsburgh, Pa., Feb. 8-9  
Mennonite Economic Development Associates board of directors, Sarasota, Fla., Feb. 10-12  
School for Ministers, Waterloo, Ont., Feb. 18-21  
Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 21-23  
Integration Exploration Committee, Feb. 25-26  
Goshen College board of overseers, Goshen, Ind., Mar. 1-2  
Associated Mennonite Biblical Seminaries board of directors, Newton, Kan., Mar. 7-8  
Women's Missionary and Service Commission executive committee, Elkhart, Ind., Mar. 8-9  
Hesston College board of overseers, Hesston, Kan., Mar. 8-9  
New York State Fellowship delegate meeting, Syracuse, N.Y., Mar. 9  
Atlantic Coast Conference annual celebration, Leola, Pa., Mar. 9-10  
Eastern Mennonite College and Seminary board of trustees, Harrisonburg, Va., Mar. 11-12  
Mennonite Church coordinating council, Elkhart, Ind., Mar. 13  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 14-16  
Confession of Faith Committee, Chicago, Ill., Mar. 14-16  
Women in Ministry Conference, Lansdale, Pa., Mar. 15-17  
Mennonite Health Association annual meeting, Miami, Fla., Mar. 15-20  
Lancaster Conference spring assembly, Lancaster, Pa., Mar. 21  
Lancaster Conference annual meeting, Lancaster, Pa., Mar. 22-24  
Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25  
Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3, 1991



## CO applicants sent to Saudi Arabia before cases are heard

The possibility of war in the Persian Gulf has prompted an increase in the number of military personnel who claim they are conscientious objectors, religiously or ethically opposed to war and killing. But today's aspiring conscientious objector must overcome an obstacle that COs of the past did not face. The army, in an apparent switch from procedure in previous conflicts, is forcing applicants to deploy to the potential combat zone in Saudi Arabia before making their cases for CO status.

An increasing number of these peacetime soldiers and weekend warriors—men and women—have sought help from religious groups that counsel COs. The agencies, who claim it is impossible to estimate the number of new applicants, say they are suddenly overwhelmed with calls from reservists, college students, family members, and even soldiers who have gone AWOL (absent without official leave).

The counselors complain that the government is unfair in changing the ground rules governing the way COs have been allowed, if not legally required, to make their case. The new policy makes no sense, said longtime counselors like Robert McClean, a United Methodist Church executive and board chair of National Interreligious Service Board for Conscientious Objectors, who added that it defies practical army wisdom on how to deal with COs. (RNS)

## California evangelist completes purchase of Bakkers' Heritage USA

California evangelist Morris Cerullo has completed the \$43-million purchase of the Heritage USA property in Fort Mill, S.C., formerly the domain of Jim and Tammy Bakker. Morris Cerullo World Evangelism, based in San Diego, said that the MUI Corporation of Malaysia and the Seraphim Corporation of Canada were partners in the deal, which was finally approved recently by Judge Thurmond Bishop in Charlotte, N.C. Cerullo said he hopes to have the "family-oriented, Christian destination resort" open again by July.

A U.S. bankruptcy court took control of the property after the Bakkers' downfall in 1987. Cerullo's organization has announced plans to spend \$15 million in the first phase of a renovation and expansion of the 2,200-acre property, which he has renamed Hew Heritage USA. An earlier agreement between bankruptcy officials and Canadian businessman Stephen Mer-nick, who planned to buy the property, fell through.

Cerullo's organization took effective control of the former PTL television network in September with a \$7-million cash purchase. A telethon was held to raise money

for purchase of the Heritage USA property and netted about \$19 million. Cerullo is a former Assemblies of God minister. He appears on a daily television program that he began last year. (RNS)

## Roman Catholics launch evangelization program

The Roman Catholic Church has launched Evangelization 2000, a 10-year international outreach to Roman Catholics. The ambitious undertaking is a response to Pope John Paul II's exhortation to make the '90s a decade of evangelization. The program is aimed at instilling a deeper faith among practicing Catholics and calling back those who have left the church. The church, based in the Vatican, has named the Paulist National Evangelization Association in Washington, D.C., to spearhead the effort in North America. "The Holy Father is calling for a new fervor, new methods, and a new language understandable to the modern world," according to a statement from the Paulist organization. The Vatican will publish a magazine and establish schools of evangelization around the world. An international prayer network has been organized under its auspices. (RNS)

## Released missionary says church continues ministry in Kuwait

A Southern Baptist missionary who was among the 150 Americans released from the American Embassy in Kuwait says the National Evangelical Church in Kuwait is continuing its multiethnic ministry despite all the turmoil in the Persian Gulf state. Maurice Graham of Shelbyville, Tenn., was serving as copastor of the English-language congregation when Iraqi troops invaded Kuwait last August. He and his wife, Laurie, and their two sons were part of a small band of refugees who went to the American Embassy after their home and church building were broken into by Iraqi troops. Laurie and the boys were able to leave Kuwait with 270 other Americans in September but Maurice was among the remaining hostages. (RNS)

## Lawyer accuses Guatemalans of stonewalling nun's charges

The lawyer representing an American Catholic nun who allegedly was kidnapped and tortured in Guatemala in 1989 accused Guatemalan authorities of stonewalling the investigation to protect members of the country's security forces who have been implicated in the case. Paul Soreff, a Louisville lawyer representing the Kentucky-based Ursuline order, said a special commission appointed seven months ago by Guatemalan President Vinicio Cerezo to investigate the abduction of Sister Dianna

Ortiz has failed to even meet, much less investigate anything.

Ortiz had been in Guatemala two years, working with indigenous children in the western highlands, when she was kidnapped in November 1989 from a religious retreat in Antigua. She said she was taken to a warehouse near the capital where she was beaten, burned with cigarettes, and repeatedly raped by members of the National Police. She took refuge at the home of the papal nuncio after being dropped off the next morning and fled the country two days later without discussing the incident with U.S. or Guatemalan officials. (RNS)

## Prison Fellowship starts newspaper for inmates

Prison Fellowship has launched the first newspaper aimed at inmates and written by current and former inmates. *Inside Journal*, an eight-page quarterly, is based at Lorton Federal Prison in Virginia. The first issue will be distributed to prisons in six states and the District of Columbia, with plans for monthly nationwide distribution. Chief editor Craig Pruitt is a freelance writer and former businessman who served time in federal prison for conviction on charges of tax fraud. Two broad goals of the paper are to provide resources to survive both prison and re-entry into society and to promote a deeper understanding of the U.S. justice system from the prisoner's point of view. Prison Fellowship, founded by Charles Colson following his imprisonment for a Watergate-related offense, is a Christian evangelical ministry for prisoners, former prisoners, and their families. (RNS)

## Vatican restores diplomatic ties with Bulgarian government

The Vatican and Bulgaria have agreed to exchange ambassadors, formally restoring diplomatic ties that were severed in 1949, and bringing to a close the era of formal estrangement between Rome and the former communist Eastern bloc. The feat is due, in part, to 30 years of Ostpolitik, the policy of diplomatic dialogue adopted by Pope Paul VI to improve the situation of the church and believers in those countries.

In the last 18 months, the Vatican commitment to church-state detente has produced a rich harvest. In the wake of the democratic revolution which has swept communist governments from power there, the Vatican has restored diplomatic ties with Poland, Hungary, Czechoslovakia, Romania, the Soviet Union, and—now—Bulgaria. Cardinal Agostino Casaroli, the architect of the Vatican's policy of Ostpoliti, retired in December as Vatican Secretary of State. (RNS)



## editorial

## Will there be war?

Seldom has so much of the world galvanized around so single an issue as the one that confronts us today: will there be war in the Middle East? For the first time in history global mass communication has the world holding its collective breath while its leaders debate and challenge and threaten.

On the face of it, it doesn't look good. Jan. 15, the United Nations' deadline for Iraq to withdraw from Kuwait, is upon us. The withdrawal doesn't appear to be (though in volatile situations such as this a lot can happen between when this is written and when it's read). There's talk of a "quick strike," of "no more than 15,000 casualties," of chemical warfare. Now *Newsweek* in its January 14 issue dares to raise the "unthinkable": nuclear war.

The Persian Gulf is particularly distressful for those of us who are Mennonites living in the United States. We cringe as we see our government taking the lead, in our name, in the confrontation. We are also aware, somewhat guiltily, that while our friends and neighbors have fears for their sons and daughters who are part of Desert Shield, we have anxieties about what prolonged conflict could mean for our children. Are they ready for military conscription and a possible new draft?

But we have not only been asking questions. Those of us in the peace church tradition have joined many other voices in a concerted witness we seldom muster except in times of war and emergency. A few examples:

- Many of us are participating in the Fellowship of Reconciliation campaign, "No Blood for Oil." It tells government officials we want peace by sending them "oil barrels": plastic 35mm film canisters with a message enclosed.

- A group of Mennonite pastors in Northwest Ohio has begun a white-ribbon campaign for peace. They suggest we tie white ribbons to our vehicle antennas as a sign to our communities we believe in the way of peace.

- At the suggestion of Mennonite Central Committee, many of us are calling Washington, D.C., to raise our voices for peace. Reports are that the number, 202 456-1111, is always busy, we hope from constant use. One woman in my

congregation reported trying 20 times in one afternoon before getting through.

- Christian Peacemaker Teams, a Mennonite and Brethren cooperative endeavor working actively for peace, sent a delegation in our name to Iraq to meet with Christians and others there. They returned with a strong message for North American Christians: pray.

- And praying we are. From across the country *Gospel Herald* has received reports of congregations and conferences fasting and praying about the Persian Gulf.

I believe those prayers are part of the reason we can find signs that the war question could be answered *no*.

For one, at the very hour I write this, U.S. Secretary of State James Baker and Iraq's Foreign Minister Tariq Aziz are sitting down to talk. That's encouraging, for just a few days ago the argument was when those talks should take place.

It's also encouraging that so far war has not broken out in the Middle East. Though the Iraqi invasion of Kuwait happened in early August, so far we have seen only talk. That's unusual in a world that witnessed the speed of a United States in Grenada or the secrecy of a Soviet Union in Afghanistan.

There are other signs of hope. As one person who lived through World War II observed during a prayer session in our congregation: thank God for all the public debate about the Middle East. Never before has there been such open disagreement about whether a country should go to war.

But in spite of our hope, the question remains: will there be war in the Middle East? We pray God not. We pray those forces that have for the past five months kept our leaders talking, regardless of how blustery or strident, will continue to keep them talking.

Will there be war in the Middle East? The question persists because of the uncertainty of the *no* for which we hope. Thus we must pray: God, grant those of us for whom violence is never an answer to conflict the grace and courage to live our belief, regardless of what that might mean. As a people of peace, that can be our only answer to war.—jlp





January 22, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *How to reduce pastor casualties*

*Beginning a two-part series on what both pastors and congregations can do about the revolving-door syndrome.*

by  
Duane  
Beck

The future of the church is at risk. Too many Mennonite pastors are being fired or pressured into resigning. They tend to stay in congregations for shorter terms than was once true. Since a pastor's greatest effectiveness occurs after five years, short-term pastorates make it difficult just to maintain congregational life and well nigh impossible for congregations to be involved in meaningful, creative mission in the local community. Add to that the transition time between assignments and, frankly, we have a major problem. We have to find ways to reduce pastor casualties.

These casualties don't result from a lack of Christian commitment. Rather they come for at least three reasons:

1. The congregational system has forces which create pastor casualties. Two groups within the church may have had a conflict for a long time, but both blame the pastor for the lack of church unity. A congregation may call a pastor because of teaching skills and later fire the same pastor for lack of dynamic preaching. Often what happens to a pastor is a symptom of what's happening on a deeper level of congregational life.

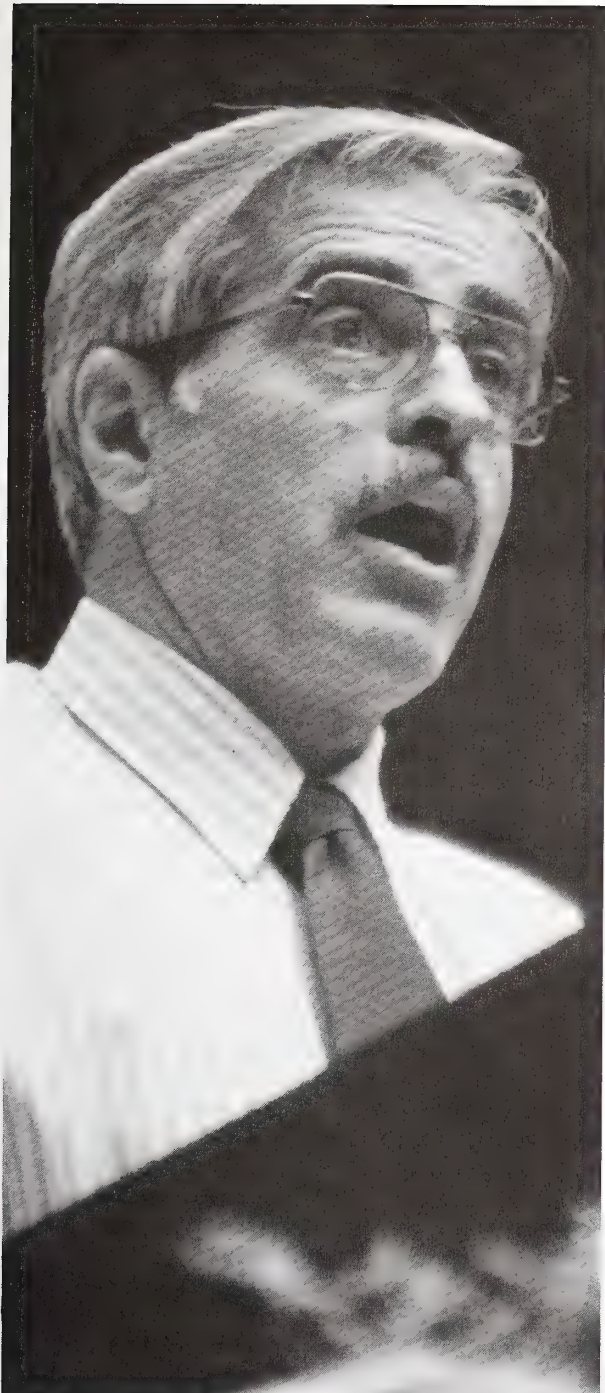
2. Pastors themselves may cause their own casualties. A pastor may put in far too many hours

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*Donald E. Yoder, pastor of Koinonia Fellowship in Phoenix, Ariz.: the question is what can be done to help a pastor be more faithful in five years.*



trying to please all members of the congregation, wanting to control everything, or lacking self-confidence to enter new learning experiences. These are symptoms of deeper problems within the pastor's own family system.

3. The third cause of pastor casualties, of course, are those forces within the world, external to both the church and pastor: individualism,

the success syndrome, instant gratification, consumerism. These affect both the pastor and the congregation.

Congregations and pastors can work together to change the momentum of destructive relationships. This article is the first of a two-part series that explores how to do so. This week I focus on congregation, next week on the pastor.

---

## *Part 1: What the congregation can do*

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What can we do now to help the pastor be a more competent pastor and a more faithful person in five years? That's a better question than how we can reduce the casualties. We hope the pastor will grow in a deeper relationship with Jesus Christ, a clearer vision of God's kingdom work, and more effective ways to use pastoral gifts. A pastor who is being transformed will more likely lead the congregation into transformation. Here are several things a congregation can do to encourage that transformation:

**Define expectations.** A good deal of pastoral stress comes from not knowing what members expect. And members' stress levels rise when they do not receive what they expect. Congregations can greatly reduce stress and help themselves and their pastor by developing clear pastoral expectations. Guidelines promote a common understanding of what the pastor is to do and what members can expect. These guidelines give the pastor a perspective about priorities and where to invest time and energy. They protect against the unrealistic expectations of some members. If the guidelines include the amount of time per week expected, they serve to keep the pastor accountable and free him from being swamped by too much work. Guidelines can become the foundation for evaluation as well as promote dialogue about changing expectations of both pastor and congregation.

**Conduct helpful pastoral evaluations.** The periodic every-member pastoral evaluation has several pitfalls which hinder pastors in becoming more competent and faithful. When each member is asked to rate the pastor in preaching, worship, pastoral care, administration, counseling, and evangelism, they too often measure their pastor against a "perfect pastor" with great ability in all responsibilities. This kind of evaluation is not biblical; no one person is supposed to have all the spiritual gifts.

This type of evaluation also only lets pastors know they cannot do everything well. It creates unrealistic expectations which overload the pas-

tor. Every-member evaluations allow some people to deflect their problems onto the pastor. They confuse pastors when members have different or contradictory expectations.

Every-member evaluations remind me of a lone duck slowly crisscrossing the lake at low altitude during hunting season. The chances of pastors becoming wounded or dead ducks are greater than becoming more competent and more faithful.

A congregational vote on the pastor's tenure connected with the performance evaluation is not helpful. Often when a congregation needs a 75 percent vote for the pastor to continue and 26 percent vote no, the pastor leaves. That means a minority of 26 percent controls the congregation. Who will work at this conflict that is then set up among members? The next pastor? And what happens three years later when another 26 percent do not like the way the new pastor handled the conflict which came over the firing of the previous pastor?

Pastoral evaluations should plan for the future, not blame for the past. There are healthy processes of review whereby both pastor and congregational leaders can set goals for their work and evaluate how pastoral skills can be sharpened for the benefit of the church's ongoing mission.

Annually, a pastor can project goals for the next year so that the evaluation process is based on the vision of the congregation. Congregational leaders, who are the ears of members, can help the pastor shape goals to fit congregational needs. If a conference minister or overseer is part of this process, all the better. (For evaluation help, see *Effective Church Leadership* by Kennon Callahan and *Learning and Growing in Ministry* by Ralph Lebold.) "The way people are evaluated shapes who they become," says Kennon Callahan. Need any more be said about the cruciality of helpful evaluation processes?

**Plan for the pastor's continuing growth.** Studies done by the Alban Institute indicate that the pastorate has one of the fastest burnout rates of any helping profession. Whenever a person takes



seriously the emotional, spiritual, and relational weight of a group of people, burnout becomes a risk. Carrying that weight too long puts the pastor's spiritual life at risk. Ears to hear God speak become damaged. Pastoral vision for the church becomes blurred. Burnout contributes to the pastoral revolving-door syndrome, with some leaving the pastorate altogether.

Congregations who invest time and money for annual continuing education and frequent short-term sabbaticals for the pastor's refreshment and renewal will greatly benefit. The pastor will stay longer, have renewed vision, and be more competent to help the congregation develop a viable ministry in the local community. In contrast, a "use'em up and throw'em away" attitude toward pastors destroys not only pastors but churches as well.

**N**egotiate realistic salaries. Salary discussions can raise anger and anxiety in the congregation, pastor, and pastor's family. (I discover I am apprehensive writing about the subject and wonder whether I'm being courageous or stupid.) One of the anxious times for the pastor and family is the period when the pastoral salary is being negotiated. It takes a fairly strong ego to have one's salary reviewed by everyone in the congregation and to be able to negotiate for an adequate salary.

The salary is one of those components of the congregational system that has an impact on the care and feeding of pastors. The basic question "How can a congregation help to develop a more competent and faithful pastor?" applies to salary as well.

The unwritten rule over the years seems to be that a pastor's salary is equal to a teacher's. In reality, Mennonite pastors, considering their education and years of experience, would get more income on a nine- or 10-month contract teaching children in public school than they get pastoring a church for 12 months. Salary levels of beginning pastors are fairly close to the nine-month beginning teachers' contract. But as the experience level rises there is a widening disparity,

## ***Pastors are challenged by a group of joyful, committed people willing to be transformed into Christlikeness.***

with pastors getting significantly less than teachers. Mennonite churches want experienced pastors but are reluctant to pay for that experience.

Most pastors I know are not scrambling for extra dollars, else they would be in different occupations. Pastors can do a better job if they aren't strapped with financial worries and stressed over salary hassles. Each congregation should have some official advocate within the church and from conference to help negotiate the pastor's salary.

Conference salary guidelines should be the ground floor, not the salary ceiling. A written annual financial contract spelling out salary, benefits, continuing education, vacation, and holidays should be signed by the congregational chairperson and the pastor.

**B**ecome committed people. Pastors are challenged by a group of joyful, committed people willing to be transformed into Christlikeness. They are encouraged by members who clearly want to be the body of Christ empowered by the Spirit. They are enriched by a church that wants to continue the mission and ministry of Jesus.

*Duane Beck, Elkhart, Ind., writes out of his experience of pastoring two congregations and listening to other pastors and churches. "After 13 years of pastoring the Bethel Mennonite Church in West Liberty, Ohio, I left a better pastor and a more faithful person than when I arrived. That growth has continued during what has now been six years at Belmont Mennonite Church in Elkhart."*

*In the next issue Duane will look at the responsibility the pastor has in reducing leadership casualties in the congregation.*

## **Pontius' Puddle**





# Someone is abused every 17 seconds

I appreciated the news story, "Conference on Domestic Violence Sheds Light on Darkness" (Dec. 25).

In my home there was sexual, verbal, emotional, and physical violence. The perpetrator was my dad—a church superintendent, council member, and adult Sunday-school teacher. We catered to his moods, danced to his tune, and walked on eggs whenever anything went wrong.

Dad is forgiven. But I am still striving for acceptance. I still feel a loss of self-worth that I catch myself trying to fulfill by being a perfectionist and by volunteering hours in church work.

I can confirm that neither Mennonites nor other Christians are immune from violence. The domestic violence shelter where I work helps women regularly from fundamentalist, evangelistic Christian families. Their pastors regularly tell them that it is their duty to return to their husband. The husband received immediate salvation and is pronounced cured. A broken leg would receive more attention.

The issue of domestic violence needs to be raised constantly. One person is physically abused every 17 seconds in our country. We cannot continue to look the other way. The chain of violence will not be broken unless we intervene. It will only become stronger in the next generation.

*Name withheld by request*

## Emphasis needed today on Christ's second coming

I was surprised and chagrined by your editorial, "Apocalypse Now" (Jan. 1). If ever we have needed a positive emphasis on Christ's second coming, we need it now. Jesus promised his disciples that he would come back after he had prepared a place for them (John 14:3). He also urged them to watch for his coming, "for you do not know on what day your Lord is coming" (Matt. 24:42).

Furthermore, Jesus gave his disciples the signs for his coming in Matt. 24 and Luke 21. Although some of these signs have been present throughout the church age, some are becoming more prominent today: e.g., the violence characteristic of pre-Flood society and the immorality of the residents of Sodom.

Jesus said, "This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matt. 24:14). With the Bible translated into all major languages and into many tribal languages and with radio and television available, the message of the gospel can reach all

the world today as never before.

It is said that one verse in every 30 in the New Testament speaks to some phase of the second coming. Why do we not hear more about it in our publications and from our pulpits? You would do your readers a favor by providing a clear exposition of the New Testament teachings on Christ's second coming.

*Levi C. Hartzler  
Goshen, Ind.*

## Tangible demonstration of belief in equality

This comes in response to the letter "Is Scriptural Backing No Longer Necessary?" (Dec. 11). I can use the the same biblical literalism to support the opposite view.

Nowhere in Scripture does it say that women are allowed to hold positions of power. But Christ was constantly in direct conflict with his culture's opinion of women. He treated them as his equals. He saved an adulteress from a mob who would have stoned her. He accepted the gift of a prostitute's love when she poured expensive perfume over his feet. He took the time to talk with an "immoral" Samaritan woman.

In all cases Christ was showing a respect for women which men at his time did not have. Clearly this is a call to later believers that men and women are

equals and both are deserving of the same divine grace.

The greatest example of Christ's opposition to all human inequality can be found in his two laws: "First of all, you must love God above all else, and then you must love your neighbor as yourself." These laws are not selective, they are for all people regardless of gender; men and women are our neighbors.

If we love our neighbors as ourselves, then prejudice of any kind is intolerable. But "love thy neighbor as thyself" also demands tangible action. To support this statement we must show that men and women are equal by giving them the same unbiased treatment in all aspects of life, including positions of power in the church.

*Ken Janzen  
Heidelberg, Ont.*

## Committee welcomes letters on confession of faith

Your report, "Committee Halfway in Drafting New Confession of Faith" (Oct. 23), has elicited at least two readers' responses. Both focused on one sentence in the report: "The confession will also use inclusive language when referring to people and not use pronouns in relation to God."

Your phrasing accurately reported what the committee is *proposing* and what has so far been affirmed by Mennonite Church General Board. This proposal has not been challenged either by the delegate assembly at Normal '89 or by representatives in several conference consultations. Judging from the readers' responses, however, some clarification on what the committee is proposing would be helpful. Let me give one illustration:

From the committee's draft of an article on "God," the first paragraph reads, "We believe that God exists and is pleased with everyone who draws near by faith (Heb. 11:6). We worship and know the one and only ever-living God, who is Father, Son, and Holy Spirit, as revealed in the Scriptures. We believe that this only true and triune God has created all things visible and invisible, has offered salvation and a new way of life to humanity through Jesus, and continues to sustain the church and all things until that day when God separates good from evil and becomes 'all in all' (1 Cor. 15:28)."

This paragraph illustrates inclusive language when referring to people. In the first sentence it refers to "everyone who" rather than "all men." In the third sentence it says that God has offered a

*(continued on page 5)*

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# Gospel Herald



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*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published weekly for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, PA 15683.

Subscription price (in U.S. dollars): \$24 per year; outside U.S. and Canada (air mail delivery): \$42 per year. Discounts available for Every Home Plan, 80% Plan, and Bulk. Call 412 887-8500 for more information.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. Please send change of address three weeks in advance.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 4: Jan. 22, 1991**

**Photos:** Cover by D. Michael Hostetler; pages 6-7 by Howard Zehr; page 10 by Nelson Waybill; page 12 by Marilyn Nolt; page 14 by Dale D. Gehman.

*"Because your steadfast love is better than life, my lips will praise you. So I will bless you as long as I live; I will lift up my hands and call on your name."*

—Ps. 63:3-4, NRSV

new way of life to "humanity" rather than to "men."

The paragraph further illustrates not using pronouns in relation to God. In the third sentence, it simply says that "God" has created all things, has offered salvation, and sustains all things until that day when "God" separates good from evil (rather than "he").

Drafts of completed confession of faith articles will again be available to Assembly '91 delegates for evaluation. In the meantime, concerns, inquiries, or suggestions are welcomed by the committee. They may be sent to General Board at 421 S. Second St., Elkhart, IN 46516. All such correspondence is reviewed by the committee in its regular meetings.

Marlin E. Miller, cochair  
Confession of Faith Committee  
Elkhart, Ind.

## God with us now

Amen to Ruth Brunk Stoltzfus' article, "The Good News Is That God Is with Us Now" (Dec. 25). Our present daily walk can be a very real experience of *God with us now*.

What a wonderful privilege to share the yoke with Jesus. We may experience some very trying times in life, but if we truly walk with him, we are safe. No man can pluck us out of our Father's hand.

There is no higher calling and no greater security. This should thrill the heart of every Christian.

Manasseh E. Bontreger  
Goshen, Ind.

## Understanding other religions

I affirm the printing of David W. Shenk's article, "What's the Difference Between a Muslim and a Christian?" (Nov. 20). In order to help us understand other religions and intelligently witness to Jesus Christ in our pluralistic culture, we need this to be equipped this way. I encourage the publishing of similar articles comparing Christianity with various other religions.

Steve Drudge  
Pickering, Ont.

## What would happen if everyone tithed?

Money is not my main objective as I attempt to be a follower of the Lord Jesus Christ. Yet I must recognize the fact that there are numerous references in the Bible to money and the possessions of material goods.

I wonder how many of us as Mennonites follow the advice of Jesus when he stated that we are not to lay up for ourselves treasures upon earth but we are to lay up for ourselves treasures in heaven? We are taught to tithe, but we

only give 5 percent of our income to the work of the Lord.

I was challenged when I attended seminars led by Lester E. Miller at the Grace Mennonite Church in Phoenix, Ariz. I asked myself, "Am I giving as much as the Lord would have me give?" As I listened to the lectures on biblical financial guidelines, I gained new insights on giving.

It is my understanding that if every member of the Mennonite Church really tithed, the various boards of our church would have more than sufficient funds to carry out their work. Then what of offerings beyond that?

H. Harold Hartzler  
Glendale, Ariz.

## 'Items and Comments' should stay

As a response to Lee M. Yoder's letter, "Talking with the Editors in a Personal Way" (Dec. 25): I agree that adding a section on "personnel gifts discernment" is a good idea. I disagree that "Items & Comments" (or a functional equivalent) should be eliminated. As a Mennonite "outsider" (geographically, ethnically), I feel Mennonite publications should continue to move in directions that are less parochial and ethnically oriented.

Robert Lee  
Tokyo, Japan

## To be Mennonite is to oppose war

James C. Kauffman's letter, "Differing on the Issue of War" (Dec. 25) was ironically published on Christmas—the day we celebrate the birth and life of Jesus, the Prince of Peace. I basically agree with Kauffman's statement about why he and many—though certainly not all—join the armed forces. People join "to assist in preserving freedom" for U.S. citizens, "and nothing more"—not because they want to be a part of an "institution 'whose business [is] to kill, maim, and destroy.'"

Unfortunately, however, the best intentions do not always create the best results. The military does kill, maim, and destroy our current "enemies." No matter what the personal benefits of these actions for us *might be*, I do not see them as consistent with Jesus' life or statements. Also, I cannot believe that our government is so moral and incapable of mistakes that Christians should not question its actions.

If being a Mennonite *does* not mean opposing the deliberate taking of human life, then I do not want to be one.

Michael Bauman  
San Francisco, Calif.



# *'There are some I don't like, but*

by  
Michael  
Sherer

*Mary Oyer has given a life-time of service to the Mennonite Church in the fields of music, hymnody, and worship.*

At the cut-off the director smiles and offers a word of encouragement to the choir. Then she gives a brief pep talk to the bass section. Her choir will perform the next Sunday at two local Mennonite churches.

Director Mary Oyer, now age 72, could justifiably sit back and relax. Instead, she is in the middle of a three-year assignment at Associated Mennonite Biblical Seminaries, Elkhart, Ind., after retiring as professor of music from Goshen College. At AMBS Mary teaches courses on music and the arts and directs the choir. Many weekends find her on the road, giving workshops and seminars on hymnody and African music to Mennonite churches across the continent.

Mary lives in Goshen in the same home where she grew up in the 1920s. Her surroundings speak of her life and interests. In the front room are a piano, cabinets full of chamber music, and in the corner a cello. The living room has pieces of African art—wood carvings, a brightly colored painting, a weaving draped over a chair, and a large wooden percussion instrument. The coffee table is covered with art history books and a videotape on the Italian Renaissance painter Giotto—all material for her current class, “Christianity and the Arts.”

Mary speaks easily about her past, often laughing at experiences which at the time must have been very painful. In the '40s and '50s as a music professor at Goshen College, she faced a constituency which viewed instrumental music with suspicion, even hostility. “There were a few men who made it their duty to try to persuade music majors that they were making a mistake. They should throw their records away and serve the Lord,” she recalls.

She goes on to relate how one man even called her own faith into question. At a 1957 meeting on church music, he stood up and said, “I don't see how Mary Oyer can play the cello and be a Christian.” In the face of such opposition, it would have been easy to become discouraged. She recalls, however, that “there was always some place where people were appreciative.”

Gradually, the resistance began to fade. Mary demurs about taking any credit for the change.

“What caused it? “Time . . . the '60s, though it actually started turning a little before.” One of the more vigorous opponents of instrumental music changed “when his children grew up and desperately wanted to play the piano. So he finally got a piano in his house after teaching that it was all wrong,” she says with a wry smile. “Children change many people.”

Mary remembers with great fondness the first time the college was permitted to perform Handel's *Messiah* with an orchestra. Up to that time it had only been acceptable to use piano. “When the day came that we could use instruments, oh, that was very exciting.”

The '60s brought the Mennonite Church not only greater openness to instrumental music but also a new hymnal project. Mary became interested in helping with the research associated with the project but found being a woman a barrier. It was Walter Yoder, coeditor of the hymnal, who got her involved. “He knew I would never be elected to such a committee. Women were never even nominated,” she muses. “He just co-opted me.”

Mary became so interested in the field that in 1963 she spent a sabbatical leave researching hymnody in Scotland and studying with Erik Routley, a noted hymnologist. In the years that followed, Mary became executive secretary of the hymnal committee, spending summers and any spare time working toward the completion of the project. When Herald Press published the hymnal in 1969, she took on the highly visible role of promoting it throughout the Mennonite Church.

After that project, Mary found herself with time on her hands. It was at this point that interest in African studies began to increase. Through a U.S. government project, Mary was one of 30 sent to Africa to work on Swahili and African studies. She has been going back regularly ever since, doing research into African music and teaching Western music at Kenyatta University.

*Mary: 'I want to find how to make bridges across different styles of music because those styles separate churches.'*



# *I'm working at it'*

Mary's current teaching assignment at AMBS affords her the flexibility to pursue her interests in African culture and hymnody. She returned to Kenyatta University in the summer of 1990 for two months of teaching.

In her first year at the seminary, Mary discovered that the constraints of the curriculum do not allow students to take many courses in the arts. While she accepts the situation, she cautions students that "when they get out [of seminary] they'll find that they're struggling with things that have to do with taste. How do you deal with people who are angry because of the rock music their kids are listening to?"

Outside of her teaching, Mary finds time to share her vision for music in worship with the wider Mennonite church. A lifetime of work in music and the arts, paired with her involvement with Mennonite Church music over the last four decades, gives Mary a unique perspective into the status and direction of music within the Mennonite Church today. "I have great interest in finding how to make bridges across different styles [of music], because those styles separate churches. They make people angry with each other. They threaten people," she explains.

Mary has taken that interest on the road. Her presentations in churches embody a broad range of styles, from old favorites, to African hymns, to the music of Taizé. She also demonstrates techniques which make music more accessible to non-music readers. The net result for the congregation is a living experience of how they can cherish their own tradition while embracing a variety of different styles. "Both the familiar and the new have to function in the congregation," Mary says.

While Mary is encouraged by the openness she finds in the congregations, she is not optimistic about the future of our four-part singing in the church. "I think we're losing it . . . because of a lack of leadership," she warns. "A lot of the leaders of the youth think that they need something that isn't a hymn. Young people would love to sing hymns if they were sung with the right kind of bounce."

Yet she is anything but resigned to that fate. "In spite of all the forces that would make us lose our singing, it's still very strong. And [congregations] still love to do it."

They have also shown a willingness to try something new. Responses to the new *Hymnal Sampler*, of which Mary was editor, have been



Mary Oyer:  
"The arts of different eras and cultures can enrich our lives and our worship; they can unify, not divide us."

very positive—a good omen for the success of a new hymnal scheduled for 1992. Yet however well received the 1992 hymnal is, some congregations will stay with their old hymnals, whether that be the 1969 *Mennonite Hymnal*, the 1927 *Church Hymnal*, or the 1902 *Church and Sunday School Hymnal*. The multiplicity of hymnals does not bother Mary. "That's okay. Let people use what they want."

Perhaps because she has experienced firsthand the hurt and division which intolerance can cause, Mary brings a tolerant and open attitude to the topic of church music. "There isn't a bad style of music," she states. "There are some I don't like, but I'm working at it." In addition to that openness, she brings a particular vision for the arts in the church. "If we as the body of believers open our minds, the arts of different eras and cultures can enrich our lives and worship; they can unify, not divide us."

*Michael Sherer, South Bend, Ind., is a computer consultant at the University of Notre Dame and a part-time student at Associated Mennonite Biblical Seminaries.*



# The Reference Tool No Mennonite Church Library Should Be Without

## The Mennonite Encyclopedia

Just released is volume five of *The Mennonite Encyclopedia*. Nearly 1,000 articles in this volume cover new, pertinent topics of interest to the Mennonite and Brethren in Christ family around the world. An additional 400 articles update entries in the previous four volumes.

The publication of *The Mennonite Encyclopedia, Volume V* reflects continuing research into Anabaptism, takes into account new interpretations arrived at since the first four volumes were published, and examines current developments within the church globally. Interspersed among the articles are human interest stories that highlight a particular episode in a person's life or give biographical information. "French Fries and World Mission" and "Missing in Action: The Daniel Gerber Story" are two of these feature stories.

Entries in volume five are cross-referenced to all five volumes. Bibliographies document the articles and facilitate further research.

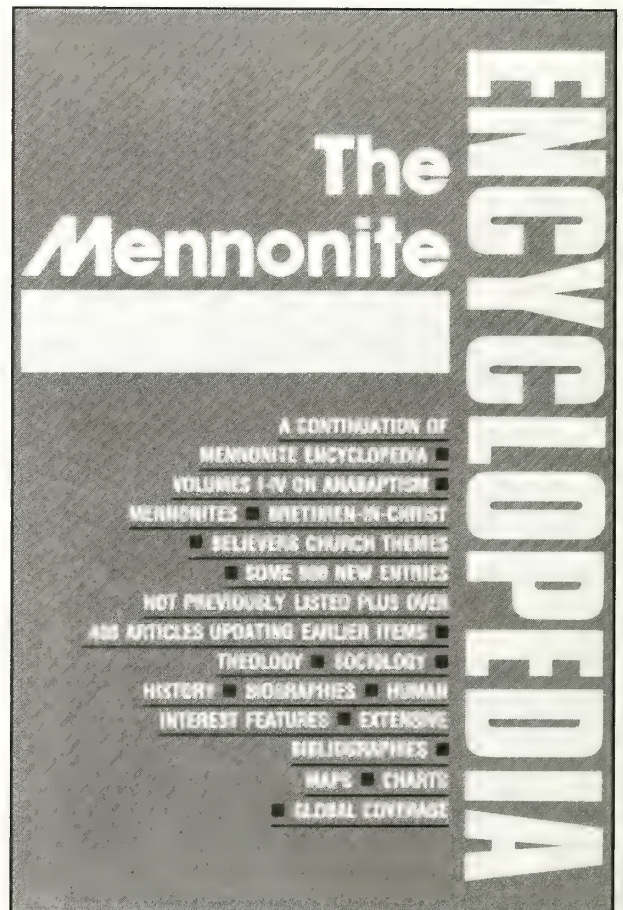
*The Mennonite Encyclopedia, Volume V* was prepared under the direction of the Institute of Mennonite Studies at Associated Mennonite Biblical Seminaries in collaboration with an Editorial Council. It is published by Herald Press, Scottsdale, Pennsylvania.

Volume five joins the first four volumes of *The Mennonite Encyclopedia* published in the 1950s. Together the five-volume set covers 465 years of Anabaptist Mennonite history.

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## Mennonites make impact with Gulf peace efforts

*Elkhart, Ind. (MC)*—From radio and video spots, special prayer, a speech in Canada's House of Commons, to plans for an "Emergency Sabbath," Mennonites in North America are petitioning for a peaceful resolution to the Persian Gulf stand-off.

From Jan. 1 to 15, Mennonites mounted a media initiative to invite church people and the public at large to speak out for nonmilitary resolution of the Middle East crisis. Public-service-announcement radio spots, produced by the Media Ministries Department of Mennonite Board of Missions, were sent to 2,500 radio stations in the United States. As of Jan. 8, nearly 50 stations said they planned to air the spots.

In addition to radio spots, Media Ministries produced seven video spots on peace. Four of the seven spots were offered by VISN (Vision Interfaith Satellite Network) to cable television systems in the country. VISN programs are available on over 400 cable systems with a confirmed reach of 7-10 million people. "The spots are not judgmental," said Kenneth Weaver, director of Media Ministries, "but encourage people to speak up, stating their opinion about how true peace can be achieved."

In an action taken in November, the Mennonite Church General Board called on its congregations "To pray daily for world leaders, particularly President Bush, Prime Minister Mulroney, President Hus-

sein, and United Nations General Secretary Cuellar, that they will find a peaceful and just solution without war."

Also in November, Ray Funk, a Mennonite who is a member of the Canadian Parliament representing the Prince Albert/Churchill River District in Saskatchewan, spoke out for peace in the House of Commons. "There are people probably not many blocks from here, and people in the Pentagon, who are perhaps at this very moment, if they work this late, planning meticulously what would happen under various scenarios—how many people would die, how they would die, and when they would die," he said. "These things are well planned in advance and, if the people of Canada had that kind of information laid before them by the government, rather than lofty rhetoric and appeals to emotion, it might well cast a much different light on the question we are debating."

Funk urged the Canadian government "to not let us go down the slippery slope we are on, to not let ourselves get sucked into a situation that we cannot get out of, to not engage in a kind of demonization that allows us no options. Canada has been a leader in the search for peace internationally. We are not showing leadership now. Let us show leadership again."

While Mennonites in Canada have been more active in the political process than

their counterparts in the United States, church groups have made statements to their government on various issues, like the current Persian Gulf situation. "As people committed to peace and reconciliation, we feel it's incumbent on us to witness to alternate ways of resolving human conflicts," said James Lapp, executive secretary of Mennonite Church General Board.

Lapp said Mennonites see that part of being responsible citizens includes "speaking to government leaders who represent us." Part of Mennonites' stance as Christians, Lapp said, "is to be advocates for the oppressed people of the world wherever injustice is being done. War inevitably results in greater oppression and destruction. We seek to give voice to our concern for a world of justice and peace."

Other ways Mennonites and other members of the historic peace churches—Brethren and Friends (Quakers)—have been involved in witness to peace, include the visit of a Christian Peacemaker Teams delegation to Iraq, Nov. 21-Dec. 1; observance of an Oil-Free Sunday on Oct. 21; a call to congregations for a day of prayer and fasting; and plans for an "Emergency Sabbath" should war break out. In an Emergency Sabbath, members would be invited to engage in education, prayer, and other forms of witness during an emergency day away from work.—*John Bender*

## Native Americans suggest responses to Columbus events

*Elkhart, Ind. (MBM)*—Native American Mennonite leaders suggested responses to the 500th anniversary celebrations of Columbus' "discovery" of America during the recent meeting here of United Native Ministries Council. The nine leaders represented five tribes.

Several themes surfaced regarding the 1992 anniversary. Although the celebrations may bring up old wounds, council members felt this could be a vehicle to help heal the past. "Indian people need to be allowed to grieve," said Elmer Myron, a Hopi from Arizona.

Tom Burbank, a Navajo from Arizona, said, "White people took with one hand

and carried the Bible with the other. They hid behind Christ and said, 'Now let's forgive each other.' " Added Jimmy Isaac, a Choctaw from Mississippi: "The person who takes, carries the load of having taken."

Realistically, white people are not going back to Europe, the council agreed. But knowing the injustices done in the name of God, how should the church respond?

Several positive expressions of commemoration were suggested, including the possibility of designating various Indian Day celebrations in the U.S., honoring what Native Americans have given to the world, and educating against stereotypes which are perpetrated through movies and history textbooks. A victim-offender reconciliation model could be used to help Native Americans process their feelings. The biblical year of jubilee could also serve as a model for positive action.

The need for forgiveness was another common theme. "Let the Lord take care of revenge," said Bobbie Jean Frazier, a Choctaw from Mississippi. "We need to forgive and love one another."

No action was taken to plan a response to the 1992 celebrations. Council members will carry this issue to their congregations for discussion, then bring recommendations to their next meeting in March.

Harold Nussbaum, assistant executive secretary of Mennonite Central Committee U.S., participated in the discussions. He pledged MCC's support for whatever response the council makes to the Columbus celebrations.

Also participating was Ray Horst of Mennonite Board of Missions. MBM sponsors the council financially and supports Horst in a half-time assignment with the council.—*Saralyn Yoder*



## Most Mennonite students are COs, according to EMC survey

*Harrisonburg, Va.*—Eastern Mennonite College students have expressed their views on conscientious objection to war in a survey sponsored by the Student Government Association. A questionnaire was distributed to gauge student attitudes in the context of the Persian Gulf crisis.

A result of the survey was the stimulation of dialogue on campus. Because of the prospect of war, students are giving serious consideration to how they would respond. One senior male commented that "many of those who consider themselves COs do not fully realize the implications of that commitment. In general we need to be better educated about this issue."

Men and women were asked to respond to the five questions posed on the survey. Traditionally, conscription has been a male-dominated issue. Women have never been drafted. That is not to say that female draftees are unlikely in the near future.

"Although it would take major legislation," says a sophomore female, "I believe females need to look at this as a real possibility. If women are not remaining quiet on other issues, they shouldn't remain quiet on this issue either."

The overall return rate of the questionnaire was excellent. Given one week to reply, 39 percent of the students returned their completed surveys. About 75 percent

indicated that they are Mennonites.

Tabulations from question one may be the best indicator of the current stream of thought among Mennonite young adults toward conscientious objection. At EMC, at least, Mennonites are still mostly COs. Some 88 percent of the Mennonite returns either strongly agree or agree that they would claim CO status in the event of a draft. Fewer students—57 percent—were sure that they would be willing to go to jail if that is what it took to object to military participation.

Results from the survey are a beginning point for discussion. And a five-question survey does little to undo the complexities of the issue. What the survey hopes to have achieved is to remind a generation untouched by war that war has implications for Christian faith when Jesus' example is taken seriously.

—Ken Burkholder and Jeff Hoffman

## Publishing House increases efforts to recycle paper

*Scottdale, Pa. (MPH)*—Mennonite Publishing House practices care for the earth as well as talks about it, according to manufacturing manager Glenn Millslage. MPH recycles waste paper, film, and metal printing plates. In addition, all Herald Press books are printed on recycled paper.

MPH also extracts the silver from film development chemicals, says personnel manager Nelson Waybill. This keeps the poisonous metal out of the water supply of nearby residents.

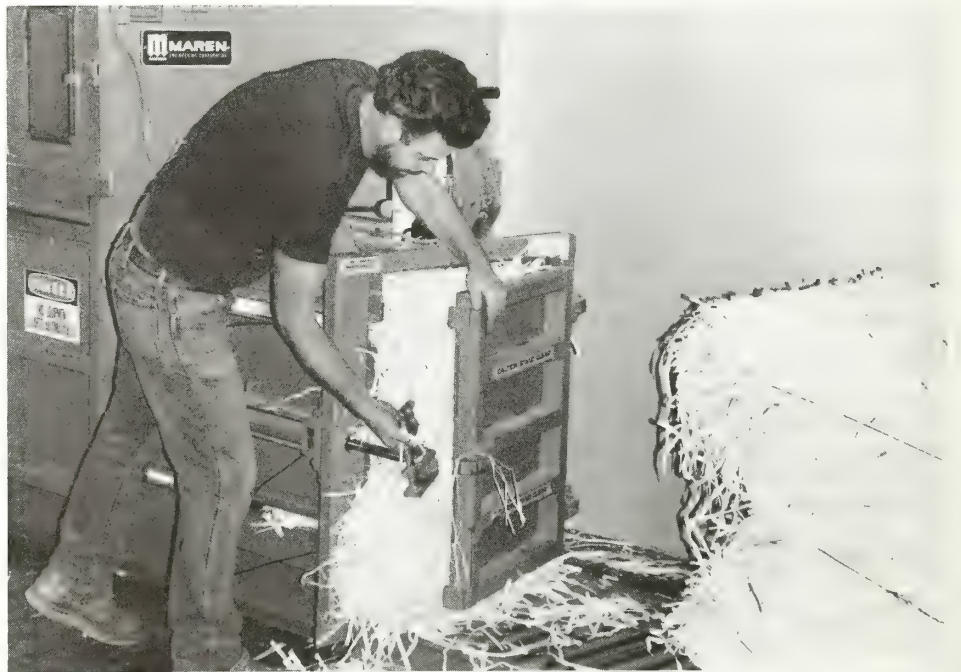
According to maintenance manager Marvin Swartzentruber, MPH sends about 100 tons of waste paper a year for recycling. Office waste is separated and the paper recycled along with scrap from the printing plant.

Such practices remain the exception rather than the rule in U.S. business, says a recent report in *Industry Week* magazine. The report says that less than one-fifth of the estimated 8 million to 9 million tons of office waste generated annually in the United States is recycled.

Although MPH has a good record of recycling, MPH officials want to do more to protect the environment. Because the availability of recycled paper fluctuates widely, it is now used only for books.

According to Millslage, the U.S. has only a handful of plants to de-ink paper that is collected for recycling. Within the next several years, he expects more plants to open and the supply of recycled paper to become more reliable. When that happens, Millslage wants to print magazines on recycled paper.

Meanwhile, MPH is reducing its use of potentially harmful chemicals, Waybill



*MPH employee Gerald Schroyer extracts a completed bale of scrap paper and closes the baler door as another 300-pound bale begins to form. The trimmings are from the edges of periodicals and books.*

says. For example, it has switched to inks that are more environmentally friendly than the old ones.

Sometimes change is expensive, Waybill points out. One cleansing agent costs five times as much as the compound that was used before, but is safer both for employees and the environment.

In the case of heating, change has had economic as well as ecological benefits. In the mid-1970s, MPH used an average of nearly 3.5 million cubic feet of natural gas annually to heat its plant and offices. Despite the construction of a 275,000-cubic-foot warehouse in 1980, that figure has been reduced to 1.6 million today.

At current natural gas prices, this translates to an average savings of \$11,000 a year, Swartzentruber says. The savings came about through a \$100,000 investment in insulation, including the installation of new windows.

As a church agency—and as a publisher of books and articles about the environment—MPH has an obligation to be ecologically responsible, Waybill believes. "Everything that comes into the operation goes out in some form," he notes. "How it is used and disposed of affects the lives of employees, the neighborhood, and the larger world."

—Dave Graybill



## Ministry growing among Haitians in south Florida

*Miami, Fla. (MCC)*—"You never understand how the milk enters the coconut," declares a Haitian proverb. But somehow 200,000 Haitians have settled in south Florida over the past 20 years. The vast majority have arrived since 1980.

Several Mennonites have come to Miami over the past decade to help meet some of the needs of these Haitian immigrants.

Joel Buissereth, a Haitian pastor who came to Miami in 1986, is one of them. Buissereth, supported by Mennonite Central Committee, has led a local interdenominational effort to establish a leadership training school for Haitian ministers in south Florida. The classes, which started in January, are taught in Creole, the language of Haiti. Academic credit is extended for some courses through Miami Christian College. Grants from World Vision and affiliated denominations help support the school.

Walter and Joy Sawatsky and their two sons are also Mennonites who have made Miami their home. Walter, who formerly served with MCC in Haiti, is now supported by MCC to work for Southeast Conference as a liaison with the Haitian community. His first task was to help establish Eglise du Nouveau Testament, a Haitian Mennonite congregation in Miami's Little Haiti neighborhood. In 1990 Sawatsky helped establish a second Haitian congregation.

In its four years of ministry, Eglise du Nouveau Testament has blessed many new arrivals to the United States, providing stability for people who have survived a traumatic voyage. Some 70-80 people regularly attend there on a Sunday morning.

Mondes and Laude Mondesir are two of those survivors. Not long before they joined the church they arrived on U.S. shores by boat. Like thousands of other Haitians the Mondesirs risked their lives for a chance at a better future.

In September 1980 they boarded a 40-foot wooden boat with 113 other Haitians and set sail for Miami 800 miles away. They were willing to make the precarious trip, having no hope for life in Haiti where food is scarce, soil is eroded, jobs are unavailable, and education is meager. After 10 days without fresh water and a howling storm on the 11th, many in the boat were ready to return. A day later, however, the waves threw them ashore on Miami Beach. By God's grace they had dodged all the potential dangers. Most importantly the U.S. Coast Guard had not spotted them.

For eight years U.S. Coast Guard cutters have patrolled the Caribbean in search of wooden sailboats crowded with Haitians. When they find such a boat, they return the occupants to Haiti. Over 22,000 Haitian

refugees on more than 300 boats were stopped by the Coast Guard, most of them in international waters, and returned to Haiti as illegal "economic migrants."

Much has been written in the press about the Haitian "boat people." Most press coverage has presented these travelers as illiterate, rural, poor, and diseaseridden. The unfortunate coincidence of a large influx of Haitian boats in the early 1980s and the rise and spread of AIDS led to the banning of all blood donations from Haitians. This baseless action by the Federal Drug Administration guaranteed Haitians a place on the bottom rung of the social ladder in their adopted home.

"The unavoidable perception is that Haitians are being denied entry to the United States because they are poor and because they are black," said Thomas Wenski, director of the Haitian Resettlement Program in Miami. In fact, many Haitians feel this racism is a greater blow to their dignity than the hardships they left behind.

MCC continues to serve Haitian refugees through membership in the Inter-Faith Coalition for Immigrants, which addresses abuses by the U.S. Immigration and Naturalization Service and is an advocate for refugees, particularly Haitian.

Like the gathering of milk in a coconut, Mennonites in Miami are quietly, yet steadily, growing in number. The future of the Mennonite Church in Miami lies in its ability to befriend and evangelize the refugee populations.—*Walter Sawatsky*

## Council on Aging will give way to retirees' group

*Goshen, Ind. (IMCA)*—The increasing momentum and growing membership of the Mennonite Association of Retired Persons highlighted the recent meeting here of Inter-Mennonite Council on Aging. The council, founded in 1981, is a cooperative effort of the Mennonite Church, General Conference Mennonite Church, Brethren in Christ Church, and Mennonite Brethren Church.

The council gave birth to Mennonite Association of Retired Persons in 1989. Barbara Reber, executive director of the council, noted that unlike the American Association of Retired Persons, which primarily seeks to give benefits to seniors, the Mennonite group is organized to foster fellowship and mutual support and to challenge Mennonite older adults to continuing service in the church.

As the retirees' group gains strength and sets direction, it will assume many of the responsibilities carried by the Council on Aging. The council will in turn phase out, pleased that it gave birth to an idea whose time now has come, said Reber.

## What, who, when, where, and why?



From now until the biennial General Assembly and adult and youth conventions of the Mennonite Church, this periodic column will inform readers about the what, who, when, where, and why of Oregon '91.

**What's coming.** The 1991 biennial convention of the Mennonite Church will be an experience of worship, discernment, fellowship, seminars, and field trips, according to Miriam Book, convention coordinator. The mini-convention for children, too, holds plenty in store. Young adults will have opportunity to pursue specialized interests.

General Assembly delegates will meet for four days to discuss issues facing the church and exercise accountability with churchwide agencies, reports James Lapp, executive secretary of Mennonite Church General Board. All registrants are welcome to sit in on delegate sessions.

Congregations and members of Pacific Coast Conference will host the event, held in Oregon for the first time since church reorganization in 1971.

**Site.** Lane County Convention Center and Fairgrounds in Eugene provides an easily accessible and spacious setting in the midst of Oregon greenery and flowers. Worship, General Assembly, meal, and display areas are only a few steps apart. O'Hara Catholic School, the children's site, lies close by. Four-square Church Faith Center, the hub for seminars, is only six blocks away. Youth will hold their convention on the University of Oregon campus, 15 blocks distant.

**Location.** Located at the junction of the Willamette and McKensie rivers, surrounded by farmland, forests, and mountains, the city of Eugene (pop. 110,000) and Lane County (pop. 280,000) offer the beauty of the Pacific Northwest. Lane County stretches from the Cascades to the coast. The Eugene/Springfield Convention and Visitors Bureau invites queries on vacation opportunities before or after Oregon '91. Call them toll-free at 800 547-5445.

**Mennonite Church General Assembly  
July 29 to August 3 • Eugene, Oregon**



**"The shadow of armed conflict in the Persian Gulf calls to our attention that war degrades the environment, destroying plants, animals, the earth, and humankind,"** says the Environmental Task Force of the Mennonite Church. The newly formed group calls on Mennonites to (1) pray for peace; (2) adopt lifestyles that require the consumption of fewer renewable resources (in this case *oil*); (3) inform themselves of the relationship between energy use and the desire to care for creation; and (4) communicate with government leaders the need for responsible energy policy.

**A retired Kansas pastor has reached age 100.** He is Charles Diener, who has lived near Canton all his life. After studying at Hesston College, he was chosen by "lot" for ordination at his church—Spring Valley. He was copastor with his father, Daniel, for 18 years and with Edward Selzer for 25 years. He resigned in 1960, saying, "It is better to do it five minutes too soon than 10 minutes too late." Diener was a pastor through both world wars, and he counseled many conscientious objectors. Twice during World War I he was tarred and feathered—once for urging people not to buy war bonds and once for taking down a flag that local citizens had put up by his church.

**Retired Ohio pastor Paul Hummel, 74, died** on Dec. 26 in Canton, Ohio, where he had been hospitalized. He was pastor of Berlin Mennonite Church 1951-76. He was also a member of the Ohio Conference mission board and was a board member for Mennonite Mutual Aid, Mennonite Mutual Insurance Company, and Goodville Mutual Casualty Company. He is survived by his wife, Mary.

**Former Pennsylvania pastor-businessman Luke Weaver, 84, died** on Dec. 17 in Ephrata, Pa., where he was a resident in a rest home. He was ordained in 1954 to serve as one of the pastors at Martindale Mennonite Church. In 1958 he was a cofounder of Charles Weaver Company, a family masonry firm. He is survived by his wife, Mary.

**Nineteen Soviet mental health care professionals visited North America** recently as part of an exchange sponsored by Mennonite Health Services. A North American delegation went to the Soviet Union a year ago. The 19 Soviets divided into four "clusters" to travel separately to four different areas. Since chemical dependency is a major concern in the Soviet Union, the itinerary included visits to substance-abuse programs. The exchange not only provided a chance to share professional skills and knowledge, but "established bonds of friendship that are likely not to be forgotten," noted Marie Snider of Prairie View, a Mennonite mental health center in Newton, Kan.

**Lancaster (Pa.) Mennonite High School hit an all-time high at its annual benefit auction** by raising about \$103,000. A highlight was the selling of "Bridge at Noon," an original watercolor of the 100-year-old steel bridge that spans the creek running through the school's 90-acre campus. The watercolor, painted and donated by 1970 graduate Julia Eby Swartz, along with 33 artist's proofs and limited-edition prints, sold for a total of \$12,900.

**An "Over 50 Retreat" brought together 55 people from throughout Northwest Conference** at Glacier Bible Camp in Alberta. The



**Activity sheets for children.** Sellersville, Pa. (MBM)—Joan and Bob Wismer of Sellersville, Pa., add finishing touches to one of the new children's activity sheets Joan designed to be used with the adult *Following God's Call* video curriculum. Looking on is their daughter Becky. Joan, a former elementary school teacher, created the activity sheets for children in an intergenerational winter Bible school at Perkasio (Pa.) Mennonite Church. The adult curriculum and children's activity sheets are to be used with stories from the *All God's People* video series produced by Media Ministries of Mennonite Board of Missions. Adults and children can watch the video segments together. Children can work on the activity sheets while adults discuss the video. The 24 activity sheets are designed at two levels: 12 are for preschoolers and nonreaders and 12 are for readers through grade four and are keyed to Scripture passages used in the adult curriculum. The activity sheets are available for \$5 (in Canada \$6) from MBM Media Ministries at 1251 Virginia Ave., Harrisonburg, VA 22801; phone toll-free 800 999-3534.

resource person, Barbara Reber, challenged the participants to accept a positive view of aging. She noted that many people are retiring early and are facing the problem of personal worth without productive activity. Reber, who is executive director of Inter-Mennonite Council on Aging, said God's grace is the foundation for graceful aging and that graceful aging is best achieved in community.

**About 100 former city mission workers and children's home alumni gathered in Kansas City, Kan.,** for the J. D. Mininger 50th Anniversary Memorial Jubilee. Mininger was a pastor in that city and the author of *Exalting Christ in the City*. His work included Argentine Mennonite Church and Mennonite Children's Home. One of the speakers at the memorial jubilee was Paul Mininger, a son of J. D. who later became president of Goshen College. Another was Norman Teague, a resident of the children's home who later served as a Mennonite pastor.

**Volunteers at five material resources collection centers contributed 5,600 work days** to Mennonite Central Committee in 1990—a slight increase over the previous year. The five MCC centers are in Ephrata, Pa.; Kitchener, Ont., Newton, Kan.; Reedley, Calif.; and Clearbrook, B.C. The volunteers prepared 66,000 blankets; 8,000 layette bundles; 11,000 pounds of fabric, sheets, and towels; and 27,000 school, health, and sewing kits. The items were shipped to 16 needy countries.

**A Florida congregation celebrated a Homecoming Sunday after a week of revival services** and canvassing the neighborhood. College Hill Mennonite Church of Tampa took time to reflect on 37 years of ministry in its inner-city black neighborhood and honor some of its early leaders. Pastor Roy Williams read a letter from founding pastor Alvin Weaver. He then preached on the need to see things as they really are in the inner-city and to have the faith to believe that God can make changes.

**The youth group of Neffsville (Pa.) Mennonite Church coordinated an outreach effort** in the inner-city of nearby Lancaster. The youth group, called JAM (Jesus and Me), collected donations of food and then, with the help of parents, distributed the food to the needy. "This gave a wonderful experience of service to the youth and was a great relationship-builder for the youth and their parents as they ministered together," said youth pastor Bradlee Bame.

**A family of artists was featured at People's Place Gallery** in Intercourse, Pa., as part of an annual event that focuses on Mennonite artists. Esther Rose Graber and her four daughters—Jane, Susan, Sibyl, and Ann—talked about their work and family and attended the opening of their exhibit. Esther, who lives in Puerto Rico, is a free-lance artist who has done illustrations for Mennonite Publishing House. Her daughters live in four different areas of the country and are all free-lancers with their own specialties.



**Stanley and Doris Shenk are on a teaching assignment in Southeast Conference** from early January until late February. They are serving in the pastoral continuing education program and teaching courses for Sarasota (Fla.) Mennonite Bible Institute. The Shenks are retired from Goshen College, where Stanley was a Bible professor and Doris was an assistant to the dean.

**The North America office of Mennonite World Conference has a new address.** It is Box 88836, Carol Stream, IL 60188. The telephone number is the same: 708 690-9666. The fax number has changed to 708 690-9691. The North America office, which used to be the main MWC office, moved to smaller quarters in the same suburban Chicago office building in light of the fact that the main MWC office moved to Strasbourg, France, last fall.

#### Coming events:

- **Pre/Post-Oregon '91 Tours**, July/August, led by Leon and Nancy Stauffer of Mennonite Your Way. The first one, July 17-29, is to central/coastal California, and the second one, Aug. 4-15, is to the Canadian Rocky Mountains and British Columbia. Both tours begin and conclude in Eugene, Ore., the site of the Oregon '91 convention of the Mennonite Church. More information from Mennonite Your Way at Box 1525, Salunga, PA 17538; phone 717 653-9288.

- **MCC Central States Annual Meeting**, Feb. 16, at Neighborhood Church, Denver, Colo. This is the ninth such event for this region of Mennonite Central Committee. It will include a business session led by Central States board chairperson Burton Buller, three workshops, and a keynote address by South Florida MCC leader Walter Sawatzky. More information from MCC Central States at Box 235, North Newton, KS 67117; phone 316 283-2720.

- **Dawn Marie Exhibit**, Jan. 11-Mar. 2, at The People's Place, Intercourse, Pa. It features etchings and originals by this Mennonite printmaker from Fort Wayne, Ind. More information from The People's Place, Intercourse, PA 17534; phone 717 768-7171.

- **Open House**, Feb. 4, at Lancaster (Pa.) Mennonite High School. This annual event is for prospective students (grades 6-11), parents, and others. More information from the school at 2176 Lincoln Hwy. East, Lancaster, PA 17602; phone 717 299-0436.

- **CPS Reunion**, Feb. 4, at Bay Shore Mennonite Church, Sarasota, Fla. This is a carry-in dinner for World War II conscientious objectors who were in Civilian Public Service. More information from Alva Schlabach at Box 7062, Sarasota, FL 34278.

#### Job openings:

- **Communications director**, Eastern Mennonite College and Seminary. Requirements include a master's degree in communications (or related field) and experience in mass communications, marketing, graphic design, and publishing. Send résumé to the Personnel Office at EMC&S, Harrisonburg, VA 22801.

- **Principal**, Academia Menonita. This is for a school in suburban San Juan that offers grades 1-12. Requirements include a master's degree in administration and at least four years of experience. Contact the school at Calle Asomante #1751, Summit Hills, Caparra Heights, PR 00920; phone 809 783-1295.

**Special meetings:** Mahlon Miller, Morgantown, Pa., at Neffsville, Pa., Mar. 3-6.

**Change of address:** W. Roy Walls from Erie, Pa., to 25 Front St., Akron, NY 14001.

## births

**Anders**, Don Philip and Beverly Ann (Gross), Souderton, Pa., second child, first daughter, Natalie Kate, Dec. 28.

**Baldridge**, Tim and Rose (Stutzman), Middlebury, Ind., third child, first son, Colin Ross, Dec. 6.

**Brenneman**, Terry and \_\_\_\_\_ (Wagner), Accident, Md., first child, Danielle Ashton, Dec. 6.

**Cook**, Charles and Sue (Schumacher), Toledo, Ohio, second child, first daughter, Eleanor Elizabeth, Jan. 4.

**Geiser**, Ron and Bonnie (Lehman), Orrville, Ohio, third son, Andrew Jon, Dec. 26.

**Goshow**, Randy and Tina (Detweiler), Albany, Ore., first daughter, Kaitlyn Rachel, Jan. 2.

**Klassen**, Rob and Sue (Wallace), Webster, N.Y., second child, first daughter, Sylvia Dorothy, Dec. 12.

**Luckhart**, Paul and Patty (Jantzi), New Hamburg, Ont., second child, first daughter, Christine Diane, Dec. 7.

**Parrish**, Tim and Donna (Kraus), Harrisonburg, Va., third son, Brian Keith, Dec. 30.

**Roth**, Alan and Rhonda (Friesen), Wood River, Neb., second daughter, Anna Elizabeth, Dec. 7.

**Ruston**, Todd and Darlene (Bender), Brampton, Ont., first child, Taylor Gil William, Nov. 8.

**Sauder**, Carl and Donna (Miller), Alexandria, Ohio, first child, Jared Andrew, Oct. 17.

**Sauder**, J. Donald and Twila (Miller), Manheim, Pa., second daughter, Melissa Joy, Aug. 5.

**Shepherd**, Larry and Lori (Leatherman), Goshen, Ind., second child, first son, Alexander Joshua, Dec. 15.

**Simpson**, Brad and Liz (Loepp), Waterloo, Ont., second child, first daughter, Nov. 15 (adopted Nov. 23).

**Springer**, Roger and Eileen (Lais), Middlebury, Ind., second son, Aaron Lais, Dec. 21.

**Stutzman**, Allan and Beverly (Davis), Shelton, Neb., sixth child, second son, Jacob John, Nov. 23.

**Weko**, Thomas and Bess (Gonglewski), Toledo, Ohio, second child, first daughter, Sylvia Ruth Gonglewski, Dec. 26.

## marriages

**Graber-Jennings**. Dan Graber, Goshen, Ind., and Michelle Jennings, Sarasota, Fla., both of Bahia Vista cong., by A. Don Augsburg and Jerry Birky, Dec. 29.

**Hershey-Clark**. Marvin E. Hershey, Gordonville, Pa., Old Road cong., and Ruth A. Clark, Gap, Pa., Kinzer cong., by Paul Clark, Dec. 19.

**Roth-Aeschliman**. Troy Roth, Archbold, Ohio, United Methodist Church, and Jan Aeschliman, Archbold, Ohio, Zion cong., by Ellis Croyle, Dec. 22.

**Smith-Headings**. Keith Allen Smith, Independence, Ore., Christian Church, and Leana Kay Headings, Halsey, Ore., Albany cong., by Stan Peterson, Dec. 15.

**Widrick-Wenger**. Joseph J. Widrick, Sandy Creek, N.Y., and Donna Wenger, Chesapeake, Va., Mt. Pleasant cong., by Robert Mast, Dec. 15.

## new members

**Kingview, Scottdale, Pa.:** Jenny Swank.  
**St. Jacobs, Ont.:** Khamphouk Phavongxay, Vanuthith Phavongxay, and Thile Sengthavongsa.

**Maple Grove, New Wilmington, Pa.:** Joseph and Millie Douth, James and Alice Davis, and David and Betty Goehring.

**Evanston, Ill.:** Pierre Gant and Valerie Metzler.

**Glennon Heights, Lakewood, Colo.:** Michael Joseph.

**Olive, Elkhart, Ind.:** Ed Witmer, Traci Miller, Chris McFarland, Leah Blessing, James Blessing, and Rhoda McFarland.

**Ridgeview, Gordonville, Pa.:** Stephanie Bawel, Milton and Marie Cowan, Kathy Denlinger, Jenny Gehman, Kelly Hershey, Janice Hoetzel, Jeremy King, Liz Landis, Nellie Sharp, Diana Sharp, Randy and Sara Steffy, Tom Steffy, Sandy Shertz, Alanna Stoltzfus, Amy Stoltzfus, April Stoltzfus, Colleen Stoltzfus, Paul and Mary Stoltzfus, Don Walton, Scott and Michelle Wood, Julie Zook, and Sam Zook.

## obituaries

**Bender, Wilfrid J.**, son of Jacob R. and Veronica Bender, was born Sept. 14, 1911; died at New Hamburg, Ont., Dec. 8, 1990; aged 79. On Sept. 18, 1934, he was married to Aleda Leis, who survives. He was a member of East Zorra Mennonite Church, where funeral services were held on Dec. 11, in charge of Vernon Leis; interment in the church cemetery.

**Bowman, Elizabeth Snider**, daughter of Joshua and Lydia Jane (Clemens) Snider, was born in Peel Twp., Ont., Sept. 8, 1889; died at Sunnyside Nursing Home, Dec. 31, 1990; aged 101. On Dec. 25, 1913, she was married to Weston Bowman, who survives. Also surviving are one son (Orlo) and 3 daughters (Goldie, Irlene Violet, and Jane Elizabeth). One son (Delmar) preceded her in death. She was a member of Stirling Avenue Mennonite Church, Kitchener, Ont.

**Duncan, Flossie Pearl Waits**, daughter of Albert A. and Nancy (Anderson) Waits, was born in Cincinnati, Ark., Aug. 14, 1906; died at Oak Lea Nursing Home, Harrisonburg, Va., Dec. 26, 1990; aged 84. She was married to William Earl Duncan, who died June 29, 1953. Surviving are 7 sons (Allen, Donald, James, Philip, Gordon, Howard, and Paul), one daughter (Virginia Turner), 17 grandchildren, and 4 great-grandchildren. She was a member of Staunton (Va.) Mennonite Church, where funeral services were held on Dec. 29, in charge of Paul L. Kratz and Richard D. Weaver; interment in Thornrose Cemetery.

**Friedt, Earl D.**, son of David and Anna (Keckritz) Friedt, was born at Rittman, Ohio, June 3, 1914; died at Orrville, Ohio, Dec. 14, 1990; aged 86. On Jan. 9, 1938, he was married to Edna Croft, who survives. Also surviving are 2 daughters (Macy Steckley and Jane Kamp Meyers), 8 grandchildren, one great-grandchild, and one sister (Ruth Friedt). He was a member of Orrville Mennonite Church, where funeral services were held on Dec. 17, in charge of John P. and Barbara Moyer Lehman; interment in Crown Hill Cemetery.

**Gehman, Bertha**, daughter of Abraham and Mary (Kulp) Gehman, was born in Montgomery Co., Pa., Sept. 6, 1924; died of lymphoma at Akron (Ohio) General Hospital, Dec. 16, 1990; aged 66. Surviving are 2 sisters (Elizabeth and



Lavina Gehman) and one brother (David Gehman). She was a member of Bethel Mennonite Church, where funeral services were held on Dec. 20, in charge of Ed Yoder; interment in Hillcrest Cemetery.

**Hostetler, LaVerne Yoder**, daughter of Sanford C. and Emma (Stutzman) Yoder, was born in Sharon Center, Iowa, Mar. 25, 1914; died in an automobile accident at Nappanee, Ind., Dec. 22, 1990; aged 76. On June 11, 1938, she was married to Carl M. Hostetler, who died Oct. 2, 1968. Surviving are one daughter (Jane Robinett), 3 sons (Karl, Frederic, and Michael), and 6 grandchildren. She was a member of College Mennonite Church, Goshen, Ind., where funeral services were held on Dec. 27, in charge of James H. Waltner; interment in Violet Cemetery.

**Hummel, Paul M.**, son of Christian and Mary (Miller) Hummel, was born in Holmes Co., Ohio, Mar. 3, 1916; died at Aultman Hospital, Canton, Ohio, Dec. 26, 1990; aged 74. On Mar. 26, 1938, he was married to Mary Yoder, who survives. Also surviving are 3 sons (Bruce, Brian, and Barry), one daughter (Brenda King), 10 grandchildren, one sister (Esther Miller), and 2 brothers (William and Dean). He was a member of Berlin (Ohio) Mennonite Church, where he served as pastor 1951-1976. Funeral services were held at Berlin Mennonite Church on Dec. 29, in charge of Leon Shrock and Phil Ebersole; interment in Berlin Cemetery.

**King, Valentine S.**, son of Isaac L. and Katie (Stuckey) King, was born at Atglen, Pa., Feb. 14, 1904; died at his home on Nov. 29, 1990; aged 86. On Jan. 1, 1930, he was married to Naomi Yoder, who survives. Also surviving are 6 sons (Joseph S., Paul J., Parke N., Nathan G., Merle J., and Linford D.), 3 daughters (Pluma Hostetter, Susanne J., and Rose M.), one brother (Isaac), and 2 sisters (Martha R. and Ella Mast). He was a member of Maple Grove Mennonite Church, where funeral services were held on Dec. 1, in charge of Phil Freed and Herman Glick; interment in Maple Grove Mennonite Church Cemetery.

**Lichti, Barbara Bender**, daughter of Jacob B. and Magdalena Bender, was born Sept. 16,

1897; died at Tavistock, Ont., Nov. 17, 1990; aged 93. On Jan. 24, 1918, she was married to John Lichti, who died Nov. 29, 1968. Surviving are one daughter (Leona Bender) and 6 sons (Elmon, Stanley, Elroy, Lincoln, Mervin, and Kenneth). She was preceded in death by one infant daughter (Helena). She was a member of East Zorra Mennonite Church, where funeral services were held on Nov. 20, in charge of Vernon Leis; interment in the church cemetery.

**Long, Mabel A. Bechtel**, daughter of Menno J. and Elizabeth (Metzler) Bechtel, was born in Elkhart Co., Ind., Apr. 3, 1899; died at Goshen, Ind., Dec. 21, 1990; aged 91. On Dec. 21, 1925, she was married to G. Maurice Long, who died Dec. 25, 1978. Surviving are 2 daughters (Mary Alice Lehman and Sharon K. Baker), one son (Kenneth Long), 9 grandchildren, and 6 great-grandchildren. She was a member of Waterford Mennonite Church, where funeral services were held on Dec. 24, in charge of Tim Weaver, Roy Hange, and Duane Beck; interment in Violet Cemetery.

**Miller, A. Mabel**, daughter of Roy and Anna (Snyder) Kauffman, was born at Creston, Mont., Jan. 7, 1912; died at Potomac, Mont., Dec. 26, 1990; aged 78. On June 1, 1935, she was married to Joseph Miller, who survives. Also surviving are one son (Eugene), 2 grandchildren, 6 sisters (Ruth, Mary, Bernice, Lillie, Rosella, and Gladys), and 7 brothers (Reuben, Paul, Aldine, Norman, Dave, James and Joe). She was preceded in death by one brother (Sanford). Funeral services were held on Dec. 29, in charge of Norman Kauffman; interment in Sunset Memorial Gardens.

**Slagle, Thelma O.**, daughter of Daniel and Morna (McFeaters) Gossard, was born at Richmond, Va., Dec. 22, 1900; aged 66. She was married to Kenneth C. Slagle, who survives. Also surviving are one daughter (Dawn Flanagan), 5 sons (Kenneth, Eugene, James L., Daniel C., and Paul W.), 10 grandchildren, 3 great-grandchildren, and 2 sisters (Nora Hart and Agnes DeClare). She was preceded in death by one son (Larry). She was a member of Stahl Mennonite Church, Johnstown, Pa. A memorial service was held on Dec. 26 in Richmond, and a graveside

service was held at Grandview Cemetery in Johnstown, Pa., Dec. 27, in charge of Harold and Mary Grace Shenk.

**Weaver, Luke S.**, son of Henry G. and Anna Mary (Sauder) Weaver, was born on May 13, 1906; died at Fairmount Rest Home, Ephrata, Pa., Dec. 17, 1990; aged 84. He was married to Anna S. Martin, who died in 1961. On Oct. 6, 1962, he was married to Anna Mary E. Martin, who survives. Also surviving are 5 sons (Raymond W., Irwin M., Luke, Jr., Emory J., and Lloyd E.), 5 daughters (P. Pearl E. Eberly, Miriam A. Weaver, Thelma M. Hershey, Edith C. Gehman, and Rosene Martin), one step-daughter (Lois M. Zook), 40 grandchildren, 13 step-grandchildren, 73 great-grandchildren, 7 step-great-grandchildren, and one brother (Titus W.). He was preceded in death by one infant daughter and one son (Charles). He was ordained to the ministry on Dec. 23, 1954, and served Martindale (Pa.) Mennonite Church, where he was a member. He also served Tamaqua (Pa.) Mennonite Church. Funeral services were held at Weaverland Mennonite Church on Dec. 20, in charge of Earl Sensenig, Robert Trupe, and Larry Groff; interment in the church cemetery.

**Correction:** There were several errors in the obituary of Manasses J. Beachy in the Jan. 1 issue. His birthdate was Oct. 2, 1903. He was survived by 20 grandchildren and 23 great-grandchildren. His second marriage was to Fannie Helmuth, who survives.

## calendar

Associated Mennonite Biblical Seminaries pastors' week, Elkhart, Ind., Jan. 28-Feb. 1  
Mennonite Publishing House board of directors, Pittsburgh, Pa., Feb. 8-9  
Mennonite Economic Development Associates board of directors, Sarasota, Fla., Feb. 10-12  
School for Ministers, Waterloo, Ont., Feb. 18-21  
Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 21-23  
Integration Exploration Committee, Feb. 25-26  
Goshen College board of overseers, Goshen, Ind., Mar. 1-2  
Associated Mennonite Biblical Seminaries board of directors, Newton, Kan., Mar. 7-8  
Women's Missionary and Service Commission executive committee, Elkhart, Ind., Mar. 8-9  
Hesston College board of overseers, Hesston, Kan., Mar. 8-9  
New York State Fellowship delegate meeting, Syracuse, N.Y., Mar. 9  
Atlantic Coast Conference annual celebration, Leola, Pa., Mar. 9-10  
Eastern Mennonite College and Seminary board of trustees, Harrisonburg, Va., Mar. 11-12  
Mennonite Church coordinating council, Elkhart, Ind., Mar. 13  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 14-16  
Confession of Faith Committee, Chicago, Ill., Mar. 14-16  
Women in Ministry Conference, Lansdale, Pa., Mar. 15-17  
Mennonite Health Association annual meeting, Miami, Fla., Mar. 15-20  
Lancaster Conference spring assembly, Lancaster, Pa., Mar. 21  
Lancaster Conference annual meeting, Lancaster, Pa., Mar. 22-24  
Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25  
Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3, 1991



**YES teams go to five places.** *Salunga, Pa. (EMBM)*—Five Youth Evangelism Service teams sponsored by Eastern Mennonite Board of Missions left on Jan. 2 for short-term assignments in Hawaii, Honduras, Jamaica, the Netherlands, and the Philippines. They spent the past three months in preparation at YES Discipleship Center in Baltimore. The team members are: Front row (left to right)—Rita Hess, Jonathan Miller, Charles Norton, Dwight Huyard, Tim and Lori Zimmerman, and Antone Rodriques. Second row—Michael Kauffman, Chris Miller, Anita Leatherman, Brenda Hamsher, Melissa Burkhart, Sonya Kauffman, Keturah Esh, Brenda Landis, and Tricia Engelman. Back row—Floyd Zook, Phil Kopsaftis, David Mellinger, Kevin Watterson, Duane Weaver, Brian Nauman, Jeff Leaman, and Bob Kreider. Not pictured—Jo Ann Mast and Rex Baladjay.



## Radical Catholic priest elected president of Haiti

Jean-Bertrand Aristide, a radical Roman Catholic priest, scored an overwhelming victory in Haiti's recent presidential elections. He has been a proponent of liberation theology and has been called "a prophet of the poor." In 1988, Aristide was expelled from his religious order, the Salesians, who accused him of inciting hatred and violence and removed him from a poor congregation in the capital city of Port-au-Prince. He remains a priest but is prohibited from celebrating Mass publicly. Pope John Paul II has repeatedly spoken out against priests holding political office, but Aristide's election is unlikely to set up a confrontation with Rome, since he has already offered to resign from the priesthood if the church insists that he do so. (RNS)

## Bakker ordered to pay \$130 million to PTL donors

A jury in Charlotte, N.C., has ordered former televangelist Jim Bakker to pay nearly \$130 million to 145,000 contributors to his PTL ministry even though the chief prosecuting attorney has conceded that the money is virtually uncollectable. Bakker is serving a 45-year prison sentence in Rochester, Minn., on conspiracy and mail fraud charges for overselling lifetime partnerships in his Heritage USA theme park in Fort Mill, S.C. When he imposed that sentence in October 1989, Judge Robert Potter also fined Bakker \$500,000. Jury forewoman Denise Elsner said that although the jury agreed that Bakker had defrauded his flock, it did not conclude that he was guilty of racketeering, a charge for which damages would have been tripled. (RNS)

## Returning church delegation rejects any use of force in Persian Gulf

A delegation of high-ranking U.S. church leaders has returned from a week-long trip to the Middle East bearing the message that war and threats of war will do nothing to promote peace in the Persian Gulf. The leaders, many the highest officials in their denominations, called for further efforts at negotiating a settlement to the Gulf crisis and recognition of parallels between the invasion of Kuwait and the situation in other occupied territories in the Middle East. They said they believe there is strong antiwar sentiment among the people in the pews, who are often cast as far more conservative politically than the more liberal church leadership.

Episcopal Church presiding bishop Edmond Browning met privately with President George Bush, a fellow Episcopalian, to share impressions of the trip and to tell him that "the option of war was not an option that would serve anyone." Browning

reported that Bush appeared "very, very uncomfortable" with the church leaders' assessment of the "interrelatedness" of the Gulf situation and other hot spots in the Middle East, such as the Israeli occupation of East Jerusalem, the West Bank, and the Gaza Strip.

Joan Campbell, the new general secretary of the National Council of Churches, which coordinated the trip, called the trip "a peace pilgrimage seeking an alternative to war" and said she and others plan to carry their message throughout their respective churches and organizations. (RNS)

## Cruzan death rekindles euthanasia debate in religious community

The death of a comatose Missouri woman whose family won a long court battle to disconnect her from a feeding tube has rekindled an intense debate in the religious community over euthanasia. Nancy Cruzan died 12 days after doctors removed a feeding tube at the request of the Cruzan family. The family had approved the tube shortly after Cruzan was seriously injured in a 1983 car accident but in 1987 began seeking legal permission to remove it.

Human Life International, an anti-euthanasia group headed by a Roman Catholic priest, issued a statement after Cruzan's death saying her death would "open the floodgates for the greatest number of legally sanctioned deaths of disabled people since Nazi Germany." Meanwhile, protests and continued court appeals by anti-euthanasia activists seeking a reconnection of the feeding tube in the days preceding Cruzan's death drew rebukes from a group of mostly mainline church executives. Participating in the anti-euthanasia protests and appeals was the Center for Christian Activities, an affiliate of the anti-abortion group Operation Rescue. (RNS)

## Hotline established to counter proselytizing by Messianic Jews

Jewish and Christian leaders in Denver have set out to counter what they describe as "deceptive" tactics used by some groups to lure Jews to Christianity. The leaders said that Hebrew Christians, also called Messianic Jews or Jews for Jesus, have lured unsuspecting Jews to services by using Jewish symbolism, music, and other elements, including the Torah and prayer shawl. "It's pure bait and switch," said Gilbert Horn, executive director of the Colorado Council of Churches. "And that's unethical in business and religion."

A new group, called Jews for Jewish Identity, has been formed and it has set up a hotline for Jews who are proselytized by Christians. Those who call the hotline number will be put in contact with a Jewish rabbi and will be able to receive counseling and find a support group of people who

have been "taken in" by proselytizing.

Bert Yellin, pastor of Roeh Israel, one of two local congregations active in proselytizing Jews, said his group does not practice deception. "We do not falsely lead. We state up front that we believe Jesus is the Messiah. . . . I grow weary of this charge of deception. I don't know what they mean." He said about 150-250 attend services at his church each weekend. Of those, he said, 40 percent are born Jews who have converted to Christianity. (RNS)

## Gay Methodist minister challenges rule against gay ordinations

A gay Methodist minister is demanding a pastorate in Pennsylvania, challenging one of the strictest prohibitions against gay ordinations that exists in the mainline Protestant community. James Hawk said he has asked for a pastorate in the United Methodist Church's Western Pennsylvania Conference because he believes it is time to stand up to what he believes is the denomination's "persecution" of gay men and lesbians.

The United Methodist Church, like most other mainline denominations, distinguishes between homosexual practice and homosexual orientation, barring from ordination only "self-avowed, practicing homosexuals." In practice, only homosexuals with ongoing sexual relations with persons of the same sex have been barred from the ministry in mainline Protestantism. Hawk was put on leave of absence from the conference last year after telling his bishop that he is a "self-avowed but nonpracticing" gay man. (RNS)

## Sanctuary movement hails settlement on asylum issues

The U.S. government, after a decade of efforts to deport undocumented Salvadoran and Guatemalan immigrants and reprisals against churches that granted them sanctuary, has agreed to stop the deportations and adopt new procedures for granting political asylum. The agreement comes as a settlement to a class-action lawsuit brought by 80 religious and refugee organizations that formed the backbone of the sanctuary movement.

Supporters of the sanctuary movement hailed the settlement as clear vindication of a cause that had led to the criminal conviction of some church workers and infiltration of religious gatherings by agents of the Immigration and Naturalization Service. The agreement is expected to cover an estimated 500,000 illegal aliens from El Salvador and Guatemala. About 150,000 of the refugees whose asylum requests have been denied or are pending will be given new hearings, and another 350,000 of them will be encouraged to apply for the first time. (RNS)



editorials

## January 16, 1991

Once again our world is at war. At about 7 p.m. EST, January 16, we learned that United States and Allied aircraft had begun bombing Iraq and Kuwait.

We shouldn't have been surprised. The rhetoric and military buildup since the Iraqi invasion of Kuwait last August had warned us it could happen.

But we are saddened. Again humankind must admit we haven't made much progress since Cain and Abel. Our only "advance" has been in the sophistication of our weapons.

So how do we, a "peace church," now deal with our world, one that irrevocably changed for us on January 16, 1991?

Perhaps the best we can do, with little perspective and much sorrow, is ask our questions: What happened to all our prayers and our petitions for peace? What about the letters we wrote? What has happened to our brothers and sisters in the middle of this war? What does

God call us to do now?

The answers will come. Eventually. For now we must let the questions be the cries of our hearts: that we have failed, that we don't understand, that we need help. But may they also be affirmations that we still believe in the way of peace. May they show that we won't take sides or call for quick and easy solutions to difficult problems.

It is at times like these we realize again that faith is simply that: faith. It is not analyses or understanding or agreement—or even answers. It is believing that the world is in God's hands. Even when it doesn't appear to be so.

January 16, 1991: Perhaps Paul Hardin, chancellor of the University of North Carolina, summed it up as well as anyone in explaining why he postponed a basketball game for a half hour on this day: "This is just a moment of recognition that our lives are changing." Forever.  
—jlp

## The bad news on TV

We Mennonites have a love-hate relationship with *the tube*. Ever since it's come into our homes, we've spent much time and energy telling each other how bad it is. We've probably spent more time watching.

Not that we like what we see. We're uncomfortable with the images and values television brings into our living rooms.

One thing television doesn't bring too much of is bad news. With war upon us in the Middle East, we need all the pictures of blood and gore we can get.

We won't, however, if the U.S. Pentagon has its way. Those in charge of war in Washington, D.C., have laid down stringent rules for media coverage:

- no live pictures from the front;
- news people to be accompanied at all times by military personnel;
- security reviews of all reports;
- no graphic pictures of dead or wounded soldiers.

Those of us in the communications profession find those rules hard to swallow. We wonder how soon they will apply to what we write.

They make sense, of course, if you're a military strategist. You don't want to be responsible for the safety of a lot of journalists. You also don't want a repeat of Vietnam.

While no one can prove it, many of us believe television helped to bring an end to that war. For the first time in the 1960s, more humans than ever before came face to face with how horrible killing can be. We saw it firsthand on television.

Michael Gartner, president of NBC News, puts it this way: "War is not like prime-time television where people are shot or die peacefully or whatever. It's horrible. And [we] have a responsibility in news to tell people what's going on."

That's why we Mennonites, people of peace, need to join hands with television. We need to call for more pictures of war. People need to see it in all its bloody gruesomeness. If rationality can't stop it, maybe horror will. It happened once; it can happen again.

Mennonites in league with TV? It's not a position we're comfortable with. But it could serve us all in the cause for peace.

—jlp



January 29, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## Loving the gray woman and living apart

by  
Michael  
A. King

When I was born in 1954, most good Mennonites were ethnic Mennonites, except for a few pockets of odd new folks. During that era, in my wing of the church at least, Mennonites were a people set apart. We were marked not only by blood ties but also by a myriad of faith convictions.

We believed we were to be God's holy people in a profane world. The sons and daughters of the old and fallen Adam and Eve could dwell out there, outside the garden, amidst the wrecked dreams of a broken, godless world. We would dwell in here, sons and daughters of God through Jesus Christ, the new and saving Adam. Paul's words in Rom. 12:2 were a guiding star: "Do not be conformed to this world but be transformed by the renewing of your minds, that you may prove what is the will of God, what is good and acceptable and perfect."

For us the fire of the sword blazing before Eden's gate had cooled. We had entered, at least partly, a new Eden. Through our prayer coverings and our plain coats, our refusal to sue or bear arms or swear oaths, our prohibitions against movies and TV, our warm and close-knit living centered on God and Jesus and the church, we tasted a new creation. We frolicked in new Eden's laughing brooks and ran across



*Jesus said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means: 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."*

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***Can we hang on to the beauty  
of our past as we struggle to  
know what it means to be  
Mennonites in changed times?***

its endless prairies—and praised our God for this, our peaceable kingdom.

We know now that even then, beside the blue Euphrates, skeletons cluttered our closets. Parents abused children. Some of us agonized in secret, wondering why we fell in love with men when we were men and with women when we were women. Wives and husbands didn't divorce much then, but now we sense that many marriages were only technically preserved, the legalities covering the emotional divorce.

Today things seem even worse. We young people struggle even in Mennonite high schools with drugs and alcohol and promiscuous sex. We preachers find we can't assume our audience knows the Bible; many of us have become biblical illiterates. Some of us feel we were different long enough; now it's time to have as many boats and fancy cars as the neighbors. Sometimes it seems as though we've fallen again, as though we've been cast out of even our new Eden, and it too is closed to us forever by the angel with the sword.

I'm partly glad the era into which many of us were born is over. We can be more honest now about the angers, cravings, doubts, and sins with which we all struggle. We're better now at opening doors to people who join us not through blood ties but by choice—my own good spouse among them. We've demolished some of the stern walls we once used to keep at bay a cold, sad world.

But there was something special about that era. It lingers with us still. I hope we can hang on to its beauty even as we struggle to know what it means to be good Mennonites in changed times. I began to explore loving the old while making it new after the mailman tossed a subpoena through our mail slot one day.

The subpoena ordered me, upon pain of fine or punishment, to report to Room 115 in Philadelphia's City Hall. From there I'd be sent to a courtroom to sit as juror if the lawyers wanted me. I spent 10 hours in courtrooms that day, watching and listening and thinking.

During those hours, I realized how deeply the kingdom values I was taught live in me. Particularly I realized this as I listened to the judge question 30 potential jurors. Would they give police testimony undue weight? Had they or anyone close to them been victims of or charged with a crime? As I heard the answers, I sensed how different were the worlds that shape us.

"You said someone in your family had been accused of a crime," said the judge.

"Yes," the woman answered.

"Who was this?"

"My teenage son."

"What was the crime?"

"He was carrying a sawed-off shotgun in his car."

That was a mild one. Murder had touched many. I stopped counting after the tenth. A woman had been gang-raped. Countless people had been robbed or had relatives who had done the robbing. Several of those present had committed crimes.

Then an older woman, who seemed to walk through a faint mist of tears even before questioned, was seated.

"Are you married?" the judge asked.

"I was."

"Are you divorced?"

"She paused. 'I—I'm a widow.'"

"You said a relative was involved in crime," the judge continued. "Who was this?"

"My son was accused of stealing from the bank where he worked." She said it firmly but emotionlessly, as if to tell us neither to judge nor pity her.

"You said crime victimized your family. Tell us about this."

"My husband was shot and killed."

***We can be grateful for the centuries of sheltered living which have bred in us the hints of Eden regained.***

"Was his assailant apprehended?"

"Yes. It was my husband's brother."

"Did you go to the trial?"

"There was no trial."

This startled the judge. "You mean he didn't intend to kill your husband?"

"Oh, he meant to," she said quietly.

"Well, then. . . ." The judge waited.

Emotion rippled across her face, but she controlled it. "The brother had a brain tumor. They said he was incompetent to stand trial."

"How old is the brother now?" wondered the judge.

"He's dead," she said. "He shot himself two years ago."

We spectators gasped. The judge, hardbitten though he was, said gently, "Thank you. Your life has been hard." She nodded, still determined, it seemed, to show no grief to us. We strangers she was forced to treat as confidants. I watched her sit there. Beneath the veil of



strength, her face was wrapped in pain and age and memories. Gray, the color of her hair, can be lovely. It spoke in this case of too many gray days spent by open graves.

As I watched that woman sit there, I thought how few of us Mennonites, people of peace, have been touched by bullets and rape and killing. I thought of the gentleness this has bred

***We need to learn how to live apart—yet invite those carrying the bullets of grief in their souls to find peace among us.***

among us, in spite of all our faults. I wished I knew a way to wrap that woman in the blanket of our peace. I imagined her in one of our softer churches, caressed by invitations to potlucks and small groups and a cup of coffee when the nights hurt too much. I imagined her face softening, and the tears finally flowing, after too many years of being strong because she had no one else to be strong for her so she could be weak.

Imagining this made me grateful for our strengths—our softness, our ability to turn churches into cozy families, our yearning to build a better and safer home for ourselves than the larger world mostly offers. We can be grateful for the centuries of sheltered living which have bred in us the hints of Eden regained.

We must continue to live apart, separated, so our strengths will survive. We must tell ourselves we can only tolerate so many drugs, promiscuous encounters, lawsuits; so much divorce, spiritual and biblical illiteracy, conformity to the world, gold-plated living—before we're cast out of our Eden as irrevocably as Adam and Eve ever were.

On the other hand, I thought how much the gray woman could offer us. We need her and the boy who drives around with a sawed-off shotgun; the man whose son-in-law was shot but no one has been caught; and the former policeman, who said that, yes, he'd have to give more than fair weight to a policeman's testimony.

"You mean," barked the judge, "you would deliberately choose to believe a policeman just because of who he was?"

The man didn't flinch. "I know the system," he said. "I know what's gone on before this." You could hear the pain and anger behind the words, the decades of struggling with hard, cruel

people, trying to bring order to bloody streets.

We need them all to help us bring our peaceable kingdom up-to-date. We need them to help us ponder how to live the way of peace when there is no peace. I believed in my heritage that day in the courtroom. I also wanted my church to grapple with what I was seeing, to help me know how to live for Jesus in a way that makes a difference, not only for us privileged to be born in safety but also for those carrying bullets of grief in their souls.

Indeed we aren't to be conformed, as Rom. 12:2 insists. But we need other central guiding texts as well. One of them is Matt. 9:12-13. Hearing the Pharisees grumble that he loved too many messed-up people, too many jurors telling their sad and sordid tales, Jesus said: "Those who are well have no need of a physician, but those who are sick. Go and learn what this means: 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."

I hope as we move toward a new millennium we Mennonites can sit in more courtrooms. I hope we can sort out what it means to be sufficiently separated from the world's sin to play by laughing brooks. And I hope we can be connected enough with the world to share healing waters with a million parched and longing sick ones. I hope we can learn how to live apart—yet invite that gray woman to find peace among us.

*Michael A. King is a book editor for Herald Press. He and his family live in Philadelphia, Pa., where he was previously a pastor.*





# An open letter to the American Red Cross

by Glenn Lehman

**M**y two young children go to the Leola Elementary School. Recently they brought home a flier from the American Red Cross urging them to donate foot powder to soldiers in the Persian Gulf. After making this offering, these elementary children—by standing foot to foot around the schoolhouse—were to engage in a ritual of solidarity with these armed Americans on foreign soil or sand.

I had always thought the Red Cross would only request my children's time in school if they wanted to teach them safety. I had always thought that when soldiers made war the Red Cross came along to save lives—which is peace. I guess I was wrong.

**I** called you, and you graciously answered my questions about your role in this school project and about your relationship to the army and other military organizations. You told me that the Red Cross did communicate the idea which Leola was carrying out and that the Red Cross is a para-military organization.

An offering of gifts to the military encourages children to think the army is underfunded. That is hard to believe when the head of the U.S. Defense Department calls for budget cuts. Some of the families at Leola cannot afford lunch money. And they are to buy, as you urge them, and pay sales tax for powder which the army could buy tax-free in bulk for a fraction of the grocery store price?

The pamphlet describing the Red Cross, which you kindly and promptly sent me, states that one mission of the Red Cross is "to help people avoid . . . emergencies." Will you help my children at school hear about avoiding this emergency near oil fields on another continent by reducing our use of oil and force, by exhausting every avenue of diplomacy, and by respecting the sovereignty of other countries even when their ways do not please or serve us? Could you use this occasion to promote avoiding the presence of U.S. soldiers there instead of mere athlete's foot after the drama of war is set in motion?

Your pamphlet also states that one of your international services is "educating the American public about International Humanitarian Law" and "the Geneva Conventions." Please do that for my children. In elementary grades they learn more by ritual than by concept. Could you bring an Arab child or a Red Crescent official (with

whom you collaborate) to Leola and, after a discussion of international peace, lead them in holding hands in a circle around the schoolhouse?

I would not try to stop people from expressing care for U.S. soldiers. I do not want any soldier anywhere to suffer sore feet. But why limit the concern to these soldiers whom the media are covering now? What about the soldiers of Vietnam? Show my children that munitions are intended to kill and cripple by bringing to school a legless veteran, for example, and discussing ways that that tragedy might have been avoided.

I assume you desire a world where the Red Cross would not be needed, where there are no emergencies. Help my children dream those dreams—not romantic notions of nineteenth-century, civilian-free wars.

What about the children of these soldiers? Are any of them in elementary school? Are there any poor children in Leola or anywhere in America who need powder or food or a father? These are some emergencies you might help my children respond to.

If any civilian organization has seen the horror of war firsthand, it surely must be the Red Cross. Could you relate that experience to my children at school? Could you devise a program and a ritual and an offering that demonstrates that avoiding war is more skill-demanding and character-building and fun than preparing for war? Could you take to school an international ritual that says that nationalism is not the highest goal that children can aspire to? Could you inspire them to international, interracial, interreligious, universal respect of life?

**I** like your pamphlet's cover slogan: "People Caring for People." Will you tell my children that that also means enemies caring for enemies?

Recently freedom sprouted in many former police states. The military people in the United States seemed a bit willing to be self-critical, even open to public scrutiny. Now might be a good time for the Red Cross to remember its mission of avoiding emergencies and promoting controls on nationalism.

I hope that a Red Cross that uncritically goes along with every military aggression is not part of what my children recall from school. I hope they learn that might does not make right.

I welcome your response. If I have not understood the Red Cross's part in my children's memory of school this year, please correct me.

*Glenn Lehman and his family live in Leola, Pa. Glenn is editor of the Lancaster Conference News.*



# Gospel Herald



Editor:  
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Peachey



Assistant  
Editor:  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published weekly for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683.

Subscription price (in U.S. dollars): \$24 per year; outside U.S. and Canada (air mail delivery): \$42 per year. Discounts available for Every Home Plan, 80% Plan, and Bulk. Call 412 887-8500 for more information.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. Please send change of address three weeks in advance.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 5: Jan. 29, 1991**

**Photos:** Cover and page 3 by Paul Schrock; page 10 by Lowell Fuglie; page 11 by J. Lorne Peachey; page 12 by David Hiebert; page 14 by Jim Bishop.

**"And Jesus said to them, 'Follow me and I will make you fish for people.' And they immediately left their nets and followed him."**

—Mark 1:17-18

## readers say

### Handling conflicts constructively

Your editorial "Fighting About Peace" (Jan. 8) was needed. There is too much to do to spend time and energy on our internal conflicts! Your analysis and suggestions are excellent.

Mennonites need process and relational help. We have much to learn about handling conflicts constructively and nondefensively. This should be at the heart of active nonviolent peacemaking. Thanks for lifting up this challenge.

Atlee Beechy  
Goshen, Ind.

### The power of prayer

Your editorial question, "Suppose 110,000 Mennonites prayed for peace in the Persian Gulf?" (Dec. 25) is indeed challenging. What if all Christians joined with us? Indeed, many surprising things happened in 1990. I, too, believe the prayers of Christian people were a factor in all of these.

Stating it in another way, Would it not be sad if war comes to the Middle East because many Mennonites and other Christians were not concerned enough to pray? Or to make their convictions known to the leaders of our nation?

Eldon Schertz  
Lowpoint, Ill.

### Integrity of membership and spiritual journeys

I am responding to James C. Kauffman's letter of Dec. 25. I regret that he was considered a "pariah" by his church associates for joining the armed forces. We have so very much to learn about relating to those who differ with traditional belief and practice.

The dilemma I face is how to say what I believe so deeply and yet not offend persons like Kauffman. To me serving in the military is not highly controversial; it is entirely opposite to the way of Jesus.

Many issues we face are very controversial. This, I believe, is not one of them. The New Testament is clear that the business of Jesus' army is to no longer wage war as the world does. This was the clear position of Christ's church for the first 200 years. Mennonites have tried to return to this clarity. But church history shows that some of us chose to take up arms—along with much of Christendom.

Our former congregation tried to avoid this problem by welcoming searching potential members to be with us as members in learning. That didn't avoid pain at times, but then neither does inviting them to be members. We need to find ever better approaches. Perhaps then the integrity of both church membership and the person's spiritual journey will be

increasingly respected.

I don't want Kauffman "to go out on the street again." His passion for freedom is to be cherished and used—an unfolding gift of God to us.

John Shearer  
Wilkes-Barre, Pa.

### Celebrating the first, preparing for the second

I was impressed by the article, "The Good News Is That God Is with Us Now" (Dec. 25). The birth, life, and death of Jesus; the power of the Holy Spirit within us; our personal prayer life; the Word of God; and the challenge of missions—all are there in the context of Emmanuel, "God with us."

How appropriate and timely to read in the same issue the article "Apocalyptic Prayers for Christmas." Having just celebrated the first advent with energy and preparation, we need to hear and read more about the second.

Elmer Sauder  
St. Jacobs, Ont.

### Bless this mouse?

Re: "Christmas Prayer" (Dec. 25). Blessing a mouse presents several problems. In our area they seem to be able to take care of themselves, always have clothes to wear, and adapt very readily to the changing seasons. It is the *people* here and around the world who need the blessing of spiritual awareness and, in some areas, material things.

Surely no one will change the words of "Bless this house" to "Bless this mouse."

R. D. Emerson  
Fisher, Ill.

### Aesthetics should be consistent with rhetoric

I was disturbed by the photograph on the front of your Jan. 8 issue. It is an anomaly that a magazine recently advocating an oil-free Sunday now finds aesthetic pleasure in a picture of three cars on a rural highway in the snow. Pastimes such as these obviously depend on the continued flow of oil out of the tinderbox of the Middle East.

Even former U.S. President Richard Nixon concedes that the only reason for the debacle in the Persian Gulf is to protect oil supplies. The price of our dependence on cheap petroleum is being paid in the form of American, Iraqi, British, and Israeli blood.

By the way, 1990 was the warmest year ever worldwide, perhaps an even better reason to curtail our North American auto-oholism.

Paul R. Schlitz  
Baltimore, Md.



# How to reduce pastor casualties

by  
Duane  
Beck

***Continuing a two-part series  
on what both pastors and con-  
gregations can do about the  
revolving-door syndrome.***

## ***Part 2: What pastors can do***

**L**ast issue we looked at what the congregation can do to enhance the relationship between members and the pastor. This week we look at the responsibility of the pastor.

My qualifications for writing this part are numerous. I have preached lousy sermons, been insensitive to people, bungled administrative detail, created conflict, given poor advice, prayed meaningless prayers, skipped my devotions, dropped evangelistic opportunities, hollered at my wife, and ignored my sons.

The list could go on. But it's long enough to remind me that I have the capacity to self-destruct. I also have the major responsibility for my growth.

As in the previous article, the important question is not how to reduce pastor casualties. It is rather what we pastors can do now to become more competent pastors and more faithful persons in five years. Clarifying vision, focusing the leadership role, and taking care of ourselves are crucial answers. We can do all of these as pastors by concentrating on the following:

**P**ayer. A major task in developing one's ability to pastor and lead a church is to clarify vision. Pastoral vision begins with knowing God's vision for the world and how God is working to accomplish that purpose. As we become clearer about what God is doing in the world, we become clearer about what the church's role is in our local community. And then we can discern more clearly how we are to pastor our churches and lead them into mission.

Prayer is the most significant way to develop vision. Not *talking* prayer, but *listening* prayer. Listening to God speak to us through the Word. Regular times for meditation on Scripture (personal meditation, not gaining ideas for sermons) and becoming quiet in God's presence allows us to hear God's heartbeat for the person, the church, the community, the world. Our vision to pastor and lead the church comes from knowing God's love for all of these. Jesus said, "I do

what I see my father doing." So we do what we see Jesus doing. Thus leadership vision and clarifying pastoral role arises out of a life committed to prayer.

Prayer does more than just define our work; prayer transforms our lives. Regular times of prayer, meeting with a spiritual director, and frequent personal prayer retreats enable pastors to stay rooted in Christ. These help the pastor become more deeply aware of Christ's love and forgiveness and the resurrection power to transform our lives.

If it is true that a transforming ministry to others grows out of our relationship with Christ, then the spiritual disciplines of prayer, fasting, meditation on the Word, journaling, and spiritual direction are essential in becoming a more competent pastor and a more faithful person.

**S**elf-reflection. Growth happens as we learn to know more of ourselves and more of Christ. Someone once said that the more we know of ourselves, the more of ourselves we can give to Christ; the more we know of Christ, the more we can receive from him. That is the personal side of self-reflection. We pastors will benefit when we get in touch with our fears, grief, loneliness, pain, sexuality, anxiety, and anger. These issues can be turned over to Christ for healing and transformation.

But our profession is a problem. As pastors we have so many good ways to hide our dark sides. Public praying and preaching become excellent smokescreens for temptation to be hidden from ourselves and others. Busily meeting other people's needs is a great way to put off our own. Personal reflection will only happen when we become intentional about it.

Prayer and self-reflection go together. The more personal awareness and faith we have in God's love, forgiveness, healing, and transforming power, the more able we are to look squarely at ourselves. Without the personal knowledge of God's grace, what we see in the mirror is sometimes so painful that we distort the truth. Jesus, "full of grace and truth," seeks to free us so that we might see the truth of the work of Jesus in our lives.

Besides prayerful listening and journaling, there are the disciplines of spiritual direction and therapy which I have found helpful to reflect on my inner self. Unclogging our lives to become clearer channels of God's grace enhances personal faithfulness and pastoral competency.

In addition to our personal life, we also need



self-reflection in relation to our pastoral work. To reflect on our work is to become aware of our ministry. Awareness is the first step toward growth.

Self-reflection is difficult. There are always more things to get done than time available. It's easy not to listen to the tape of one's recent sermon to discover areas that need improvement. It's easy to neglect thinking about better ways to lead the next meeting. It's hard to reflect on why that prayer at the hospital bedside was just a bunch of words thrown together.

We may feel that the load of criticism from others is heavy enough without adding our own. But self-reflection is not self-criticism. Self-reflection is gaining awareness so that a pastor can choose how to grow. Developing the habit of asking ourselves about alternative ways of doing our work develops a wider range of responses for the next occasion.

A necessary part of self-reflection is supervision. One of the things I would do differently as a beginning pastor would be to seek more frequent counsel from the conference overseer. For whatever reasons, as a beginning pastor I basically kept my distance and didn't avail myself of the wisdom and consultation of a more experienced pastor. This I regret.

After 19 years of pastoring, I still need a supervisor. I need someone asking questions about my vision and whether I am doing those things that help make that vision a reality. I need a supervisor who knows about my relationships with the congregation and with my family. I need a person who is concerned about my spiritual life and growth.

Supervisors become mirrors in which pastors can see their own reflections. They are not bosses telling us what to do or teachers giving us grades. They are people who walk with us on our journey. They become our advocates when advocacy is needed.

The conference overseer and chairperson of the congregation serve as my supervisors. Along with a spiritual director, they keep me headed in the right direction—most of the time.

**T**ime management. Managing one's time is not primarily for efficiency, cramming more work into a 24-hour day. Time management is the practical way to turn our vision and call from God into a list of daily actions. It is a practical way to do what we believe.

Pastors have so many distractions that it is easy to lose sight of the important tasks to

which God has called us. Pastors need good ways to control their time.

Not only is time management a good way to live our vision practically, it is also a resource for self-reflection. A time log is a helpful complement to a daily action list and appointment calendar. Once a month I find it helpful to review the percentages of time I spend in each area of pastoral work. This takes the guess work out of reflecting on how much time I spent studying, visiting, or doing administrative work. I can better determine whether I am doing what God wants me to do rather than doing only what I am comfortable doing or what various critical people think I should be doing.

Am I putting in too many hours pastoring and ignoring my own needs or the needs of my family? What is the best balance for church, family, and personal needs? A time log gives data to make proper decisions.

It also helps to plan the year ahead. In this new year, how can I best divide pastoral responsibilities to carry out congregational goals and

### ***Clarifying vision, focusing the leadership role, and taking care of oneself are crucial answers to the casualty question.***

mission? How will congregational needs best be handled through the division of my time? Who will do those things that the pastor can't do?

In addition, the time log becomes data for supervision. We can discuss what is happening with my time and how to best make any needed adjustments. A time log summary can also be shared with the congregation for feedback and discussion regarding pastoral functions.

To me it's amusing that something so practical (and something I've resisted) is so helpful. Time management can help put God's vision into practice. It can be a tool for reflection. It can also help us pastors take care of ourselves.

These are three things out of many a pastor can do to become more effective as a person and as a leader. Combined with diligent work on the part of the congregation, they can also help reduce the number of pastor casualties currently happening in the Mennonite Church.

*Duane Beck is pastor of the Belmont Mennonite Church in Elkhart, Ind. He and his wife, Lois, are the parents of two teenage sons.*



# “Sure I Believe in Mutual Aid. I Just Don’t Believe In Paying More Than I Should For Insurance.”

Recently, I explained to someone that MMA offers a wide variety of plans and services to its members. His question startled me; “Why should I buy insurance through MMA when I can get something cheaper somewhere else?” He had missed the point.

The fact is, MMA doesn’t just sell insurance. We offer people in the church opportunities to share resources to support one another. I suppose you could say MMA helps make mutual aid possible.

If you’re interested in simply buying insurance or financial services at the cheapest rate—without regard for what you get for your money—then MMA isn’t a logical choice. If, on the other hand, you’re interested in sharing with and supporting others throughout the church, in addition to using your money in a way that reflects Christian values, then choosing MMA makes perfect sense.

My father-in-law recently handed

me an old book entitled *Fifty Years in the Mennonite Church: 1890-1940* by Daniel Kauffman. In it, Kauffman points out that the Anabaptist tradition of caring includes the church supporting its own members in need. He quotes Galatians 6:10, “As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith.”

MMA was born in that tradition, sharing in needs across the church in an organized way. Our insurance plans and financial services are tools that help the church accomplish its mutual aid task. Through the years, those tools have become more diverse and effective. Providing opportunities for people to share with and support one another as an act of Christian love is still our purpose. And that’s what you “buy” when you “buy MMA.”



*Eldon Stoltzfus  
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Mutual Aid**



## Most MCCers stay in Middle East despite outbreak of Gulf War

Akron, Pa. (MCC)—Many Mennonite Central Committee workers in the Middle East have made contingency plans because of the Persian Gulf War, which started on Jan. 16. Most do not plan to leave the region at this time.

When deciding whether to stay or leave, MCCers consider safety concerns, the opinions of local partners, and the need to stand with people in the region. Palestinians in the Israeli-occupied West Bank have told MCC workers their presence is an important symbol of solidarity when many foreigners are leaving. Many local friends have offered their homes to MCCers for safety if needed.

In addition, the presence of MCC workers provides a people-to-people link between North America and the region, allowing support and clear communications of events to North American churches.

Angie Showalter of Harrisonburg, Va., who works with MCC's Serving and Learning Together (SALT) program in the West Bank, has returned to North America. The agency she worked with closed for "two weeks to indefinitely" due to the war.

Jerry and Jeanette Hertzler Martin of Colorado Springs, Colo., and Denise and Larry Epp of Eston, Sask., left Jordan for Cyprus on Jan. 19 because of anti-American anger in the streets of Jordan.

Lori Bohn of Newton, Kan., and Kathryn Warn of Frewsburg, N.Y., left Sudan for Kenya on Jan. 18. The Sudan Council of Churches, MCC's church partner there, recommended that all foreigners working with it leave the country temporarily. The Sudanese government, which has supported Iraq, may be unwilling to protect foreigners against possible attacks by people angered at Western intervention in the Gulf region.

In Egypt MCC staff booked seven seats on Jan. 21 flights to Cyprus, in case any workers wish to leave. But none did so. All Egypt MCCers have funds available to go to the capital city, Cairo, if they wish. Michelle and Steven Burger of Renton, Wash., plan to go to Cairo for two weeks; their school in Port Fouad on the Suez Canal is on break now.

No other Middle East workers plan to leave their locations at this point.

When the war started, MCC had five workers in Sudan, four in Jordan, 20 in Egypt, one in Lebanon, two in Cyprus, and seven in the West Bank.

"We lament the outbreak of this conflict and what it will mean for the people of the region," says MCC executive secretary John Lapp. While news reports focus on military objectives, war in the Gulf will have long-term effects in the region.

The conflict is already disrupting famine response in Sudan, says Eric Olfert, MCC cosecretary for Africa. The Sudan Council of Churches and agencies working with famine relief in Sudan have only skeleton crews at the moment. The food airlift from Kenya to Sudan is grounded for security reasons. American pilots and planes are not flying into Sudan.

MCC Jordan staff say that some 20,000 Egyptians are reported to be at the border between Iraq and Jordan, trying to flee Iraq. MCC staff say it is not yet clear if foreign agency support will be needed to help evacuees. United Nations agencies may have enough resources to take care of evacuees without help from other groups.

MCC staff in Cyprus say that tiny island country expects half a million people fleeing other parts of the Middle East, but the influx has not started yet.

MCC headquarters staff participated in the "Emergency Sabbath" on Jan. 21 to protest the Gulf War. It was called by Christian Peacemaker Teams, a Chicago-based group sponsored by Mennonite and Brethren denominations.

The Selfhelp Crafts tour to Bangladesh and India has been canceled following reports of unrest in the area related to the Gulf War.—*Ardeell Stauffer*

## 'Mennonite Encyclopedia' supplement completed after decade of work

Elkhart, Ind. (AMBS)—C. J. Dyck, described as having "an encyclopedic grasp of things Mennonite," held the first copy of *Mennonite Encyclopedia V* in his hands recently during a recognition event at Associated Mennonite Biblical Seminaries. Almost a decade in the making, the new volume supplements the four-volume *Mennonite Encyclopedia* published in the 1950s.

Volume V was prepared under the direction of the Institute of Mennonite Studies, the research arm of AMBS, in collaboration with an editorial council. It was published by Herald Press of Mennonite Publishing House, one of the three publishers

responsible for the original set. The almost 1,000-page book represents "a once-in-a-generation event," says Herald Press director Paul Schrock.

Introducing the book at the AMBS celebration, Institute of Mennonite Studies director Ross Bender said the work Dyck and others have done "creates order out of the chaos of the many stories of Mennonite life." Volume V covers topics from "abortion" to "Zook." A special attraction in the volume are short human interest stories of church leaders of the recent past.

Nearly 1,000 articles in the volume cover new topics of interest to the Mennonite family around the world. An additional 400 articles update entries in the original set. Together the five-volume set covers 465 years of Anabaptist-Mennonite history.

Dyck paid tribute to assistant editor

Dennis Martin and the many other persons and agencies who made the project possible. Financial support came from the Mennonite Church, the General Conference Mennonite Church, the Mennonite Brethren Church, and Mennonite Publishing House. AMBS provided a subsidy, accounting services, "and continuing strong moral support to the project and editors," Dyck said. Grants to the project came from seven other organizations and from numerous individuals.

Dyck retired from teaching Anabaptist history at AMBS in 1989. He continues to work on Anabaptist research, translation, and writing projects.

The introductory price is \$75 plus \$4 for shipping (in Canada \$92.50 plus \$4 shipping). After Feb. 28, it will sell for \$80 (in Canada \$100).—*John Bender*



# Liberia relief effort tops \$100,000 goal; short-term medical workers arrive

*Elkhart, Ind. (MBM)*—Four short-term Mennonite medical workers have arrived (or will arrive soon) in war-torn Liberia. They are part of "Operation Hope," a special above-budget appeal of \$100,000 begun by Mennonite Board of Missions in October. Contributions now total \$103,000, including \$20,000 from Mennonite Central Committee.

Paul and Grace Brenneman of Doylestown, Pa., arrived on Jan. 10. Appointed by MBM, they are serving in Monrovia, the capital city, for three months. Paul is a retired family doctor; Grace was his receptionist.

Brennemans are part of a second medical team of four persons sent into the country by Church World Service to help meet medical needs following a devastating 11-month civil war. A cease-fire signed on Nov. 28 signaled a tenuous end to the war; Church World Service, a program of the U.S. National Council of Churches, sent its first medical team to Liberia three weeks later.

Both medical teams are assisting Liberian medical personnel who continue serving despite overwhelming difficulties. The medical teams are presently operating in Monrovia because the medical needs are greatest there. The population has swelled in the capital city with persons displaced by the fighting.

United Nations Childrens Fund (UNICEF) officials reported in mid-December that 80 percent of the children remaining in Monrovia are suffering from severe malnutrition. Diseases such as typhus, typhoid, and cholera, along with widespread



*The suffering of civil war is reflected in the face of this young Liberian clutching her rice bowl.*

malnutrition, are also rampant among the estimated 400,000 residents.

Also scheduled to go to Liberia yet in January as MBM appointees are Wayne Weaver, a physician from Mt. Crawford, Va., and Juanita Shenk, a nurse from Elkhart, Ind. Ron Yoder, MBM Africa director, said that costs related to sending the short-term medical workers will be paid from funds contributed to Operation Hope.

"MBM is grateful for the way congregations and individuals responded generously and creatively to this emergency appeal," said Yoder. "Money contributed over the \$100,000 goal will be applied to MBM long-term personnel serving with the Liberia emergency program and to MBM's Emergency Relief Fund."

MBM and MCC are working cooperatively in Liberia, with MBM taking the lead because of its long-term commitment to ministries in this West African country. In addition to Liberia, the agencies have agreed to focus Mennonite response on Guinea, an adjacent country where many Liberian refugees fled during the civil war.

In late January, MCC sent 5,000 school kits, 25 tons of used clothing, and 25 tons of canned meat through Church World Service designated for Liberia and Guinea. Yoder explained that MCC has the school kits on hand. New school kits received by MCC as the result of a Women's Missionary and Service Commission project during January, February, and March will be used to replenish the supply. The school kit project by WMSC is being done in cooperation with MBM and MCC.

—Phil Richard

## 'Listening meetings' give direction to MCC U.S. Peace Section

*Akron, Pa. (MCC)*—Lifestyle, justice concerns, women's issues, and peace education are critical areas calling for attention from Mennonite Central Committee U.S. Peace Section. Mennonites articulated these concerns during "listening meetings" held during the past year across the United States.

Linda and Titus Peachey, co-executive secretaries of Peace Section, visited churches, schools, individuals, and various church groups for the meetings as part of an evaluation of Peace Section. Some 530 people participated in 48 listening meetings; an additional 60 people wrote re-

sponses to a study document.

"It was a long, challenging process," admits Linda Peachey. "But it was energizing to meet so many people committed to peace and find that they are working at peacemaking in their own communities."

The goal of the meetings was to hear from MCC constituents about what they think the U.S. Peace Section should be doing. Participants were asked to list the peace and justice issues they face in daily church and community life, and to list important peace and justice issues in the world today which Mennonites should address.

Some 58 percent of the written responses noted concern for issues including patriarchy, domestic violence, abortion, male dominance in leadership, sexism, and teen pregnancy. Affluence, economic justice,

hunger, and individualism were also widely mentioned.

Many people called for MCC to take a stronger stance on abortion and to address other social issues such as environmental concerns, family life, divorce, homelessness, substance abuse, AIDS, illiteracy, and media violence. Many also affirmed the MCC Washington Office—its *Washington Memo* newsletter, advocacy, and educational seminars—though some said the office is too political.

Young people urged the Peace Section to more creatively promote peace. Older adults agreed that print material is not going to convert today's youth to peace. Video, drama, and interpersonal activities will help young people learn about the church's biblical call to peacemaking.

In general, report the Peacheyes, partici-



pants affirmed the practical ways MCC attempts to work at peace and justice concerns, such as Victim-Offender Reconciliation Programs, Mennonite Conciliation Services, and encouraging discussion on domestic violence and sexual abuse through its Women's Concerns Office. People generally agreed that Peace Section is doing a "good job in a very important area of church life and witness."

Some, however, expressed concern that Peace Section has "deviated seriously" from its historic mission and from the biblical witness of nonresistance and peace. Some were not satisfied with Peace Section's theological statement, the "disproportionate influence of interest groups

on the Peace Section board, and the increasingly political nature of the section's agenda and motivation."

Other participants urged Peace Section not to get "stuck on historic agenda," but to remain relevant, giving attention to issues of injustice, poverty, violence, and racism as experienced by urban and minority constituents.

The wealth of information Peachey's gathered will be considered as the Peace Section plans what issues to make priority for 1991 and beyond. Some goals are to integrate peace and justice issues, emphasize the biblical basis for peacemaking, emphasize cooperation between constituents and Peace Section, and work at more

effective methods of communicating Peace Section ideas and actions to constituents.

The crucial task of MCC constituent churches in the 1990s "will be to recreate and nurture communities of shalom," summarize the Peacheys. "These 'alternative communities' would in essence express conscientious objection to society's preoccupation with wealth, self-gratification, and violence."

The Peacheys are preparing a summary of the Peace Section evaluation which will be sent to those who participated in the listening process. This report will be available on request from MCC U.S. Peace Section at Box 500, Akron, PA 17501.

—Andrea Schrock Wenger

## Enrollment drop and cost increase MBE concerns at quarterly meeting

*Elkhart, Ind.*—Enrollment at Mennonite colleges is down for the second year in a row. Giving to Mennonite education is up.

Those were two of many statistics members of the Mennonite Board of Education (MBE) learned from a host of charts and graphs and reports at their quarterly meeting Jan. 10-12.

The enrollment statistic caused concern and discussion. In 1989 there had been a 2 percent drop in Mennonite students attending Mennonite colleges; this past year the drop was 7 percent. Enrollment at both Mennonite seminaries is also down.

Why? Answers suggested by MBE board and staff included costs, a lower college-age population, lack of awareness or interest in Mennonite education in the church, and the fact that students rather than parents now decide which school they attend.

The board noted that one school, Hesston, has dropped below MBE guidelines for the percentage of the student body who are Mennonite. MBE asks schools to maintain a 65 percent Mennonite ratio; Hesston's this year is 59 percent, mostly as the result of admitting a large group of international students. MBE was assured that the Hesston overseers are aware of the ratio and taking steps to increase it.

The costs of Mennonite education also came up for discussion. College presidents told MBE that tuitions will likely increase in response to increased campus costs. While there was question on the relation of cost to enrollment, some also noted that keeping costs down sometimes gives the message of low quality. MBE members also heard that statistics also show that as tuition goes up colleges tend to increase student aid, making it possible for persons

with financial need to continue attending.

The enrollment and cost discussions took place during what MBE has come to call its "annual meeting." Once a year the presidents and board chairs of Eastern Mennonite College and Seminary, Goshen College, Hesston College, and Goshen Biblical Seminary meet with the board to report on their schools and to discuss trends in Mennonite education.

Also meeting with MBE at this winter session were 11 administrators from Mennonite high schools, who have joined together in the Mennonite Secondary Education Council. After MSEC principals reported to MBE on their schools, the two groups heard Franklin Wilbur, an educator

from Syracuse (N.Y.) University, describe how high schools and colleges can work together more effectively for total education.

MBE and MSEC also worked jointly on establishing priorities for the work of Orville Yoder, MBE staff member who works with MSEC. They agreed on three for the next two years: promoting a "margin of difference" for Mennonite education that relates to the Anabaptist-Mennonite vision; improving the process of selecting and nurturing teachers and administrators; and promoting Mennonite education as part of the "broader mission and ministry of the church."

It was in meeting alone that MBE learned of increased contributions from the church. At the end of six months into the fiscal year (Dec. 30), giving to MBE operations was up 19 percent. To minority leadership education, a special fund administered by MBE, giving is up 15 percent.

Discussion also surfaced on the relation of MBE to the boards of overseers of the colleges and seminaries. One MBE member expressed frustration that tensions have continued for as long as 15 years: "We need to talk relationships out, decide who does what, and then quit talking about it."

The board of education appointed Rick Stiffney, Goshen, Ind., to the Goshen Biblical Seminary board of overseers. They also agreed to change the annual church school day to the first Sunday in February.

Other business was conducted in executive session. This included interviews with college presidents and the acceptance of a letter on the Persian Gulf conflict to the U.S. and Canadian governments. MBE spent one-third of its time in executive session at this meeting.—J. Lorne Peachey

*Checking their docket materials are (left to right) board members Harold Lehman of Harrisonburg, Va., Betty Livengood of Pinto, Md., and chair Charles Gautsche of Archbold, Ohio.*





**Mennonite medical workers are staying in Israel despite the outbreak of war in the Middle East** on Jan. 16. Robert and Nancy Martin, serving under Mennonite Board of Missions, decided to stay at the Christian hospital in Nazareth, where Robert, a physician, and Nancy, a nurse, are both administrators. Meanwhile, MBM workers John and Sandra Shenk Lapp, who were in the more vulnerable West Bank town of Ibillin, followed advice to leave the country, which they did on the day the war started. Other MBM Israel workers—Garry and Ruth Denlinger and Naomi Weaver—were not in the country at the time. They are currently on leave in the United States.

**A soccer game between Jewish and Arab teams went on as scheduled a few hours after war started** in the Middle East. The event was a fund-raiser sponsored by Nazareth Hospital, a Christian institution in a predominantly Arab area of Israel. Robert Martin, a Mennonite Board of Missions worker who is the administrator of the hospital, said, "This was politically one of the most significant events in Israel" on the first day of the war—Jan. 16. The Jewish team was from Haifa, and the Arab team represented the Nazareth area. About 1,000 spectators cheered on the teams, which battled to a 1-1 tie. After the game, the two teams shared a meal together. "To God be the glory!" said Martin.

**Goshen College students prayed for peace before and after the outbreak of war in the Middle East** on Jan. 16. A 12-hour prayer vigil in the Church-Chapel preceded the Jan. 15 deadline imposed on Iraq to remove its troops from Kuwait. A telephone was also made available for students and faculty to call the White House with their concerns. On Jan. 17, the Church-Chapel was open all day for people to talk and pray together about the war. A prayer service was held the following evening, and other activities were planned for later in the month.

#### Pastor transitions:

- **W. Roy Walls, Jr.**, became pastor of Clarence Center-Akron (N.Y.) Mennonite Church on Dec. 16. He served previously as pastor of Foundation Mennonite Church, a five-year-old congregation in Erie, Pa.

- **Percy and Lillian Gerig** became interim pastors of Country Christian Center, Pasco, Wash., on Jan. 1. They will serve this young unaffiliated Mennonite congregation for five months.

- **Lonnie Yoder** became interim copastor of First Mennonite Church of Iowa City, Iowa, on Jan. 1. He will serve alongside copastor Firman Gingerich for four months.

#### Coming events:

- **Illinois Conference Annual Meeting**, Apr. 5-6, at Waldo Mennonite Church, Flanagan, Ill. The theme is "Nurturing for Leadership Ministries," and the guest speaker is David Sutter, an Indiana pastor who helps direct the denomination's Pastorate Project. Also planned are worship services, business sessions, and a special report from Mennonite Board of Education. More information from the conference office at R. 1, Box 95, Tiskilwa, IL 61368; phone 815 646-4355.

- **Goshen Bible Institute**, Feb. 3-7, at College Mennonite Church, Goshen, Ind. The 10th annual event is sponsored by the Goshen Area Mennonite Ministers Council. The five courses offered are "Ephesians: The Nature and Mission of the Church," taught by Howard Charles; "Caring Ministries," taught by a four-member



**Addie's question.** *Scottdale, Pa.*—"Why is it murder if you kill someone but in a war it is okay to kill?" asked eight-year-old Addie Hiebert. She is one of many Mennonites who are asking that question. The present war in the Persian Gulf has many people asking questions. One way that many Christians responded to the military build-up before the war started was to encourage government officials, such as U.S. President George Bush, to shed no blood to control a share of Middle East oil. The New York-based Fellowship of Reconciliation started a campaign to send a three-dimensional message. Made from a plastic film canister to look like an oil barrel, the words read, "No blood for oil." In one of the canisters sent from Addie and her family, Addie did send her question about murder and war to the president.—*David Hiebert*

team; "The Congregation at Worship: Developing Leadership Skills," Philip Clemens; "Isaiah's Message for Today," Marlin Jeschke; and "New Religious Movements: A Challenge for the Church," Gary Martin. More information from College Church at 1900 S. Main St., Goshen, IN 46526; phone 219 534-2405.

#### Job openings:

- **Summer staff**, Camp Hebron. Needed are counselors, directors, and support people to serve over 1,500 campers. Contact Ralph Swartzentruber at the camp, 957 Camp Hebron Rd., Halifax, PA 17032; phone 717 896-3441.

- **Word processing operator**, Eastern Mennonite Board of Missions. This is a full- or part-time position. Contact Larry Zook at Eastern Board, Box 628, Salunga, PA 17538; phone 717 898-2251.

**Correction:** The dates in the *Gospel Herald* calendar for the Women in Ministry Conference have been wrong. They should be Mar. 1-2.

## births

- **Avina**, Benny and Josie (Short), Pettisville, Ohio, first child, Jared Chase, Jan. 6.

- **Bayler**, Michael and Crystal (Eichelberger), Fisher, Ill., second son, Travis Michael, Jan. 1.

- **Belousov**, Sergey and Nina, Ephrata, Pa., second daughter, Christina, Jan. 3.

- **Berthold**, Josef and Brenda (Wert), Harrisonburg, Va., first child, Micah Josef, Dec. 11.

- **Buschur**, Robert and Jenelle (Roth), Arch-

- bold, Ohio, fourth daughter, Jessanna Valentine, Dec. 18.

- **Dehagues**, Al and Lois (Miller), Wellman, Iowa, first child, Alexander Warren, Jan. 8.

- **Ferris**, Tony and Julia (Green), Fayette, Ohio, fourth child, third son, Andrew Jay, Nov. 29.

- **Frey**, Joseph, Jr., and Gwen (Mast), Akron, N.Y., third child, second daughter, Anna Rebecca, Dec. 17.

- **Harnly**, Leon and Donna (Kunkel), Manheim, Pa., second daughter, Katrina Noelle, Nov. 18.

- **Hershhey**, Scott and Andrea (Hess), Mount Joy, Pa., first child, Peter Scott, Dec. 19.

- **Hijeh**, Mohammed and Linda (Chapman), Timberville, Va., sixth child, third son, Michael Ryan, Dec. 17.

- **Hochstetler**, Timothy and Becky (Steider), Goshen, Ind., first child, David Timothy, Jan. 11.

- **Hurt**, Tony and Sharla (Hofer), St. Louis, Mo., second son, Kyle Andrew, Nov. 21.

- **Leaman**, Paul and Mary (Horst), Broadway, Va., first child, Jennifer Elise, Dec. 13.

- **Miller**, Rodney and Sherri (Schweitzer), Kalona, Iowa, third child, first daughter, Graef Jadrienne, Dec. 27.

- **Miller**, Steve and Ruth (Coblentz), Holmesville, Ohio, second child, first son, Coty Jacob, Dec. 4.

- **Miller**, Tony and Diane (Hochstetler), Inman, Kan., first child, Abbie Magdalene, Dec. 29.

- **Myers**, Daryl and Marci (Kauffman), Harrisonburg, Va., second daughter, Kristen Marie, Dec. 24.

- **Prochno**, Dale and Connie (Miller), Nappanee, Ind., second child, first son, Dale Eugene, Dec. 12.



**Sanders, Doug and Lisa** (Borntrager), Lima, Ohio, Timothy Douglas, Dec. 16.

**Schlabach, Edward and Anita** (Lopez), Goshen, Ind., third child, second daughter, Carly Beth, Dec. 17.

**Short, Gary and Joyce** (Krauss), Archbold, Ohio, second child, first son, Austin Ray, Dec. 19.

**Steiner, Mitch and Dawn** (Birkey), Orrville, Ohio, first child, Alyssa Renee, Dec. 28.

**Summy, Mike and Ellen** (Snyder), Goshen, Ind., third child, first son, Alex Vincent, Dec. 21.

**Wile, Dennis and Lisa** (Kulp), Woodbury, Pa., third child, first daughter, Laura Denise, Jan. 9.

**Yantzi, Greg and Laurie** (Ramseyer), Tavistock, Ont., first child, Brett Laverne, Dec. 28.

**Yutz, David and Jewel** (Risser), Timberville, Va., third child, first daughter, Lauren Anne, Dec. 18.

**Zimmerman, Michael and Marlene** (Martin), Lititz, Pa., second child, first daughter, Madison Elizabeth, Dec. 7.

## marriages

**Brenneman-Stoltzfus.** Matthew Duane, Parnell, Iowa, and Kimberly Sue Stoltzfus, North English, Iowa, Lower Deer Creek cong., by Wayne Bohn, Dec. 29.

**Gerber-West.** Paul Gerber, Baden, Ont., First Mennonite cong., and Wanda West, Shakespeare, Ont., United Church of Canada, by Brice Balmer, Dec. 21.

**Grosnick-Honsaker.** Bill Grosnick, Silver Springs, Md., Christian and Missionary Alliance Church, and Tami Honsaker, Silver Springs, Md., Martinsburg cong., by Larry Lane, Oct. 20.

**Harrold-Bowers.** Barry Harrold, Lamont, Alta., United Church of Canada, and Mary Sue Bowers, Iowa City, Iowa, First Mennonite cong., by Firman Gingerich, Jan. 5.

**Honsaker-Miller.** John Honsaker, Roaring Springs, Pa., Martinsburg cong., and Joyce Miller, Martinsburg, Pa., Brethren Church, by Philip Sowders, Dec. 29.

**Meerdink-Gingerich.** Rob Meerdink, Orange City, Iowa, Reformed Church, and Heidi Gingerich, Wellman, Iowa, West Union cong., by Merv Birky, Dec. 28.

**Ritchey-Brick.** Lincoln Ritchey, Woodbury, Pa., Martinsburg cong., and Jeana Brick, Hyndman, Pa., by John Davidhizar, Oct. 27.

**Slagell-Rose.** Gaylon Slagell, Hydro, Okla., Pleasant View cong., and Jennifer Rose, Weatherford, Okla., Baptist Church, by Daryl Driver, Dec. 1.

**Yoder-Stafford.** Morgan W. Yoder, Kalona, Iowa, Lower Deer Creek cong., and DeAnn Rennee Stafford, Washington, Iowa, by Lonnie Yoder, Dec. 22.

**Yoder-Wiesman.** Larry Yoder and Cynthia Wiesman, Clinton Frame cong., Goshen, Ind., by John Yoder and Wes Culver, Dec. 29.

## obituaries

**Buehrer, David C.,** son of Gale and Dolly Mae (Bailey) Buehrer, was born in Fulton Co., Ohio, Nov. 20, 1941; died of cancer at Fulton County Health Center, Wauseon, Ohio, Dec. 15, 1990; aged 49. Surviving are his stepmother (Jessie Buehrer), 3 brothers (Carl, Bill, and Richard), and 9 sisters (Phyllis Shipman, Gale Sue Grime, Sharon Daulwater, Faye Coutts, Velma Canfield, Patricia Dever, Emma Pinkerton, Garnet Driggs, and Frances Crabtree). He was a member of Inlet Mennonite Church, where funeral services were held on Dec. 18, in charge

of Homer E. Yutz; interment in Winnameg Cemetery.

**Byler, Jesse Thomas,** son of David J. and Sadie (Peachey) Byler, was born at Belleville, Pa., Nov. 18, 1928; died of respiratory failure at his home in Harrisonburg, Va., Dec. 23, 1990; aged 62. On Oct. 20, 1951, he was married to Betty Shirk, who survives. Also surviving are 2 daughters (Cheryl Keeler and Judy Keil), one son (J. Daryl), 5 grandchildren, 3 brothers (David, Ray, and Leonard), and 6 sisters (Ella Mae Byler, Martha Zook, Ruth Kauffman, Bertha B. Peachey, Lois B. Peachey, and Florence B. Richer). He was preceded in death by one grandson. On Apr. 26, 1959, he was ordained to the ministry and served congregations at Sunnyslope, Phoenix, Ariz., and Zion, Broadway, Va. He was a member of Zion Mennonite Church, where funeral services were held on Dec. 27, in charge of John Drescher, Beryl Jantzi, and Steve Dintaman; interment in Zion Cemetery.

**Charles, Christian E.,** son of Amos L. and Catherine (Nissley) Charles, was born in East Hempfield Twp., Pa., Dec. 6, 1902; died at Landis Homes, Lititz, Pa., Dec. 29, 1990; aged 88. On Aug. 7, 1943, he was married to Martha Newcomer, who survives. He was ordained as a deacon and served Landisville Mennonite Church, where he was a member. Funeral services were held at Landis Homes on Jan. 2, in charge of Don Good and Sam Thomas; interment in Salunga Mennonite Cemetery.

**Denlinger, Milton E.,** son of David and Celest (Rife) Denlinger, was born at Gap, Pa., Nov. 4, 1909; died at Lancaster (Pa.) General Hospital, Jan. 5, 1991; aged 81. On Dec. 29, 1932, he was married to Mae Brubaker, who survives. Also surviving are one daughter (Irene Rowe), 3 sons (Donald, David, and Melvin), 17 grandchildren, 11 great-grandchildren, one brother (Victor), and 2 sisters (Alta Acker and Thelma Metz). He was a member of Neffsville Mennonite Church, where funeral services were held on Jan. 6, in charge of Linford King; interment

in Landis Valley Mennonite Cemetery.

**Eldridge, Muri O.,** son of Thomas O. and Mattie S. (Coffman) Eldridge, was born in Elkhart, Ind., Oct. 17, 1908; died at Goshen, Ind., Dec. 31, 1990; aged 82. On Mar. 17, 1933, he was married to Theresa W. Foss, who died Oct. 20, 1972. On Sept. 1, 1973, he was married to Rachel Arnold, who survives. Also surviving are 4 daughters (Virginia Morse, Dorothy Christner, Bonnie Arnold, and Donna Fisher), 3 stepdaughters (Wanda Jones, Betty Sark, and Nancy Hitts), 2 stepsons (Richard and Terry Arnold), 14 grandchildren, 14 stepgrandchildren, 15 great-grandchildren, and 21 step-great-grandchildren. He was preceded in death by one son (Thomas M.), a great-grandson, and 2 brothers (Chalmers and Guy). He was a member of Waterford Mennonite Church, where funeral services were held on Jan. 4, in charge of Vernon Bontreger, Roy Hange, and Tim Weaver; interment in Elkhart Prairie Cemetery.

**Gautsche, Lawrence W.,** son of Henry and Mary (Grieser) Gautsche, was born at Archbold, Ohio, June 12, 1907; died at his home on Jan. 3, 1991; aged 83. On June 4, 1929, he was married to Inez Wyse, who survives. Also surviving are 2 sons (Myrl and Lawrence Gautsche, Jr.), 4 daughters (Valetta Van Valkenberg, Carolyn Fricke, Geneva Miller, and Joyce Taylor), 18 grandchildren, 26 great-grandchildren, one brother (Homer), and 2 sisters (Luetta Roth and Selma Sauder). He was a member of Central Mennonite Church, where funeral services were held on Jan. 6, in charge of Charles Gautsche and Ross Goldfus; interment in Pettisville Cemetery.

**Grubb, Elaine Benner,** daughter of Elmer and Annie (Young) Benner, was born in Franconia Twp., Pa., July 28, 1900; died at Souderton (Pa.) Mennonite Homes, Dec. 4, 1990; aged 90. On June 28, 1922, she was married to Marvin Grubb, who died Dec. 28, 1958. Surviving are one daughter (Marie G. Moyer), one son (Richard B.), 5 grandchildren, 10 great-grandchildren, and one sister (Rena Leatherman). She was a member of Salford Mennonite Church, where funeral services were held on Dec. 7, in charge of John L. Ruth and Willis A. Miller; interment in Salford Mennonite Church Cemetery.

**Hersh, Anna K.,** daughter of Elam and Lizzie (Longenecker) Hersh, was born in East Donegal Twp., Pa., Sept. 25, 1891; died at Pittsburgh, Pa., Jan. 9, 1991; aged 99. Surviving are 2 sisters (Alice Diffenderfer and Catharine Greiner) and a niece (Diane Yates) with whom she lived. She was a member of East Chestnut Street Mennonite Church, Lancaster, Pa. Funeral services were held at Bossler Mennonite Church on Jan. 11, in charge of James R. Hess; interment in Bossler Church Cemetery.

**Landis, Linford A.,** son of Abram M. and Suzanne (Alderfer) Landis, was born in Lower Salford Twp., Pa., Aug. 5, 1901; died at Souderton (Pa.) Mennonite Homes, Dec. 21, 1990; aged 89. On Sept. 9, 1922, he was married to Susie N. Derstine, who died on July 10, 1982. Surviving are 3 daughters (Beulah Derstine, Naomi Landis, and Mildred Moyer), one son (Clyde), 9 grandchildren, 12 great-grandchildren, and one sister (Susan Ruth). He was a member of Salford Mennonite Church, where funeral services were held on Dec. 23, in charge of John L. Ruth and Willis A. Miller; interment in Salford Mennonite Cemetery.

**Martin, Fanny Rebecca Horst,** daughter of Samuel and Martha (Martin) Horst, was born at Chambersburg, Pa., June 17, 1913; died at her home on Jan. 5, 1991; aged 77. On Dec. 13, 1936, she was married to Clyde H. Martin, who survives. Also surviving are one daughter (Dorcas M. Good), 3 sons (Robert L., Victor R., and Samuel C.), 6 grandchildren, 4 sisters (Elizabeth Shantz, Martha E. Martin, Lina R. Horst, and

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Mary C. Eshleman), and one brother (Samuel H. Horst). She was a member of Cedar Grove Mennonite Church, where funeral services were held on Jan. 8, in charge of Nelson L. Martin and Mahlon Eshleman; interment in Cedar Grove Mennonite Church Cemetery.

**Mumaw, Florence Loucks**, daughter of Jonas and Susan (Ramer) Loucks, was born in Harrison Twp., Ind., May 18, 1907; died at Goshen (Ind.) General Hospital, Jan. 3, 1991; aged 83. On Sept. 4, 1926, she was married to Aaron Mumaw, who died Jan. 6, 1984. Surviving are 4 daughters (Erma Hartman, Elnora Weaver, Arlene Poper, and Melba Troyer), 17 grandchildren, and 40 great-grandchildren. She was preceded in death by one daughter (Carol), 2 grandchildren, 3 half sisters, and 2 half brothers. She was a member of Yellow Creek Mennonite Church, where funeral services were held on Jan. 6, in charge of Wesley Bontreger and Jerry Troyer; interment in Yellow Creek Cemetery.

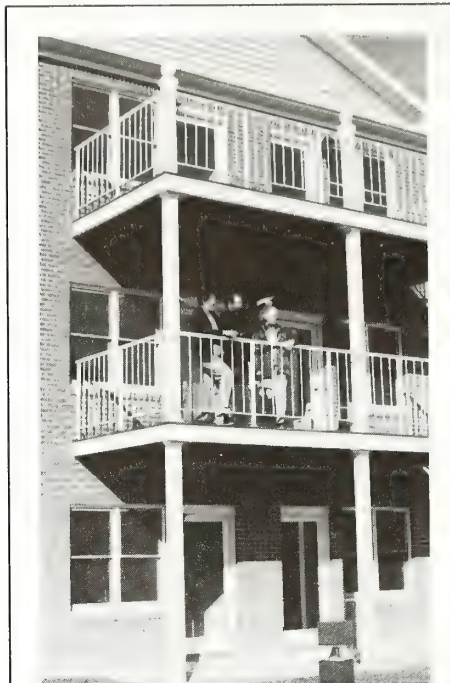
**Rupp, Sarah B. Yoder**, daughter of Rudy and Fanny (Nofziger) Yoder, was born at Archbold, Ohio, June 15, 1898; died at Northcrest Nursing Home, Napoleon, Ohio, Jan. 3, 1991; aged 92. On Nov. 16, 1920, she was married to Ira Rupp, who preceded her in death. Surviving are one son (Don) and one daughter (Marie Yoder). She was preceded in death by one son (Harold) and a grandson. She was a member of Tedrow Mennonite Church, where a memorial service was held on Jan. 7, in charge of Randall Nafziger; interment in Pettisville Cemetery.

**Shisler, Stanley Groff**, son of James F. and Alice (Groff) Shisler, was born in Lower Salford Twp., Pa., Apr. 11, 1920; died at Sellersville, Pa., Dec. 21, 1990; aged 70. On June 28, 1947, he was married to Sallie Souder, who survives. Also surviving are 3 sons (Jay S., Donald Lee, and Brent Dale), 2 daughters (Joyce M. Coale and Darlene F. Shisler), 10 grandchildren, one brother (Robert G.), and one sister (Miriam Slemmer). He was preceded in death by one son (Dennis Ray). He was a member of Salford Mennonite Church, where funeral services were held on Dec. 26, in charge of John L. Ruth, Willis A. Miller, and Donald E. Hollinger; interment in Salford Church Cemetery.

**Studer, Florence G. Staker**, daughter of Andrew and Maggie (Ripper) Staker, was born in Tremont, Ill., May 2, 1906; died at Snyder Village, Metamora, Ill., Dec. 25, 1990; aged 84. On Feb. 23, 1941, she was married to Clarence H. Studer, who died Apr. 23, 1987. Surviving are 2 daughters (Kathy Herrmann and Elda Thompson), 6 grandchildren, and one sister (Wilma Gingrich). She was a member of Roanoke Mennonite Church, where funeral services were held on Dec. 28, in charge of Paul Sieber and Rick Troyer; interment in Roanoke Mennonite Cemetery.

**Wagler, Daniel**, son of Joseph Z. and Elizabeth Itzti, was born in South Easthope Twp., Ont., May 30, 1897; died at Tavistock, Ont., Nov. 28, 1990; aged 93. He was married to Mary Zehr, who died July 1, 1987. Surviving are 3 sons (Stanley, Lloyd, and Daniel), 4 daughters (Emmalein Lichti, Alma Yantzi, Erma Bender, and Lydia Schumm), 32 grandchildren, and 65 great-grandchildren. In 1933 he was ordained as a deacon and in 1940 as a minister. He was a member of Maple Grove Mennonite Church. Funeral services were held at East Zorra Mennonite Church on Dec. 1, in charge of Oliver Yantzi, Elmer Schwartzentruber, Vernon Zehr, and Henry Yantzi; interment at East Zorra Church Cemetery.

**Weaver, Anna W. Burkholder**, daughter of John W. and Susanna (Wenger) Burkholder, was born at Farmersville, Pa., Aug. 3, 1890; died at Fairmount Rest Home, Ephrata, Pa., Dec. 21, 1990; aged 100. On Nov. 17, 1910, she was married to Amos W. Weaver, who died Dec. 21,



**Home, sweet home at Park Place.** Harrisonburg, Va.—Marv Nisly shows Emily Elliot (right) the view from a balcony at Park Place, the newest addition to Virginia Mennonite Retirement Community. Assisting with moving-in is her daughter, Nancy Deputy. The condominium welcomed its first residents in December and will offer a total of 88 units and seven different floor plans when completed. Park Place is nestled between Park Village and Heritage Haven. Nisly, the manager, said that the modern facility will provide "enjoyable, secure housing for retirees who desire an independent living arrangement." Special features include a central dining area, lounges, and activity rooms and easy access to public transportation, churches, and public events at nearby Eastern Mennonite College.—*Jim Bishop*

1963. Surviving are 6 daughters (Mabel, Anna Mary, Alta Weaver, Lizzie Oberholtzer, Emma Zeiset, and Lillian Shaum), one son (Amos), 30 grandchildren, 100 great-grandchildren, 36 great-great-grandchildren, and one brother (John). She was preceded in death by one daughter (Esther), one granddaughter, and 2 great-grandsons. She was a member of Springville Mennonite Church, where funeral services were held on Dec. 26, in charge of Amos G. Martin, Abner W. Oberholtzer, and Leonard L. Brubaker; interment in Springville Mennonite Church Cemetery.

**Yoder, Jessie J. Zaerr**, daughter of Isaiah and Sarah (Wyse) Zaerr, was born at Archbold, Ohio, Nov. 5, 1898; died at Archbold, Ohio, Dec. 24, 1990; aged 92. On Oct. 31, 1922, she was married to Raymond Yoder, who died on Mar. 20, 1976. Surviving are one son (Virgil), one daughter (Carmaleta Short), 3 grandsons, 7 great-grandchildren, and one sister (Frieda Yoder). She was preceded in death by twin great-granddaughters, 2 brothers (John and

Raymond Zaerr), and 2 sisters (Pearl Yoder and Mary Ledyard). She was a member of Lockport Mennonite Church, where funeral services were held on Dec. 29; interment in Pettisville Cemetery.

**Yoder, Kenneth**, son of Sadie A. Yoder, was born at West Liberty, Ohio, June 28, 1912; died at St. Francis Hospital, New Castle, Pa., Oct. 1, 1990; aged 78. On Sept. 27, 1935, he was married to Hazel E. Kauffman, who died in June 1981. On Jan. 1, 1982, he was married to Katherine Lehman, who died in April 1985. Surviving are one daughter (Dorothy McBurney), 2 sons (Cletus and Daniel), 9 grandchildren, one great-grandchild, one sister (Edna Anfang), and one brother (Orie Kauffman). He was a member of Maple Grove Mennonite Church, where funeral services were held in charge of Paul Versluis; interment in Maple Grove Mennonite Cemetery.

**Ziegler, Sara Wile**, daughter of Urias B. and Lizzie H. (Hartzell) Wile, was born in Lower Salford Twp., Pa., July 11, 1911; died at Souderton (Pa.) Mennonite Homes, Dec. 10, 1990; aged 79. In March 1927, she was married to Lee Ziegler, who died Dec. 16, 1966. Surviving are 2 sons (Curtis L. and Harold W.), 6 grandchildren, and 7 great-grandchildren. She was preceded in death by one son (Robert). She was a member of Salford Mennonite Church. Funeral services were held at Bergey Funeral Home on Dec. 13, in charge of Willis A. Miller; interment in Salford Mennonite Cemetery.

## calendar

- Associated Mennonite Biblical Seminaries pastors' week, Elkhart, Ind., Jan. 28-Feb. 1
- Mennonite Publishing House board of directors, Pittsburgh, Pa., Feb. 8-9
- Mennonite Economic Development Associates board of directors, Sarasota, Fla., Feb. 10-12
- School for Ministers, Waterloo, Ont., Feb. 18-21
- Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 21-23
- Integration Exploration Committee, Feb. 25-26
- Intercollegiate Peace Fellowship, Hesston, Kan., Feb. 28-Mar. 2
- Goshen College board of overseers, Goshen, Ind., Mar. 1-2
- Women in Ministry Conference, Lansdale, Pa., Mar. 1-2
- Associated Mennonite Biblical Seminaries board of directors, Newton, Kan., Mar. 7-8
- Women's Missionary and Service Commission executive committee, Elkhart, Ind., Mar. 8-9
- Hesston College board of overseers, Hesston, Kan., Mar. 8-9
- New York State Fellowship delegate meeting, Syracuse, N.Y., Mar. 9
- Atlantic Coast Conference annual celebration, Leola, Pa., Mar. 9-10
- Eastern Mennonite College and Seminary board of trustees, Harrisonburg, Va., Mar. 11-12
- Mennonite Church coordinating council, Elkhart, Ind., Mar. 13
- Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 14-16
- Confession of Faith Committee, Chicago, Ill., Mar. 14-16
- Mennonite Health Association annual meeting, Miami, Fla., Mar. 15-20
- Lancaster Conference spring assembly, Lancaster, Pa., Mar. 21
- Lancaster Conference annual meeting, Lancaster, Pa., Mar. 22-24
- Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25
- Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3, 1991



## Attendance high at religious services for U.S. troops in Saudi Arabia

"There are more religious services conducted among U.S. troops in Saudi Arabia today than would ever have gone on here" on U.S. bases, says Clifford Weathers, a retired Army chaplain who heads the National Conference on Ministry to the Armed Forces. Chaplains serving in the Saudi desert have been instructed to take a low-key approach to ministry among their uniformed parishioners, but Weathers says reports about limits on religious freedom among American troops have been overblown. "They don't put up a big church and wave the flag. Our people have just been asked not to flaunt their religion," he says. Soldiers worship in small, inconspicuous groups inside military installations, he says adding: "We have been given assurances that our people are having their spiritual needs met. Chapel attendance is at an all-time high." (NIRR)

## Chinese government may return to tougher control of religion

Chinese authorities may soon return to tougher control of religion. Following a five-day conference on religion, officials in the capital city of Beijing said they plan to enact new regulations aimed at maintaining "stability of religious policy" while guaranteeing freedom of religion. They said an investigation had shown that control of religious affairs has become lax, resulting in "many religious problems." Special targets, sources said, include Muslims (estimated to number 20 million), Buddhists (100 million), especially those in Tibet, and an underground Catholic Church (3 million) loyal to Rome. In the opening speech of the conference, Premier Li Peng said China was willing to develop contacts with religious organizations abroad, but he declared that the nation would not tolerate foreign involvement in religious affairs. (NIRR)

## Jews have mixed reactions following latest meeting with pope

Jewish leaders who met with Pope John Paul II and other Vatican officials were pleased that the pontiff gave his personal endorsement to a statement urging the Roman Catholic Church to repent for past anti-Semitism but expressed disappointment that the Vatican still refuses to grant diplomatic recognition to the state of Israel. A 30-member delegation of the International Jewish Committee on Interreligious Consultations met with officials of the Vatican's Commission for Religious Relations with the Jews, and the Jewish delegation met with the pope for nearly an hour the following day.

The Vatican meeting marked the 25th anniversary of "Nostra Aetate," the Sec-

ond Vatican Council declaration that condemned anti-Semitism and removed the historic charge that the Jews were collectively responsible for the death of Christ. Rabbi Jack Bemporad of Lawrence, N.Y., chairman of the Interreligious Affairs Committee of the Synagogue Council of America, said that Vatican recognition of Israel "could do a great deal to alleviate and assist in both the relations and the dialogue." (RNS)

## Religious groups push environmental shareholder resolutions

The Interfaith Center on Corporate Responsibility, a coalition of religious investors, says it is coordinating the filing of shareholder resolutions calling for improved environmental policies with 56 corporations in the United States in 1991. "This is the largest number of environmental resolutions ever filed by the organization," says director Tim Smith. "It also targets a diverse set of industries."

Many of the shareholder resolutions call for companies to subscribe to the Valdez Principles, a corporate code of conduct drawn up by environmentalists in the wake of the Valdez oil spill in Alaska in 1989. Smith said shareholder resolutions on the Valdez Principles, though the principles have been in existence for only a year, rank second in number only to resolutions addressing corporate responsibility in South Africa. (RNS)

## United Methodists to wage antidrug campaign in eight more cities

A year-long pilot project waged by the bishops of the United Methodist Church against drugs and violence in the nation's capital has been deemed a success and will serve as a model for similar campaigns in eight American cities. The bishops have voted to continue the initiative for a second year.

Led by Bishop Felton May of Harrisburg, Pa., the Initiative on Drugs and Violence was an experimental block-by-block war on drugs by 14 United Methodist congregations in a predominantly black section of Washington and in adjoining

Prince Georges County, Md. The bishops committed an initial \$100,000 to programs aimed at some of the economic and social causes of the drug problem.

Now congregations in Detroit, Boston, New York, Wilmington, Cleveland, Philadelphia, Pittsburgh, and Harrisburg have asked the denomination's Board of Global Ministries for assistance in mounting their own initiatives. May moved to Washington for a year to lead the initiative, which focused on ministries to addicts and other victims of drug use. He returned to his duties in Harrisburg in January, but has been designated by the bishops to also lead the national program.

A highly visible feature of the initiative were "saving stations," housed in surplus army tents at five churches. They were the sites for community outreach efforts, which included drug counseling and education, distribution of food and clothing, housing for abused women and abandoned children, and health programs. Those programs continue but have moved inside for the winter. (RNS)

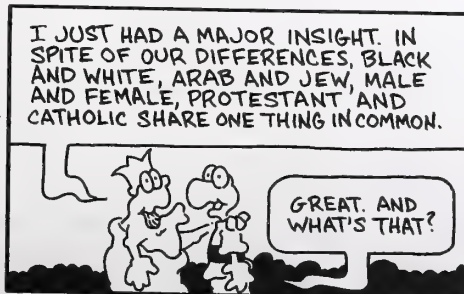
## Florida faith healer under scrutiny by cult-watching groups

Faith healer Benny Hinn is under scrutiny by cult-watching groups because of theological errors he allegedly promotes at his 7,000-member Orlando (Fla.) Christian Center and on daily television broadcasts.

Hinn met with representatives of Christian Research Institute recently to hear criticisms of his teachings. CRI researchers are concerned about Hinn's flirtation with the so-called "spiritual death of Christ" doctrine, embraced by many charismatics due to widely circulated books by the late E. W. Kenyon.

Bud Press of Watchman Fellowship charges that Hinn is a false prophet because he set dates for end-time events and made other questionable predictions, like: (1) major earthquakes will shake the East Coast in the 1990s; (2) a woman will be elected president of the United States who will "destroy this nation"; and (3) God will "destroy by fire" the homosexual community in America by 1995. (NIRR)

## Pontius' Puddle





guest editorial

## *By the waters of Babylon*

Oh God, our help in ages past, we are dismayed and disheartened by the war now being waged in the Middle East.

We feel a bewildering sense of loss. During the past weeks and months we have petitioned our representatives in Washington and Ottawa and the leaders of the nations for a peaceful solution to this conflict. In our homes, at work, and in our churches we have prayed repeatedly for peace. We have beseeched you, oh God, to stay hands and melt hearts and keep both sides from warring madness.

And yet war has come.

By the waters of Babylon, there we sat down and wept.

Today we still weep. We weep for families in Baghdad and Tel Aviv, in Amman and Kuwait City, in Damascus and Riyadh. We weep for those who cower behind gas masks in the corners of sealed rooms. We weep for those in underground bunkers who toss fitfully through the night. We weep for those who find themselves without water, food, electricity, and other necessities we take for granted. We weep for the stories parents must tell their children.

We also weep for families in the United States and England and France—families who clutch photographs of smiling young pilots, soldiers, and sailors or nurses, radio operators, and clerks. We weep for families who long to see again their sons and daughters, wives and husbands, fathers and mothers. As these families pray for the swift return of healthy loved ones, we pray with them.

But most of all, we weep for the human family. We claim the people of Iraq as our brothers and sisters. We continue to pray for Saddam Hussein and George Bush. We continue to hope for a peaceful solution to this conflict. Over the din of war, we hear the still small voice calling us, as your children, to be peacemakers. Give us a faith, like that of our Anabaptist ancestors, to live the way of peace.

We hear the anguish of Jesus on the cross. We know that the world is still not ready to embrace the Sermon on the Mount. We ask for strength to carry out the vision of a people who would rather be killed for the sake of Jesus Christ than to kill for any nation.

Oh God, our hope for years to come, by the waters of Babylon, we sit down and weep. Amen.

—*Stuart and Shirley Showalter*

*Stuart and Shirley Showalter, Goshen, Ind., are professors of communication and English, respectively, at Goshen College. They adapted this prayer of petition from one they offered at College Mennonite Church on Jan. 20. Stuart also serves as one of Gospel Herald's editorial consultants.*





*Often do the spirits,  
Of great events stride on before the events,  
And in today, already walks tomorrow,  
—Samuel Taylor Coleridge*

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February 5, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *What's the matter with the WCC?*

*Mennonites in North America do not belong to the World Council of Churches. But they will have observers at its 7th assembly in Australia this week.*

by  
*Daniel  
Hertzler*

In 1975 I went to Nairobi, Kenya, to report on the 5th Assembly of the World Council of Churches. If I had not known beforehand that this was a controversial organization, I soon discovered it as the assembly began.

Much of it was predictable: drumming, choir singing, prayers, readings, responses. But suddenly a man seized the microphone and shouted, "This is an assembly of the antichrist." The police hustled him away.

There were other moments of drama and some eloquent addresses at that assembly, along with periods when the activity dragged. In my final report for *Gospel Herald*, I was somewhat equivocal about the WCC. I wrote: "In the WCC Assembly, as in many other church-related meetings, the way of the cross is in danger of being replaced by the way of the statement. In all the oratory and the parliamentary debate and the lobbying for position, who remembers that Christ came to teach reconciliation and love for the enemy?" (Feb. 10, 1976).

But I was not sufficiently equivocal for some *Gospel Herald* readers. One congregation can-



***At the heart of Mennonite reluctance to join the WCC is a different perspective on the relation between the churches and the political system.***

celebrated its Every Home Plan as a result.

What is it about the World Council of Churches that even the mention of it makes blood pressures rise? I have pondered that question without finding a clear answer. But I think our Mennonite suspicion of the WCC is part lack of information, part response to public propaganda, and part an instinctive concern about large bureaucratic religious organizations whose accountability is not clear to us.

At heart is possibly a different perspective on the relation between the churches and political systems. Someone has referred to the WCC as "the United Nations on its knees." You can take that analogy several ways and one way you take it would suggest that the WCC is not sufficiently clear on the role of the church vis-à-vis the government.

A public example of this has been the council's Program to Combat Racism, which has been operated by the Justice and Service Unit since 1969. Its activity at one point included donations to revolutionary groups in Africa. This program was controversial enough to make some denominations resign from the council.

Billy Melvin, executive secretary of the National Association of Evangelicals, complained in a 1990 pamphlet that the council has defined the issue of racism too narrowly and that it criticizes the sins of Western capitalistic countries more than those of Eastern communist regimes. Now that the communist countries of Eastern Europe are in disarray, and apartheid is perhaps being dismantled in South Africa, Melvin's criticism seems less important.

But the debate over Marxism and capitalism goes back to the beginning of the WCC in 1948 and has not been completely one-way. I recall an intense interchange at Nairobi when representatives of several Western churches called upon the Soviet Union to live by the Helsinki declaration on human rights. A Russian Orthodox representative was on his feet immediately, protesting this assault on his country.

The WCC refuses to renounce violence completely and this is in itself a reason for Mennonites to be cautious about it. As John Howard Yoder testified at Nairobi, discussions about peace as a Christian strategy were polite but inconclusive. One participant in the discussions, said John, had been making the same "don't-push-us" speech for 15 years.

Like the United Nations, the WCC is sometimes better at debate than action. But in both

cases, debate is better than violence. Some may wonder whether Mennonite diffidence about interchurch relations is based on a distant memory of past persecutions by establishment churches. If so, we should note that the persecutions are gone and we are back to discussion and debate as in the times of the original Anabaptists.

But if we want to debate, we will need to follow the rules. In the WCC, discussion may at times become unruly, but the background is order. The World Council is an organization and operates on the basis of organizational strategies. Discussions and debates are not confined to times of the assemblies. Indeed, what happens between the assemblies may be more significant than these meetings which are held only every eight years.

In the early '80s the WCC published a document entitled *Baptism, Eucharist, and Ministry*. If this title is a little less than arresting, at least it points to three important practices of the

***Could the Mennonite diffidence about interchurch relations go back to past persecutions in our history?***

Christian Church. If we are not interested in them, is this because we are taking them too much for granted?

This document has had positive responses from a number of sectors. For one thing, Roman Catholics have taken it seriously, even though they are not members of the council. For another, the Seventh Conference on the Believers Church in 1984 gave attention to it, particularly the baptism section. This is a crucial matter since a majority of WCC constituents practice infant baptism whereas believers baptism is a cornerstone tenet of the believers churches.

Among those present at the conference were several who represented the WCC point of view. One was Michael Kinnamon, who placed the question of the ecumenical movement as follows: "What does it mean to be the church living in obedience to the will of God at this moment in the world's history? The ecumenically involved have insisted, for example, that the church must be understood as a global fellowship" (*Baptism and Church*).



With such a statement we Mennonites should have no problem. We have contended for generations that the church is international—this is an effect of our peace position—while the establishment churches have supported their separate nationalistic establishments.

Mercy A. Oduyoye of Ghana is deputy general secretary for the WCC. She lectured at a number of Mennonite colleges last fall. At Eastern Mennonite College she was asked how the WCC contributes to the spiritual life and growth of the church in Africa. She said that she believes it "enables the Christian church there to see theological, social, and political issues from a global perspective."

**A**nthropologist Margaret Mead attended the 1975 assembly in Nairobi and observed, "You people are a sociological impossibility. You have absolutely nothing in common—except your extraordinary conviction that Jesus Christ is the Savior of the world."

Some Mennonite groups are members of the WCC. Among them are the Dutch and North German Mennonite churches. I hear no move for us in North America to join the WCC and see no reason to advocate it. We have more opportunities for local mission and for worldwide ministries than we can now perform.

I propose, however, that the WCC is significant enough to be worth observing. Another assembly is scheduled this year, the first since Vancouver, B.C., in 1983. This one is to be held in Canberra, Australia, Feb. 7-20.

I'll be there again, observing and reporting. Why? Any time confessed Christians come together to affirm an identity that transcends national borders, I believe it is at least a small sign pointing away from the tragic parochialism which divides the world into warring blocs.

*Daniel Hertzler, Scottdale, Pa., retired as editor of Gospel Herald last October. Dan wrote this article as part of a Meetinghouse assignment.*

***Any time Christians come together to affirm an identity that transcends national boundaries, it is a sign pointing away from parochialism.***

## ***My created worlds***

God created the world.  
God created you.  
God created me.

I thought,  
I will create myself a world:  
a world where I am God,  
and where I am alone,  
and where I am free;  
free to manipulate,  
free to plan,  
and free to control.

So,  
I created myself a world,  
in fact, many worlds,  
on notebook margins and cardboard cutouts.

I drew a river,  
the river of life  
flowing to the sea.  
I drank the living water  
from the sparkling brook.

I created  
spontaneous topographical features.  
I climbed to the highest mountain.  
I walked through the deepest valley,  
and through the forest,  
and the blooming meadow.

Then I built myself a city.  
I drove down its streets, and I strolled  
through City Park,  
and I found myself very much alone,  
and bound by my own freedom.

I came back home anew,  
and I found myself once again the created,  
rather than the creator.

And I found you there  
waiting.

—Paul D. Zehr



### To be prophetic and faithful

Your editorial, "Fighting About Peace" (Jan. 8), was on target. I appreciate your direct, incisive approach in writing. May the Spirit enable you to be prophetic during your tenure—and when necessary confront even our institutions and "sacred cows." You will thus do us a service and be faithful to your calling.

Clayton Swartzentruber  
Harleysville, Pa.

### Reminders about work for peace

As I read *Gospel Herald* on this Jan. 15, the countdown to war continues, and we watch and wait with apprehension. I am glad to see you reminding us about our attitudes and words toward those with whom we differ ("Let's Be More Creative This Time Around," Jan. 8) and the call to truce among us as peace church people who need to work and stand together rather than fight about peace (editorial).

Joseph Haines  
Phillipsburg, N.J.

### Church employee treatment

I read Duane Beck's article on pastoral casualties (Jan. 22) with interest for various reasons. As an employee of a church institution that is not a church, do I deserve the same treatment from my employer, which in many ways is the church? That includes fair pay, reasonable hours, defined expectations.

Name withheld by request

### Keep printing "Pontius' Puddle"

I am a 15-year-old high school student who enjoys "Pontius' Puddle." I disagree with those who say you shouldn't run it (Jan. 15). I know I speak for many of my friends when I say I hope you keep printing it. "Pontius' Puddle" is a good way of getting an important point across.

Claire Gisel  
Archbold, Ohio

### Issues should not divide us

I have repeatedly read letters which express outrage over the Nominating Committee's nomination of a woman moderator-elect. I can see that this issue has two distinct sides, but I cannot see why it must be viewed as "divisive" (Jan. 8). Whenever a group convenes, there are bound to be differences of opinion. If this were not the case, there would be no need for a letters section in this publication.

I believe women have just as much of a place in leadership as men. Merit, not gender, should be the determining factor in such appointments. I believe that the

contributions, insights, and energies of women have been neglected too long.

We Christians should accept everyone's contributions—regardless of gender, race, or ethnicity. Would we reject a handicapped or an African-American moderator? I should hope not.

I hold this opinion, realizing that it differs from the beliefs of many in the Mennonite Church. But though I believe in a certain way, I do not disrespect others' opinions. And I would hope others would not disrespect mine simply because it is different from their own. These controversial issues tend to "ruffle feathers" because we are all human and tend to have less sympathy for others' interpretations. But as Christians, we should control our anger and not allow it to divide us.

Karen G. Hinson  
Blacksburg, Va.

### "Pontius' Puddle" and God

I had a real problem with "Pontius' Puddle" in the Dec. 25 issue. Referring to God as "Jehovah Dude" and his commands not being "hip"—in other words "faulty"—is to me a great error.

Leonard E. Schmucker  
Hesston, Kan.

### How we address God

At times "Pontius' Puddle" can add a bit of humor to *Gospel Herald*, but I found the Dec. 25 cartoon offensive.

Addressing the holy and righteous God of the universe as "Jehovah Dude" and suggesting that one can correct God by saying, "It wouldn't hurt God to try and be a little more hip," shows how far we have moved. By contrast Isaiah fell before the Lord in reverence, crying, "Woe to me! . . . I am ruined . . . my eyes have seen the King, the Lord Almighty" (Isa. 6:5).

We apparently have more respect for the leaders of our land than for the one who created us. How many of us would approach the president of the United States with a casual, "Hey, Dude"?

Fred Kanagy  
Bloomfield, Mont.

### Comedy should not refer to God

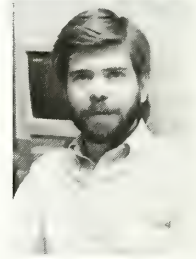
I was shocked by "Pontius' Puddle" for Dec. 25. To address God as "Jehovah Dude" and to suggest "God to try and be a little more hip" seems to me to consist of both blasphemy and sacrilege. If *Gospel Herald* chooses to use comedy and satire in its pages, I certainly hope that in the future no more of this will refer to God.

J. Mark Martin  
Harrisonburg, Va.

# Gospel Herald



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

Editorial consultants: Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published weekly for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683.

Subscription price (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 998-3111. Please send change of address three weeks in advance.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 84, No. 6: Feb. 5, 1991

Photos: Cover by Renaud Thomas; page 10 by Joyce Hedrick; page 12 by Diane Gehman; page 13 by Phil Bender.

*"The fear of the Lord is the beginning of wisdom; all those who practice it have a good understanding. His praise endures forever."*  
—Ps. 111:10, NRSV



# *Different love: three groups that care*

*A look at three approaches to dealing with a difficult issue which faces the Mennonite Church today.*

by Glenn Lehman

By now it's well-known that a few people, maybe one in 15, grow up with different love. They have a tendency to fall in love—act giddy, share secrets, touch, go shopping—woman with woman, man with man.

Some people feel that God is love, so let them love as they best are able. Many people say that sex outside of marriage is wrong anyway you cut it, so what's the issue? Make them change or at least abstain. A smaller group would say that there is no such thing born in a person. These different people have just re-invented an old way to defile God's created order. Another group, inclined to Old Testament solutions to life, would say, "Lock up the pansies until they shape up."

If you read the church press you know that many churches are arm wrestling with this issue of men in love with men and women with women. National church delegate bodies have generally been saying that while intimate arousal outside of marriage is forbidden, people with the inclination for same-gender romance are not to be blamed or banned merely for having that mind-set. A recent Mennonite Church and General Conference Mennonite Church paper on this subject says as much. The news is that the church cares and recognizes that this is not just another way to talk about sex.

The Mennonite Church in 1989, along with the General Conference Church, named a Listening Committee on Homosexual Concerns, a successor to previous Mennonite Church committees of the same name. That group of eight members met last November in Newton, Kansas. Ed Stoltzfus, one of the cochairs, understands the mandate of the group "to listen to all concerned

in neither an advocacy nor adversarial stance, to facilitate dialog and awareness between persons of various persuasions, to encourage biblical understanding and theological discernment, and to shape recommendations regarding policy and program."

At the first meeting the committee discussed the "reaction patterns" in our churches and found that they are similar to the ones in American society at large. The committee, at this early stage, feels that gays and lesbians (to use the current words) must be allowed to "tell their stories," just as others must be free to respond to those stories. While no homosexual people are members of the committee, it has invited two people to meet with them from a national group which supports gay and lesbian people and their families and fosters dialog with the church.

"Why people chosen by this group?" I asked Stoltzfus.

"Because they asked," he replied.

"Would you invite a group which advocates change to heterosexual ways?"

"We would like to. We have no favorites," he said.

Stoltzfus did not know it, but he had led me to the rest of the article several editors had asked me to write: a profile of three groups in Mennonite circles who care about people with different love—the church-appointed listening committee and two other groups: the Brethren/Mennonite Council for Gay and Lesbian Concerns, founded in 1976; and Day Seven, begun in 1988.

To see the first group firsthand I went to its convention held last October in a modest Sheraton in Philadelphia. The theme was "Building Our Community." The planners, in a press release announcing the event, stated that "we're striving to build a faithful fellowship for the 1990s just as our Anabaptist forebearers did at Schleithem for the 1520s . . . when they were facing severe persecutions by the institutional churches and governments." To strengthen themselves they had sessions on life partnerships and on healthy, responsible patterns of sexual relationships.



## ***The Brethren/Mennonite Council for Gay and Lesbian Concerns and Day Seven both claim that God is their first allegiance—not how they fall in love.***

The Sunday morning singing brought hymn texts alive: "Many gifts, one Spirit / One love known in many ways" (*Sing and Rejoice*); "And we magnify God's strictness / With a zeal God will not own" (*The Mennonite Hymnal*); "New man, woman new / Image of God moving" (*Assembly Songbook*). The council had some marks of a threatened minority; scars were evident. Anonymity was requested often. "Coming out" was a big agenda. Being Mennonite was a priority. Many in attendance were women.

**T**he council publishes a newsletter, *Dialogue*, about three times a year, and hires a coordinator, Jim Sauder, located in Chicago. Under its auspices regional groups plan events. People in attendance gave testimonies of "bitterness" and of "sweetness."

After the one session I attended I talked with Sauder and a few other leaders. Does the council support someone choosing to be single? Yes, they do. What hurts people here the most? That people discount their spirituality. How does the council read the apostle Paul? The Bible never speaks to sexual orientation as we know it today. Did the council get a break at Mennonite World Conference? No. They got what they requested. What is your relationship with the Listening Committee? They consider it good. How would you like mainstream people to regard sexuality? To have a more deep, gentle understanding and to be free to discuss it. How would you like the church to respond to you? They would like the church to be a safe place to work through self-understanding, a place where one could be candid about sexuality. They want people to see God in them before they see the kind of human love they have.

The founder of the council, Martin Rock, worked at Mennonite Central Committee headquarters "until they found out." Rock received threatening telephone calls in the early years of the council. One church leader yelled at him on the telephone for 20 minutes. "Now," Martin tells me, "the church budgets money to send people to our meetings to learn. I saw the evolution from confrontation to dialog. Now I think

change must come in congregations."

A few weeks later I got permission to visit a Day Seven meeting. The location I agreed to keep confidential. Day Seven originated in the Elizabethtown District of Lancaster Conference and has since broadened its support base. It is a support group for men who want to resist the tendency to find physical intimacy with another man. No women attend now. It operates under the guidance of an umbrella organization called Exodus, which describes itself as "dedicated to leading homosexuals out of bondage and into liberating union with Jesus Christ. God can restore the homosexual to wholeness." In three years Day Seven has related to about two dozen men.

Six men, aged 30 to 60 years old, two married and two ordained, gathered in the basement of a church that evening. First we sang. And again, with people who acknowledge pain, hymn texts

***Both groups say that their greatest pain comes from other Christians who shun them because of who they are.***

sounded new to me: "Strong arm that carried me home / never again will I roam" ("Shepherd of Love"); "In every change he faithful will remain / Sorrows forgot, love's purest joys restored" ("Be Still My Soul").

Earl Miller, the leader, a man who overcomes his temptations, played the piano as we sang. Then they studied a lesson, "Overcoming Obstacles." In Sunday school fashion, Earl read the propositional truths and everyone discussed the questions.

Then Earl asked, "Okay, what was going on this week?" One person related building understanding with his father, another with his brother, another with his wife. One had taken a trip alone to Philadelphia and recounted how he had resisted temptations. Temptation often meant "cruising" with one's eyes, browsing "bookstores," or self-stimulation. They gave each other practical ideas for handling tempta-



tion—calling a friend or keeping a Bible verse in sight. Earl welcomed calls at any hour from people seeking help.

I asked them what hurts most. "To be discriminated against," one said. Is the Listening Committee helping you? "Who are they listening to?" answered one who had not received a reply from the committee. "I think they only listen to the council."

Earl gave me a stack of pamphlets to read. One states: "The goal of our growth is the freedom to love aright—to relate intimately but non-erotically to the same sex, and to be able to address the opposite sex as a needed counterpart without fear or disinterest." Another article is the testimony of a converted man: "My homosexual desires were not my chief problems. Instead, their roots in pride, defense-building, covetousness, and bitterness were the driving forces behind my attraction. I became convinced that the Bible teaches that I was a heterosexual by creation and by redemption."

The council and Day Seven hold in common several traits. They both claim that God is their first allegiance—not how they fall in love. They both claim that their greatest pain comes from other Christians shunning them. Both believe that from their struggles they have unique insights to offer the church. Both find guidance in Scripture. Both groups agree that the biblical languages had no word for "homosexual." Both groups agree that people who detest them the most have the least understanding of sexuality.

Several of their viewpoints differ. Where the council sees the task as self-understanding, Day Seven sees it as self-control. Where the council sees a unique manifestation of God's love, Day Seven sees sin. What the council calls repression, Day Seven calls conversion. The council believes the Bible is open about same-sex couples; Day Seven believes the Bible condemns homosexuality categorically.

What does the Bible say? Besides teaching on related principles, we have to look hard to find explicit words about different unions. Jesus never spoke on this issue. The New Testament

contains a scant three references—only one to female coupling. Some people believe that the Bible is against it and that's that. Others agree, but claim the Bible does not single out these acts as more vile than others. Others say the Bible opposes it but we must view specific instances in the context of creation and grace. Others say that Leviticus and Paul might be addressing situations so alien from ours that we need to find understanding from other scriptural principles.

Some interpreters claim that the Bible speaks not to innate homosexuality but to lustful acts against a person's nature. Others say that the 1 Cor. 6, Rom. 1, and 1 Tim. verses are authoritative but simply do not address the issues of caring, equal commitments which some Christians today raise. Paul was teaching against prostitution, they say. Many churches allow that it is not sin to feel attraction to the same sex but do not permit genital climax.

When I was a boy, men sat with men in church and the Holy Kiss was practiced to a small degree; I never heard about men pairing up. Now at church we sit mixed; there is no ritual of same-sex affection, and men sitting with men is taboo. Things do change.

*Glenn Lehman lives close to Leola, Pa., with his wife and two children. He is a member of the East Chestnut Street Mennonite Church, Lancaster, Pa., and does some free-lance writing assignments besides his employment in editing and consulting. This article was written for Meetinghouse, a consortium of Mennonite and Brethren in Christ publications.*

***The church's Listening Committee on Homosexual Concerns has the mandate to "listen to all concerned in neither an advocacy nor adversarial stance."***



# **Jewish group warns against violating Arab-Americans' rights**

The American Jewish Committee has urged the Federal Bureau of Investigation not to violate the civil rights of Arab-Americans while engaging in surveillance against possible terrorists related to the Persian Gulf War. The organization said it is "concerned that the legitimate need for the FBI to protect domestic security against possible terrorist onslaughts might become tarnished by overly zealous political investigation. It might also result in serious official violations of the civil rights of innocent Arab-Americans." (RNS)

# **Former evangelist elected president of Guatemala**

Prior to election day, Guatemala's Catholic leaders warned their followers that 30 percent of the nation of 9.2 million people is now Protestant. A few days later, evangelical candidate Jorge Serrano was declared the new president of the predominantly Catholic country, winning about 68 percent of the vote in a runoff election. Once an evangelist at El Shaddai Church prior to his decision to enter politics, Serrano defeated his rival by riding on the coattails of popular Guatemalan leader

Rios Montt, an evangelical and former president who was barred from the race by constitutional restrictions on former dictators.

Observers said Serrano's speaking skills, honed while preaching the gospel, fueled his 11th-hour surge in the race. Catholic leaders congratulated him and said his election was "the legitimate will of the people." (NIRR)

# **Albanian Catholics, worshipping in cemetery, hope to regain cathedral**

Mass has been celebrated daily since November in Albania's third-largest city, Shkodra, according to Catholic priest Simon Jubani. Every afternoon, he said, between 1,000 and 2,000 people flock to the chapel in a cemetery along the city boulevard named for Enver Hoxha, the longtime communist ruler who outlawed religion in 1967. The priest spent nearly 26 years in jails and labor camps where, he said, at least 100 other Catholic priests had died. Referring to Hoxha's rule of terror, he described Albania as "the hell of the world."

Reforms by Hoxha's successor, Ramiz Alia, have resulted in greater freedom, but economic collapse and civil unrest have

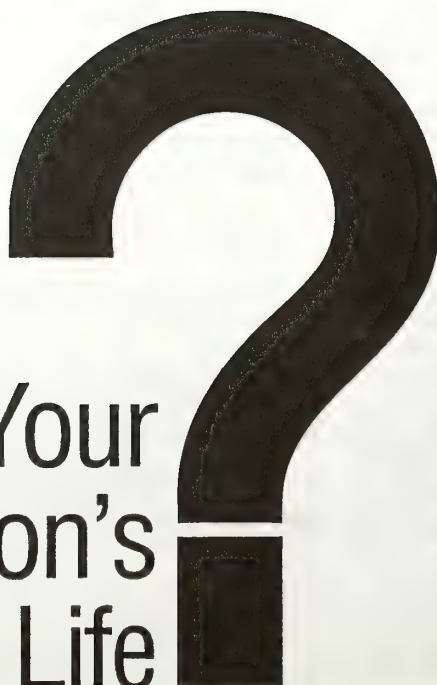
muddled the future. "We are living in political chaos," Jubani declared. Items on the country's most-needed list include Bibles and money to restore churches.

Shkodra's Catholics got back a church in December and have their eyes on the cathedral, now used as a sports arena. Greek Orthodox believers in the south have opened at least three churches. Muslims, who account for the majority of Albania's 3.2 million people, are repairing a few of the mosques that survived Hoxha's "hell." (NIRR)

# **Over half of American adults read Bible at least monthly, says survey**

More than half of American adults read the Bible at least once a month (17 percent read it daily, 23 percent weekly, and 13 percent monthly), but just 37 percent can name all four Gospels, according to a Gallup survey. A similar 1982 Gallup survey found that 42 percent of respondents could name all four Gospels. The current figures are detailed in a 28-page report published by the Gallup-related Princeton Religion Research Center. The study showed that one-fourth of the population reads the Bible less than monthly, and 20 percent rarely or never. (NIRR)

# How's Your Congregation's Love Life



In mission congregations reach out as lovers of the world.

When our worship is filled with the glory of God's presence, we are empowered to be God's hands and feet to those around us. When our fellowship life is warm and inviting to newcomers, we become God's heart to our neighbors.

Ed Bontrager, MBCM Minister of Mission and Peace, helps congregations learn new ways to do such loving outreach. The Living in Faithful Evangelism (LIFE) project is one such way.

How is your love life?



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Congregational Ministries  
Box 1245  
Elkhart IN 46515-1245  
219 294-7523



**G. Edwin Bontrager**  
Minister of Mission  
and Peace



## MCC sends \$2 million in food aid to starving people in Africa

*Akron, Pa. (MCC)*—Mennonite Central Committee is sending 4,000 tons of wheat to Ethiopia and Sudan, where war and drought are putting millions of people at risk of starvation. Total cost of the shipment is \$2.05 million.

The wheat will go to the Horn of Africa via a chartered ship as part of a 20,000-ton shipment from seven church and relief agencies. The ship was to leave North America the end of January and arrive in Africa in March.

Half of the MCC contribution will go to

Ethiopia. The other half will go to the Sudan Council of Churches, MCC's church partner in Sudan. The council will exchange the wheat for durra, a type of sorghum, which will be distributed in the northwestern part of the country. MCC is also contributing an average of \$282 inland freight per ton to ship the wheat and durra.

The Persian Gulf War is a major concern in shipping food at this time, says Hershey Leaman, MCC food aid coordinator. Sudan has sided with Iraq in the conflict. The shipment will go via the Suez Canal and the Red Sea, and no one can predict the situation in the region when the shipment arrives. But, says Leaman, "the situation in the Horn of Africa is so desperate that we feel it is irresponsible to delay food assistance."

Some 2.5 million Ethiopians are at risk of starvation in the coming year. Estimates range from 5 to 12 million people in Sudan

affected by food shortages in 1991. "Unfortunately until resolution of the conflicts in Ethiopia and Sudan, extraordinary food assistance will be required," Leaman says. "At this stage there is no sign of resolution. The situation is deteriorating. The picture is very bleak."

This shipment will use almost half of MCC's projected total equity in the Canadian Foodgrains Bank. It will be MCC's major 1991 food shipment to the Horn of Africa, notes Leaman.

Leaman points out that MCC assistance is small in comparison to the need. But the MCC role is to fill gaps in food distribution, he says. MCC aid at this time will also be a catalyst, establishing confidence and getting the contributions of larger relief agencies going. "There's no way we or everyone combined can handle all the needs," says Leaman. "This shipment is what we can do."—Ardell Stauffer

## Mennonite agency's dorms used as shelter for homeless people

*Wichita, Kan. (MHRS)*—The dormitories used for Mennonite Housing Rehabilitation Service's summer work camp volunteers opened in January as an overflow shelter for homeless people in this city. The shelter will be available until March. An average of 15 homeless single men use the facility each night.

The dormitories can house 30 people and have shower and laundry facilities. They were built in 1988 for SWEAT (Serving Wichita Experiencing Action Together) volunteers. The SWEAT work camps engage youth and young adults in helping to improve living conditions for the elderly and handicapped by repairing homes or building new ones.

"We designed the building so it could be used by the homeless in emergencies," explained Tom Bishop, executive director of the housing program, "but we are not in the shelter business. The goal of Mennonite Housing is to produce affordable housing to eliminate the need for shelters."

Over 200 people from eight states participated in SWEAT work camps last year. They worked on a variety of projects for Mennonite Housing, including rehabilitation and new construction on JUBILEE homes, home-repair projects, wheelchair ramps, and paint preparation for Paint-the-Town Day.

Mennonite Housing is currently taking applications for SWEAT work camp groups for 1991. More information is available from Mennonite Housing at 2145 N. Topeka St., Wichita, KS 67214.

—Rhonda Braun

## Indiana couple are 'SOOP starters'

*Phoenix, Ariz. (MBM/MARP)*—An Elkhart, Ind., couple are the first participants in a short-term service program for older adults. Eli and Paul Stoltzfus are serving in Service Opportunities for Older People (SOOP), a program sponsored by Mennonite Board of Missions and Mennonite Association of Retired Persons.

Stoltzfuses arrived in Phoenix on Jan. 7 and are serving one month at House of Refuge, a shelter for homeless men that offers job-creation opportunities. "The assignment is a perfect fit for Eli," says MARP executive director Barbara Reber. He relates with the men, using his skills as a psychiatric nurse and counselor. Eli, now retired, worked 22 years at a psychiatric hospital in Michigan. Paula helps with menu planning and activities at the shelter.

SOOP provides assignments for persons 50 and older. Opportunities are also available for intergenerational groups. The assignments range from several weeks to several months at eight locations in Arizona, Colorado, Florida, Kentucky, Mississippi, Ontario, Pennsylvania, and Texas.

"Many persons 50 and above want to give time to the church and want to travel," Reber explained. "They also have tremendous skills and gifts that the church should

utilize. Persons in this age bracket are very mission minded."

Added Suzanne Lind, director of MBM Service Ministries: "SOOP also makes the skills, maturity, and wisdom of these people available to persons in need. At the same time, participants will encounter persons in need, which will be a learning and broadening experience for them."

Lind emphasized that the assignments are adaptable to the needs and preferences of interested people, who can choose the time and place for their service work. Participants pay for lodging, travel, and insurance. The service locations identify assignments, help find reasonable accommodations, and assist with fellowship and congregational involvements.

Reber and Lind developed SOOP during the past year with the help of a 10-member committee, all of whom are older adults. The committee continues to serve as an advisory body.

Lind noted that MBM has longer-term service opportunities available for older adults, including Winter Voluntary Service in two locations.

For more information about SOOP, contact Suzanne Lind at MBM, Box 370, Elkhart, IN 46515; or Barbara Reber at MARP, Box 1245, Elkhart, IN 46515. The phone number for both is 219 294-7523.

—Phil Richard



# Gulf War causes soldiers to seek CO status

*Krastel, Germany (MCC)*—André and Cathy Stoner, Mennonite Central Committee workers here, continue to receive dozens of calls from U.S. soldiers who question fighting a war in the Persian Gulf. Since mid-November, the Stoners and other members of the Military Counseling Network have received more than 250 inquiries from the soldiers or their spouses. More than 40 have filed for discharges as conscientious objectors or are in the process of doing so. The Stoners still receive two or three new cases daily even though the first major U.S. deployments from Germany to Saudi Arabia are complete and the war is underway.

Because the network could not deal with the number of counseling cases, MCC Peace Office helped arrange for six American Christians to go to Germany for 10 to 14 days to counsel the soldiers. Among them was a Catholic priest and a Catholic lawyer. German peace groups hosted them with assistance from the German branch of the War Resisters League and members of the Green Party.

The work of the counselors and support from German peace groups was invaluable. They came during the critical time prior to the first major troop deployments to Saudi Arabia from Germany. In dozens of counseling sessions they helped young soldiers decide not to fight and kill.

The Stoners and other counselors pro-

vide American soldiers with information about their rights and possible discharges. According to military regulations, soldiers who develop convictions against participating in war have the right to file for a discharge as COs. Though a long, slow process, a soldier who files is immediately transferred to noncombatant status until his claim is processed.

But the military is making it increasingly difficult to file for a CO discharge. Some commanders are refusing to accept claims until the soldier arrives in Saudi Arabia. Others respond to CO claims with harassment, intimidation, and illegal orders. One commander reportedly told his troops that any soldier who files as a CO would be court-martialed. In one case in Germany, a U.S. soldier who objected to military service in the Gulf was carried on to the plane by four military police.

The soldiers that the Stoners have counseled are choosing different options. Some who filed early as COs are nondeployable and waiting in Germany until they are discharged. Others have prepared claims and moved to Saudi Arabia to await the processing of their claims. Still others are refusing orders or going "absent without leave" (AWOL).

One young man the Stoners counseled was a gunner on a fighting vehicle when his faith was renewed in November. "I cannot walk with Jesus and go to war," he now

says. In early December he informed his commander about his convictions. Rather than telling the soldier about proper procedure, the commander threatened him with charges of fraudulent enlistment and intent to miss deployment. Because the soldier was late for duty after consulting with a lawyer, he was confined to his barracks for two weeks. Local peace groups and Christians held vigils in support of the soldier and rallied media attention. He went AWOL when his unit was moved to Saudi Arabia. Several days later he reported back and was taken into custody. He now awaits court-martial.

Many soldiers calling the Stoners are "selective objectors"—people who are deeply religious and are applying the just-war theory to the Persian Gulf situation. They cannot legally file for a transfer or discharge as "selective objectors," but some do not want to fight because they believe this particular war is not a just war.

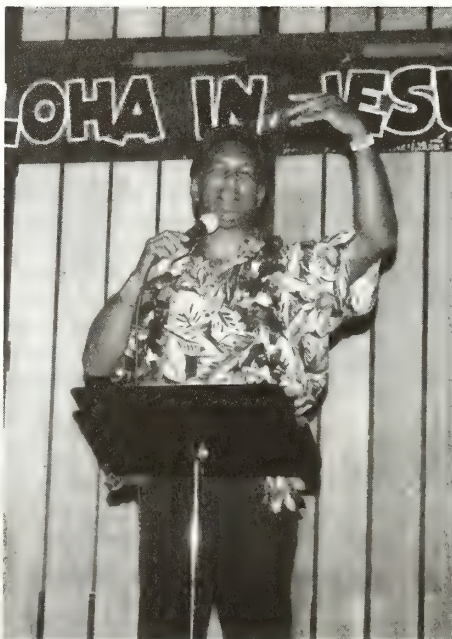
Germany will continue to be an important staging ground for U.S. troops fighting in the Persian Gulf as well as a medical treatment center and possibly a "rest and recreation" site. Great need and opportunity to work with American soldiers in Germany will continue. As soldiers face the reality of war, many will test their consciences to see if they can kill. They need support and encouragement.—from a report by André Gingerich Stoner

## Hawaiian 'luau' may have invisible results, say church planters

*Honolulu, Hawaii (MBM)*—Hawaiian music filled the air, with the scents of plumeria, ginger, and tuberose. The aroma of food whetted the appetite for the traditional Hawaiian *luau* (feast) that was to come. Yet all present knew this was not going to be a truly typical luau. For all had been invited with the express purpose of enabling them to hear about Jesus Christ—through song, testimony, and the witness of his people.

The invitations mentioned the testimony of Dick Jensen, who would sing and speak. He is a well-known "local boy" who had enjoyed national fame, was arrested on drug charges, and came to Jesus Christ. He is a local television personality. Songs and entertainment were also not of the usual sort. A group called "The Women of New Life" presented a Christian *hula* in sign language.

The luau was an evangelistic outreach of



Dick Jensen, a local TV personality, shares his Christian testimony during the "luau" sponsored by the Mennonite church in Honolulu.

New Life Christian Fellowship, a new Mennonite congregation in Honolulu. All members were encouraged by Pastor Gary Morris to invite "friends, family, acquaintances, and enemies." Hundreds of personal invitations were made. Hundreds more were sent via telecomputer to those who had shown some interest in Christianity in earlier contacts.

About 250 people were present that night. Current average attendance for Sunday worship services is 50.

What were the results? As to what can be seen by human eyes, five people came forward to pray for deliverance from drugs and alcohol and to follow Jesus. People who knew them gathered around, offered support, and talked to them further. Later, the congregation learned several others in the audience had been touched in some way and wanted to know more about life in Christ. Follow-up contacts were made.

The congregation is disappointed that none of the people started attending worship services. But the congregation knows that invisible results exist, or results that can't be easily measured.—Judy Morris





Planning for Oregon '91 are Environmental Task Force members (left to right) Jocene Meyer, Linda Burr, Don Gingerich, and Carolyn Raffensperger Rogovin.

## New environmental group plans all-day workshop for Oregon '91 in August

*Elkhart, Ind. (MBCM)*—Mennonite Church members of the new Environmental Task Force met without their General Conference Mennonite Church counterparts here on Jan. 11 to begin implementing the "Stewardship of the Earth" statement adopted by MC and GC delegates at Normal '89.

A statement on the Persian Gulf crisis and its possible impact on the environment was one of the first actions taken by the task force (see "Mennoscope," Jan. 22). The group also began envisioning ways churches can take responsibility for environmentally sound congregational life, and laid plans to develop a checklist for congregational use.

Carolyn Raffensperger Rogovin, a member of Oak Park (Ill.) Mennonite Church, spoke passionately about the Mennonite Church's historic peacemaking tradition and called the group to find ways to bring this peacemaking experience into environmental conflicts.

Much of the day was spent in planning for an all-day workshop scheduled for Aug. 1 during Oregon '91, the biennial MC convention. Task force member Kenton Brubaker, a biology professor at Eastern Mennonite College, was selected as the moderator for the event. It will begin with a trip into a stand of old-growth timber outside the convention city, where the group will participate in guided meditation and worship and hear a presentation by a U.S. Forest Service ecologist. The after-

noon, back at the convention center, will focus on two issues: how Mennonite peacemaking traditions can mediate environmental disputes and how churches can model environmentally sound congregational life.

The task force, which will eventually be a joint GC/MC group, hoped to begin with both denominations represented. However, when GC appointments were delayed, the MC contingent decided to meet unilaterally.—*Everett Thomas*

## MBM and MCC workers experiment in Bolivia with integrated ministry

*Santa Cruz, Bolivia (MCC)*—An integrated work in Christian word and deed—it is a powerful vision. When they consider Jesus' example of healing bodies and preaching redemption, many people believe it is impossible to minister to physical needs and ignore the spiritual. It hurts some church members that a split exists within the Mennonite world. Mennonite Central Committee is often known as the "deed" agency and mission boards as "word" ministries.

In an attempt to overcome this, workers with MCC and Mennonite Board of Missions decided to work hand in hand in a poor community here. In 1985 the two organizations began an experiment in combined community development and spiritual ministries.

Before long, however, those involved

were forced to recognize the difficulties inherent in their endeavor in the Heroes del Chaco community, or throughout Bolivia for that matter. The community is strongly Roman Catholic, with deep rifts between Catholics and "evangelicals." Evangelicals is the generic name given to non-Catholics throughout Latin America.

"To mix community development and evangelical church planting gives rise to all sorts of suspicions," says Steve "Tig" Intagliata, an MBM missionary. "You're suspected of buying off the people, of stealing the flock," by offering food or other goods.

MCC development workers would find themselves cut off from the community if they antagonized Catholics by evangelizing, Intagliata points out. The two most recent MCC workers in Heroes del Chaco have worked closely with a Catholic-affiliated literacy program, as well as with Catholic-sponsored Mothers Clubs.

The Intagliatas and MCC workers have had to acknowledge that they have different agendas. "As mission board employees, we come to support specific churches; MCCers come to work for the development of the community in general," says Karen Intagliata.

Although their agendas have not permitted a fully integrated effort, they have cooperated with one another and supported one another's work. MCCer Anna Marie Schmidt attended Catholic mass on Sunday and Mennonite church services on Thursday. She was also involved in a Mennonite-sponsored youth group.

"I think this is where MCC belongs, somewhere between the Catholics and the evangelicals—to break down a bit some of the polarizations," says Ron Diener, pastoral counselor to the MCC Bolivia team.

The polarization is something the Intagliatas have also been chipping away at. From a Catholic family himself, Intagliata is hurt by the black-and-white attitudes of both evangelicals and Catholics. He recoils at the doctrinaire tendencies of many Bolivian evangelicals, for whom "being saved" means "being saved from Catholicism." He views his own faith journey as one of transition or pilgrimage, rather than repudiation.

To move beyond the prejudices, the Intagliatas have attempted to form friendships regardless of faith. They organized an ecumenical Easter service a few years ago. They have also encouraged the congregation they helped start, Heroes del Chaco Mennonite Church, to use Sunday school materials produced by Catholics and to sing songs written by Catholics.

Despite the realization that community development and church planting are difficult to combine in their setting, the Intagliatas are still bothered at times that the integration of the "word" and "deed" ministries is not being achieved to the degree they had hoped. But they keep working at it.—*Emily Will*





**Veterinarian helps meet needs.** *Phnom Penh, Cambodia (MCC)*—Mennonite Central Committee veterinarian Myrna Miller makes diagnoses often not encountered in North American veterinary work. She works primarily with Cambodia's Central Veterinary Department in the capital city of Phnom Penh, overseeing animal health work in Kandal, Kompong Speu, and Svay Rieng provinces. Pictured is Miller with a Cambodian veterinarian, who is preparing to vaccinate cattle. The government relies heavily on Miller and three other expatriate veterinarians, since most Cambodian veterinarians, along with doctors, teachers, and other "intellectuals," were killed during the Khmer Rouge reign of terror in the late 1970s.

## East and West German Mennonites reunited in Berlin after 30 years

*Berlin, Germany (MCC)*—Mennonites from eastern and western Germany worshiped together for the first time in 30 years recently. They gathered for a week-end reunion in this city at the sprawling house known as Menno-Heim for a week-end of sharing stories and renewing acquaintances.

Most who attended were children when the Berlin Wall was built in 1961 restricting travel between West and East Germany. Prior to that, families from the two countries joined for worship at Menno-Heim. For East Germans, childhood memories of that stayed with them through decades of separation.

But the Berlin Wall started coming down in 1989, and the two parts of Germany were reunited last October. Mennonite Central Committee workers Tim and LaVerna Reimer, who live at Menno-Heim, helped make the reunion possible.

Wolfgang Chevallier, an East German, attended Mennonite gatherings at Menno-Heim as a child, but seldom attended church as an adult. But the sense of be-

longing to a Mennonite fellowship remained strongly implanted in Chevallier's mind. "We were so happy and cared for as children at Menno-Heim," said Chevallier, "where we talked about the Bible, God, and Jesus, where we were fitted abundantly with clothing and many other things, where help was available for us in the East, through a worldwide brotherhood."

The group discussed their common future and the small East German Mennonite Church announced its decision to join the West Berlin congregation. Many had suggestions about what direction church work in former East Germany should take. East Germans expressed gratitude to congregations in West Germany for aid, but agreed that eastern Germany must move from receiving help to giving help.

"With small steps we must enter a common future," Chevallier said. "For 30 years many of us hardly had contact with a Mennonite congregation. Our spouses and children are mostly nonchurched. We must enable them and ourselves to experience Mennonite congregational life once again."

## mennoscope

- **Peace book for special week at EMC.** With the outbreak of war in the Middle East, Eastern Mennonite College arranged a special purchase of 1,200 copies of the new book, *A Declaration on Peace*, from Herald Press of Mennonite Publishing House. It was given to every student, professor, and staff person for use during "Peace Week" at the end of January. The book, written by four authors representing the Mennonite, Quaker, and Brethren traditions as well as the Fellowship of Reconciliation, offers a dialogue on the morality of war.

- **Emergency Sabbath for peace.** Seventeen members of the 100-member First Mennonite Church of Allentown, Pa., took the morning off from work on Jan. 21 to protest the start of war in the Middle East. They were taking part in the "Emergency Sabbath" called by Christian Peacemaker Teams, a Brethren/Mennonite peace group. The 17 met at their church for prayer and then drafted a statement to send to government officials and others. It expressed sorrow over "the satisfaction and fascination some Americans are exhibiting over battle" and confessed that "we are personally guilty of benefiting from the military might" of the United States.

- **Peace witness at town meeting.** "We commit ourselves to care for and pray for all of those involved in the Gulf War," said a statement drafted by the leaders of Peoria (Ill.) North Mennonite Church. "When the war ends, we will advocate a just peace, a healing of wounds, and a lasting reconciliation." The statement was then presented by Pastor Ryan Ahlgrim at a "town meeting" on Jan. 19.

- **Eastern Board gets \$6.3 million.** Eastern Mennonite Board of Missions received \$6.3 million in contributions in 1990. This was short of the \$6.9 million budget, although it was a 6 percent increase over the previous year. Of the total, \$4.9 million came from Eastern Board's primary constituency—Lancaster Conference. Costs in 1990 were reduced to \$6.5 million, but that still means a \$200,000 deficit carried over to 1991. Financial director Norman Sherk said funds on hand to start the new year were sufficient for only three weeks of operation. Eastern Board currently has 176 missionaries in 23 foreign countries in addition to a variety of church planting and social service programs in the Eastern United States.

- **Interest in music and worship.** Mennonites are keenly interested in strengthening the music and worship of their congregations, judging by the large turnout—over 90—at the fourth annual conference for worship and music leaders at Laurelville (Pa.) Mennonite Church Center, Jan. 4-6. The main resource persons were Ken Nafziger, a music professor at Eastern Mennonite College and music editor of the upcoming Brethren/Mennonite hymnal, and Marlene Kropf, the worship/spirituality secretary at Mennonite Board of Congregational Ministries. Included in the conference were workshops on the use of art in worship.

- **Rosedale Bible Institute's largest term.** Some 170 students enrolled in January for Rosedale Bible Institute's largest six-week term of the 1990-91 academic year. In addition to regular day-time classes, it offers an evening class for the local community on "The Drama of Redemption," taught by Mennonite



evangelist Glen Sell. Special events this term include revival meetings led by prison worker Nelson Coblentz. RBI, located near Irwin, Ohio, is operated by Conservative Conference.

• **An anonymous \$150,000 gift.** Rosedale Bible Institute can now proceed with plans for a new building, thanks to a \$150,000 contribution from an anonymous donor. About a year ago the RBI board had set a \$200,000 goal for a multi-housing unit that would provide much-needed additional housing for RBI staff and for married students. But gifts only "trickled in," said President Richard Showalter. Then came the deluge from an unnamed supporter. Construction will begin in April.

• **Church planting in Australia.** A Mennonite congregation is being established in Australia's largest city, Sydney, under the leadership of Mary and Mark Hurst, who were sent by Eastern Mennonite Board of Missions. The Australian Conference of Evangelical Mennonites commissioned them on Jan. 13. Four members of the emerging congregation took part in the commissioning. The Hursts hope to establish a network of house churches that will gather together as "Sydney Mennonite Fellowship."

• **Pastor transitions:**

*Phil Barr* was installed as pastor of Allensville (Pa.) Mennonite Church on Jan. 6. Ordained by Allegheny Conference in 1987, he served most recently as a missionary in Guatemala.

*Ken Johnson Sherk* was licensed by Ohio Conference for ministry among Japanese people in the state on Jan. 27. He served previously as a missionary in Japan.

*Evelyn Sherk* was licensed by Virginia Conference as a hospital chaplain on Jan. 13. The ceremony was held at Shalom Mennonite Congregation, Harrisonburg, Va.

*Ronald Czecholinski* was licensed as a pastoral team member at Family of Hope, Harrisonburg, Va., on Dec. 2. The congregation was started about a year ago.

• **Missionary transitions:**

*Otis and Betty Hochstetler* returned to Brazil in January. They are Mennonite Board of Missions workers who currently lead a church-planting effort in suburban Curitiba. Their address is CP 748, 80001 Curitiba, PR, Brazil.

*Janna Steiner* returned from Bolivia in January following a five-month MBM assignment as a "mission partner." She assisted missionaries in a low-income area of Santa Cruz. Her address is 13687 North Dr., Dalton, OH 44618.

• **Coming events:**

*Antique Quilt Show*, Apr. 4-7, at Lancaster (Pa.) Mennonite High School. It will consist of about 80 quilted bedcoverings made by Mennonites and Amish before 1942. It is a fundraiser for the school's new auditorium/fine arts center, which is currently under construction. More information from the school at 2176 Lincoln Hwy. East, Lancaster, PA 17602; phone 717 299-0436.

*125th Anniversary Celebration*, Aug. 10-11, at Sycamore Grove Mennonite Church, Garden City, Mo. This marks the start of organized worship by Mennonites in Cass County. More information from Dennis Ernest at the church, Box 320, Garden City, MO 64747; phone 816 862-8514.

• **New books:**

*Surviving Without Romance* by Mary Lou Cummings. This is a collection of life stories told by African women who struggle for freedom and dignity despite poverty, injustice, and polygamy. The author, who is now the editor of *Franconia Conference News*, spent a year in Africa listening to women tell about their lives. The book, published by Herald Press, is available for \$9.95 (in Canada \$12.50).

*Firstfruits Living* by Lynn Miller. Through lively stories and Bible study, the book shows how Christians can give back to God the best part of their God-given resources of money and time. The author is a popular speaker and writer and the pastor of South Union Mennonite Church of West Liberty, Ohio. The book, published by Herald Press of Mennonite Publishing House, is available for \$5.95 (in Canada \$7.50).

## new members

**Wellman, Iowa:** Todd Jeffrey Chandlee and Todd Randal Troyer

**Maple Grove, New Wilmington, Pa.:** Joseph and Millie Douth, Jim and Alice Davis, and David and Betty Goehring.

**Park View, Harrisonburg, Va.:** Marla Burkholder and Laura Glick

**Kalona, Iowa:** Tiffany Bender, Vicki Bender, Peter Eberly, Beth Gingerich, Jenny Ibandahl, Sally Mast, Chris Miller, Brigitte Nisly, Tim Hochstetler, LaVerta Chambers, and Lynn and Mary Brenneman.

**Maple Grove, Hartsville, Ohio:** Tracy Robinson, Pauline and Cheryl Bender, and Regina Schlabach.

**Ridgeview, Gordonville, Pa:** Charles Blymier Pleasant View, North Lawrence, Ohio: Eldon and Dorothy King, and Dan, Sharon, Bob, Scott, Steve, Lynette, and Laura Schlabach.



**Ghanaian help Liberians.** *Accra, Ghana (MBM)*—Mennonites in Ghana continue assisting with relief efforts for thousands of Liberian refugees who came to Ghana last year to escape civil war in their own country. Ghana Mennonite Church, with 13 other Protestant churches of the Ghana Christian Council, has contributed corn, beans, and other foods for daily feeding of over 6,000 refugees sheltered at Buduguram Reception Center outside the capital city of Accra. Pictured are three of the nine Ghanaian Mennonite women who helped cook the food—(left to right) Felicia Adjololo, Margaret Awatey, and Rebecca Akpor. Among the people who left Liberia and came to Ghana were Mennonite Board of Missions workers Stephen and Dorothy Wiebe-Johnson, who are now serving Ghana Mennonite Church.

## births

**Good-Christophel**, Kevin and Jeanette, Alta Verapaz, Guatemala, Hannah Ruth (first child), Dec. 7.

**King**, Tom and Lori (Klopfenstein), Archbold, Ohio, Isaac Christian (third child), Jan. 10.

**Lehman**, Brent and Karen, Hesston, Kan., Walter William, Nov. 4.

**Miller**, Phil and Kathy (Smith), Hartsville, Ohio, Rachele Ruth (first child), Oct. 21.

**Miller**, Tracy and Janet (Miller), Louisville, Ohio, Kristen Renee (second child), Aug. 8.

**Nickel**, Alvin and Fern (Martin), Rosemary, Alta., Jessamy Glenda (fourth child), Nov. 13.

**Nolder**, Gary and Rosi (Nisly), Selingsgrove, Pa., Bryndee Anne (first child), Nov. 3.

**Rudy**, Jonathan and Carolyn (Peachey), La Junta, Colo., Solomon James (first child), Jan. 5.

**Steckly**, Lowell and Wendy (Martin), Salem, Ore., Jodi Rae (third child), Jan. 5.

**Strickland**, Thomas R. and Cynthia (Robinson), Bridgewater, Va., Sarah Ann (first child), Jan. 6.

**Stutzman**, Kermit and Pauline (Glenn), Middlebury, Ind., Jodi Lynn (second child), Jan. 8.

**Wengerd**, Marlin and Tina (Toth), Dalton, Ohio, Alison Gail (second child), Dec. 3.

**Weaver**, David and Emily, Newton, Kan., Miranda Lauren (first child), Dec. 13.

**Weaver**, Joseph and Juanita (Shrock), Hartsville, Ohio, Alyssa Joy (second child), Jan. 3.

**Weaver**, Robert and Phyllis, Hesston, Kan., Adam Samuel (third child), Nov. 18.

**Wimmer**, Dean and Julie (Clemmer), Harleysville, Pa., Chelsea Ann (second child), Jan. 11.

## marriages

**Buller-Janzen:** Tim Buller and Kim Janzen (Whitstone), Hesston, Kan., Dec. 29.

**Waters-Hamburger:** Richard Waters, Hydro, Okla. (Pleasant View), and Marilyn Hamburger, Weatherford, Okla. (Zion Evangelical Free Church), Oct. 20 by Daryl Driver.



## deaths

**Good, Aaron S.**, 87, Knoxville, Tenn. Born: Feb. 23, 1903, to Emmanuel and Emma (Shenk) Good. Died: Oct. 31, 1990, at Newton, Kan. Survivors—wife: Elizabeth M. Good; children: Lowell, Marvin, Dorthea, Bertha, Ellen; 13 grandchildren; 17 great-grandchildren; brother: Noah. Funeral and burial: Nov. 5, Salem Mennonite Church, Elida, Ohio, by Merlin Good and Kenneth Good.

**Jantzi, Emmanuel**, 57, Wellesley, Ont. Born: Sept. 6, 1933, to Amos and Nancy (Gerber) Jantzi. Died: Jan. 11, 1991. Survivors—wife: Loreen Zehr; children: Larry, Sandra, Keith; sisters: Mary Lichti, Eva Albrecht. Funeral and burial: Jan. 14, Mapleview Mennonite Church by Victor Dorsch.

**Kipfer, Ross**, 49, Kitchener, Ont. Born: to Elmer and Annie Kipfer. Died: Jan. 6, 1991. Survivors—wife: Sharon MacKenzie; children: Randy, David; 2 grandchildren; brothers: Gary and Richard; mother. Funeral and burial: Jan. 9, First Mennonite Church by Brice Balmer.

**Mast, Morris**, 50, State College, Pa. Born: Dec. 8, 1940, Kalona, Iowa, to Henry and Wilma (Yoder) Mast. Died: Jan. 9, 1991. Survivors—wife: Rebecca Ann Brown; children: Katharine Shreiner and Randall; brother and sister: Clifford Mast, Ada Hallman; father and step-mother: Hazel Gingerich Mast. Membership:

University Mennonite Church. Funeral: Jan. 12, by Ed and Kathrine Rempel and Robert Shriener, Sr.

**Ober, Viola G.**, 92, Elizabethtown, Pa. Born: June 28, 1898, Manheim Twp., Pa., to Jacob and Emma (Crist) Redcay. Died: Dec. 23, 1990. Survivors—daughter: Erma Shenk; 2 grandchildren; 3 great-grandchildren; brothers and sisters: Leroy, Earl, Robert, Melvin, Lottie Morehead. Predeceased by husband (Robert B. Ober). Membership: Landis Valley Mennonite Church. Funeral: Dec. 27 by Lester M. Hoover and George M. Hurst.

**Roth, Martha**, 88, Kalona, Iowa. Born: Mar. 16, 1902, Seward Co., Neb., to Daniel and Anna (Erb) Schweitzer. Died: Jan. 11, 1991. Survivors—7 grandchildren; 17 great-grandchildren; brothers and sisters: Agnes Steckly, Estella Schweitzer, Orval, Dan. Predeceased by Benjamin J. Roth (husband), 2 sons (Merton and Raymond), one daughter (Elaine Eash). Funeral: Jan. 12, Kalona Mennonite Church by David Groh and Ken Steckly. Burial: Sugar Creek Mennonite Cemetery.

**Shenk, Hattie M.**, 93, Elida, Ohio. Born: Aug. 24, 1897, West Liberty, Ohio, to Daniel and Barbara (Huber) King. Died: Dec. 12, 1990. Surviving—children: Paul D., Mark, Clayton, Luella Layman; 10 grandchildren; 17 great-grandchildren. Predeceased by Otho B. Shenk (husband). Funeral: Dec. 19, by Larry Rohrer. Burial: Salem Cemetery.

**Swartzendruber, Urie**, 94, Kalona, Iowa.

Born: Oct. 6, 1896, to Christian P. and Annie (Swartzendruber) in Iowa Co., Iowa. Died: Jan. 3, 1991. Survivors—children: Audrey Hochstetler, Fern Eash, Mary Lois, Dale; 12 grandchildren; 23 great-grandchildren; 4 step-children: Ruth Brenneman, Mary Etta Mayward, Fanni Birky, and Kenneth Marner; 17 step-grandchildren; 14 step-great-grandchildren. Predeceased by Norma Kinsinger (first wife) and Sadie Marner (second wife). Funeral: Jan. 7, Kalona Mennonite Church by David Groh. Burial: West Union Cemetery.

**Weaver, Ernest E.**, 64, Hartsville, Ohio. Born: Mar. 29, 1926, in Indiana to William M. and Fannie (Stutzman) Weaver. Died: Dec. 29, 1990. Survivors—wife: Mabel Schlabach; children: Marvin, Thomas, Steven, Timothy, Ruth Miller, Rebecca Lubbers, Pauline Webb, Deborah Hough, Leona Sommers, Janet, Anita; 21 grandchildren; mother. Funeral: Dec. 29, Maple Grove Mennonite Church by Herman Weaver, Jr., and Joseph Yoder. Burial: Walnut Grove Cemetery.

**Yoder, Ida E.**, 94, Berlin, Ohio. Born: 1896, Holmes Co., Ohio, to S. D. and Mary (Miller) Miller. Died: Dec. 8, 1990. Survivors—children: Mary Hummel, Geneva Mullet, Gladys Mast, Carl, Vera Boyd, Mabel Rottman, Betty Ebersole, Judy Stutzman; 29 grandchildren; 68 great-grandchildren. Predeceased by Lincoln Yoder (husband) and an infant son. Funeral and burial: Dec. 11, Berlin Mennonite Church by Leon Shrock and Phil Ebersole.

## calendar

Mennonite Publishing House board of directors, Pittsburgh, Pa., Feb. 8-9

Mennonite Economic Development Associates board of directors, Sarasota, Fla., Feb. 10-12

School for Ministers, Waterloo, Ont., Feb. 18-21

Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 21-23

Integration Exploration Committee, Feb. 25-26

Intercollegiate Peace Fellowship, Hesston, Kan., Feb. 28-Mar. 2

Goshen College board of overseers, Goshen, Ind., Mar. 1-2

Women in Ministry Conference, Lansdale, Pa., Mar. 1-2

Associated Mennonite Biblical Seminaries board of directors, Newton, Kan., Mar. 7-8

Women's Missionary and Service Commission executive committee, Elkhart, Ind., Mar. 8-9

Hesston College board of overseers, Hesston, Kan., Mar. 8-9

New York State Fellowship delegate meeting, Syracuse, N.Y., Mar. 9

Atlantic Coast Conference annual celebration, Leola, Pa., Mar. 9-10

Eastern Mennonite College and Seminary board of trustees, Harrisonburg, Va., Mar. 11-12

Mennonite Church coordinating council, Elkhart, Ind., Mar. 13

Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 14-16

Confession of Faith Committee, Chicago, Ill., Mar. 14-16

Mennonite Health Association annual meeting, Miami, Fla., Mar. 15-20

Lancaster Conference spring assembly, Lancaster, Pa., Mar. 21

Lancaster Conference annual meeting, Lancaster, Pa., Mar. 22-24

Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25

Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3, 1991

## PHILIPPINES



Geography fair opens windows. *Harrisonburg, Va. (EMHS)*—Lucy Draper opened the “window” on the Philippines at Eastern Mennonite High School’s geography fair conducted by seventh-graders at the school. Her display was one of more than 15 countries researched by her classmates. “Geography: Window on a Changing World” was the title of this year’s fair. Five groups of local elementary school children attended the fair along with EMHS students, parents, and faculty. Elbowing through the fair was to experience the hubbub of a multicultural bazaar. Students served Honduran sopaipillas, hot English tea and crumpets, and Israeli humus on pita bread. Lisa Morcos, whose father had recently visited China, gave lessons on how to write “How are you?” in Chinese. Others donned native clothes, calling out to passersby to inspect their goods—handcrafted artifacts, sheep wool for Australian markets, household tools. Videos and slide shows flashed scenes of wild animals from Botswana and of Egyptian people. Draper explained that her father, a teacher at James Madison University, acquired some of the items in her display during a recent trip to the Philippines with a group of university students.



***"In grief, one feels deeply that the heart will never dance again . . . but healing holds surprises."***

David W. Augsburger

## **Dancing in the Dark:**

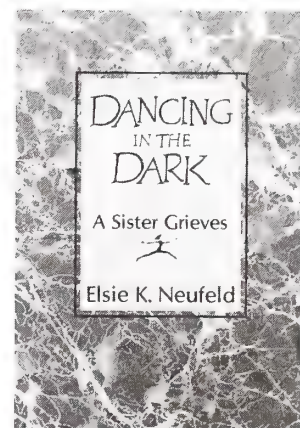
### **A Sister Grieves**

A brother will always be a brother, but if you are lucky, he will also be your friend. **Elsie K. Neufeld's** brother John was her friend. The bond between them was much deeper than an ordinary brother-sister relationship. Then John was killed in an automobile accident.

As Elsie shares honestly and personally her journey through grief, she helps to illuminate the questions that are stirred by crises. There are no easy answers, she admits. There are no quick recipes for dealing with the painful experiences of death and grief. In her story is the added element of forgiveness. Her brother was killed by a drunk driver.

"Elsie Neufeld's psalmist-like honesty encourages readers to accept that they, too, can move through their own pain and loss of innocence to new freedom and growth."—Katie Funk Wiebe

Paper, \$7.95; in Canada \$9.95

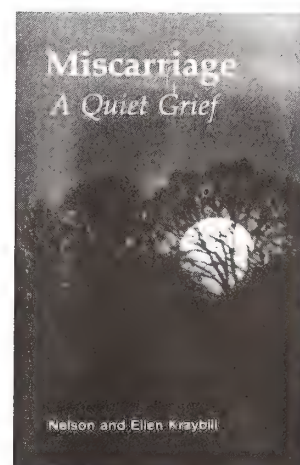


## **Miscarriage:**

### **A Quiet Grief**

The loss of a baby through miscarriage can leave parents filled with doubt, anger, and many questions. Here **Nelson** and **Ellen Kraybill** share the struggle they experienced in dealing with this pain. They found no easy answers, but they do tell of God's care and healing presence. Through Scripture, poetry, and their own reflection, they offer hope and encouragement to others who share this experience.

Paper, \$1.75; in Canada \$2.15

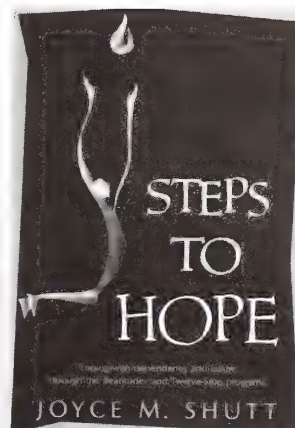


## **Steps to Hope**

"The tragedy isn't that Christians have problems. The tragedy is our reluctance to get help because we're ashamed to let others know what's happening to us."—Joyce M. Shutt

Families coping with dependency and failure will find hope through the beatitudes and the Twelve Step Program uniquely combined in this book by **Joyce M. Shutt**. She has experienced the pain of alcohol addiction in her family. As she describes the contributions Families Anonymous and Alcoholics Anonymous made to their healing as a family, she shows how such experiences point us toward God, the ultimate healer.

Paper, \$6.95; in Canada \$8.95



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## editorials

*Let the dialogue continue*

Part of the Anabaptist-Mennonite genius, as I understand it, is talk. We believe the Holy Spirit speaks as God's children dialogue with each other. Fuller understanding of God's ways and purposes comes as we tackle difficult issues.

The decision to commission the article on homosexuality, "Different Love" (page 5), came through such a process. The editors of Meetinghouse, an organization of Mennonite and Brethren in Christ periodicals, developed the idea in discussions last summer. Together we discerned this as one way to tackle a tough subject.

But do we have to air these issues in print? Would they not be better handled in local conferences or congregations, giving less chance for misunderstanding or even offense? What will this say to non-Christians who look on?

As a Mennonite journalist, I'm committed to print as one good way for churchwide conversation to take place. Where else can so many participate in the discussion? *Gospel Herald* with a circulation of 22,000 counts more than 55,000 readers per week. By contrast, Mennonite General Assembly expects 1,700 at Oregon '91 this summer.

The question of what continued discussion of issues says to persons outside the church needs attention. Yet I believe if we seriously tackle difficult issues and let the Holy Spirit direct our process, we'd be surprised at the numbers of persons attracted to a church that takes seriously Scripture, individual beliefs, and community discernment.

But why homosexuality? Hasn't the Mennonite Church already spoken to this issue?

It has. Mennonite General Board—on appointing a listening committee for homosexual concerns—said: "[We] affirm the historic stance of the church that heterosexual relations outside of marriage and homosexual relations are contrary to the will of God."

*Gospel Herald* accepts that statement. We believe it came through prayer and discernment. It represents the community at work on this issue.

Not everyone agrees. Some are persons who would call themselves homosexual. Others are

their families, who struggle with relationships and acceptance. Still others are heterosexuals who don't agree for a variety of reasons: process, interpretation of Scripture, language.

Thus we must keep on talking. Even as we take a position we must continue dialogue with those who disagree. To do otherwise is to doubt that the Holy Spirit can continue to speak to us as we talk with each other.

"Different Love" is an attempt by *Gospel Herald* and Meetinghouse to work at this process with an informational piece about three groups taking seriously ministry to persons with homosexual orientation and their families. The article attempts to describe, not take a position.

In the future we will continue to deal with this and other topics. To do so is part of the mission to which God has called *Gospel Herald* as "the weekly magazine of the Mennonite Church." We welcome your feedback.—jlp

*Readers keep on saying*

The second most popular part of this magazine are the letters. That's how you responded to a 1990 reader survey (the most popular are the feature articles). So we've moved "Readers Say" up front and incorporated what was once "Hear, Hear!" into our letters column.

We welcome your letters. A few pointers for when you write.

- *Sign your name.* Anonymous letters will not be printed. We may withhold your name if you request for personal reasons.

- *Attack ideas, not people.* We will not print letters calling into question another's faith. We will use letters that disagree with ideas.

- *Keep it short.* That's the request we get most often from readers. It applies to letters. We reserve the right to edit.

- *Stick to one point.* Sometimes you'd like to make many. Resist. You'll have a better chance of being printed if you stick to one.

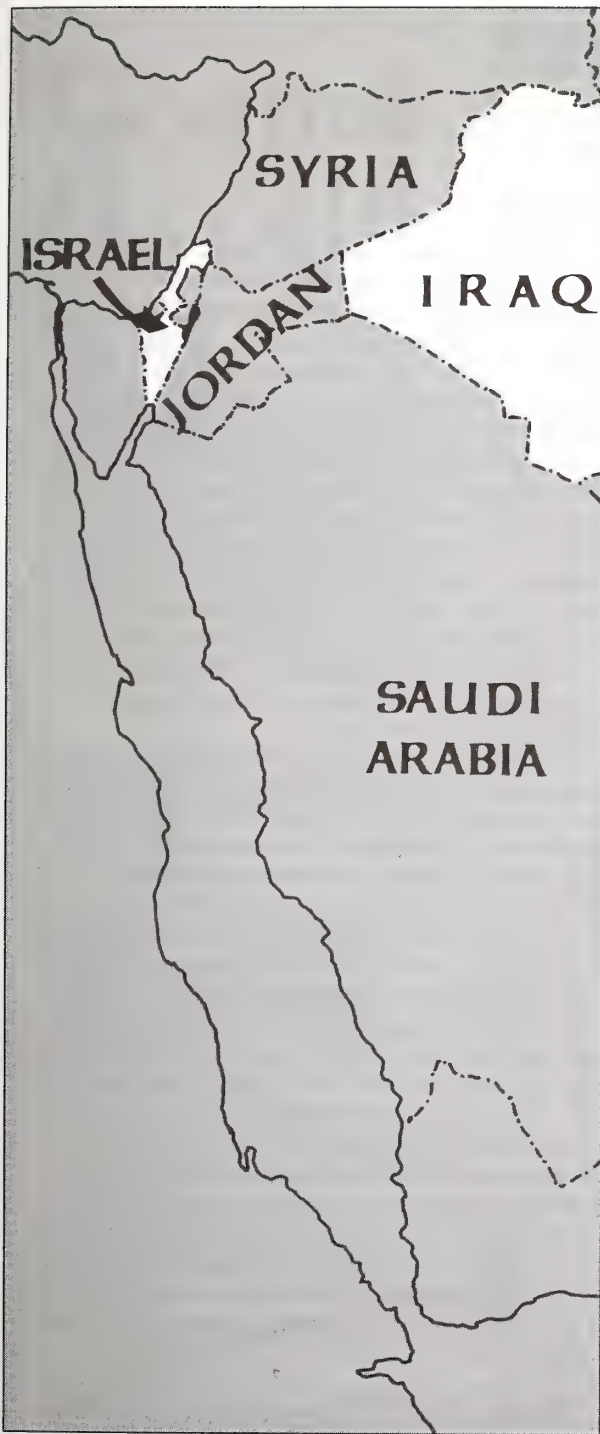
The Mennonite Church is better for its interchange. Through "Readers Say" you can join the discussion.—jlp





# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



*The Middle East, birthplace of three major religions, has been the scene of conflict for centuries.*

Now that there's war in the Middle East:

## *Which of Isaiah's songs are we to sing?*

*"What will one answer the messengers of the nation? 'The Lord has founded Zion, and in her the [oppressed] of his people find refuge.'"—Isa. 14:32*

by  
**Ben C. Ollenberger**

Twenty-seven centuries ago a vast coalition of nations and armies extended from Egypt to what is now Lebanon and Iran, Syria and Saudi Arabia, and even part of Iraq. The coalition was brought together by intensive diplomatic effort and coercion against a tyrant. This tyrant, Sargon, from his capital near Baghdad, sent expeditionary forces across his borders in search of an empire that would control trade routes from the Persian Gulf to the Mediterranean Sea. His empire would earn revenues from a provincial system of subject peoples. In the midst of these competing forces was a tiny nation occupying a narrow strip of land from the Jordan River's west bank to the Mediterranean Sea, the nation of Judah.

Within Judah there was debate. Did Judah have the means to resist the coalition of states fighting against imperial domination? Could Judah remain free by allying itself with the empire and its king? Would Judah remain free in a coalition headed by Babylon?

Isaiah the prophet knew of these questions, but he did not answer them. There is no indica-

### ALSO IN THIS ISSUE

- Everett Thomas: a new leader for a new MBCM . . . . . 4**
- Prioritizing portfolios for prospective partners . . . . . 7**
- MCC board calls for Gulf cease-fire . . . . . 9**



***Like Judah's leaders, we may be tempted to think that in the correct assessment of our political situation we can find the best way to secure our future.***

tion that he considered them important or even that they interested him. What did interest and concern Isaiah was that Judah's leaders thought they could find, in the correct assessment of their political situation, the most promising way to secure Judah's future.

Isaiah believed that Judah's leaders were tragically mistaken in this thinking, that if they acted on it, Judah's future would not be secured. The diplomatic and coercive pressures on Judah must be understood not politically, Isaiah said, but theologically. The choices Judah faced were not political and military but religious. The power on which Judah had to rely, and with which it had to ally itself, was not that of Babylon or Syria or Egypt or Assyria but that of the Lord God of hosts. The wisdom which Judah needed was not that of politicians or diplomats or generals, Isaiah said, but that of God's word.

The counsel Isaiah offered Judah's leaders was most certainly political, but it was *properly* political. That's because it was prophetic. It was *truly* prophetic because it arose from—and demanded obedience to—God's word.

Isaiah's counsel to Judah's leaders, the course he urged them to pursue, was strikingly asymmetrical with the threat to Judah. Judah faced armaments, and Isaiah counseled the practice of justice. Judah faced invasion, and Isaiah counseled trust in God alone. Judah defended itself with fortifications, weapons, and foreign alliances, and Isaiah promised they would fail.

When Isaiah sings this song, we want to join the chorus. We want to sing clearly and without ambiguity that God's ways are not the ways of the nations.

But Isaiah also said that the empire whose armies crushed Syria and Israel—and threw their siege weapons against the gates of Jerusalem—was the very rod of God's anger. Isaiah said that it was *God* who would break the imperial army and trample it underfoot. The prophecies in Isaiah say it was *God* acting in the lightning conquests of Cyrus the Persian. Cyrus was not just a man of war but God's designated king. He was God's own anointed, messiah, by whose victory over Babylon God ended Jerusalem's bondage. The victory comforted God's people, so that the

glory of the Lord should be revealed, and all flesh should see it together. Here Isaiah's voice sings a different song, in a minor key, with chords that offend our ears.

Now there is another coalition waging war with Iraq, on the soil of ancient empires. In the tragedy of the situation—in which children are losing their parents and parents their children, families are losing their future and hope, and nations their souls—we face a great temptation. We are tempted to unwarranted certainty about which of Isaiah's songs we are to sing. We are tempted to think, in a most *unprophetic* manner, that God's thoughts and ways differ only from those of the nations. Isaiah said they differ from our own: they are as far removed from ours as heaven is from the earth.

This is a time for grief and lament: that innocent people are perishing, that the poverty of the poor is intensifying, that the bonds of the captive are tightening, and that the wisdom of this world's leaders is like a desert *wadi*—a deep stream bed empty and dry. But so is ours. This is no time for smugness and self-certainty on our part; nothing could be less prophetic.

We are tempted to assume, in this situation, that we know what to say. If we *do* know what to say, and what needs to be said, then it will be because we have returned to the Word of God and have bound our thinking to it.

The wisdom of which Judah stood in great need, and of which *we* stand in great need, is not that of politicians or diplomats or generals, or of ourselves. It is the wisdom of God's word. If we have truly sought it and searched it and heard it, then we *can* speak and *must* speak. But if we have not, then we have nothing important to say.

*"But the Lord is in his holy temple; let all the earth keep silence before him."—Hab. 2:20*

*Ben C. Ollenburger, Elkhart, Ind., teaches Old Testament at Associated Mennonite Biblical Seminars. This article was part of an "Emergency Sabbath" observance at AMBS on Jan. 21.*

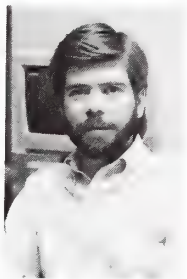
***Once again we have sought the Word of God and heard it, we can and must speak. Until then we have nothing important to say.***



# Gospel Herald



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published weekly for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, PA 15683.

Subscription price (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111. Please send change of address three weeks in advance.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507; telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 7: Feb. 12, 1991**

**Cover map:** Paula Johnson. **Photos:** page 5 by MBCM; page 6 by J. Lorne Peachey; page 9 by Jodie Peters; page 10 by John D. Yoder; page 11 by Jim Bishop; page 12 by Mark Miller; page 13 by Thelma White; page 15 by Helen and Carl Wirzba.

**"For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus sake."**

—2 Cor. 4:5, NRSV

## readers say

### The war on TV

I am outraged by your editorial "The Bad News on TV" (Jan. 22). I totally agree with the rules the Pentagon has set for media coverage of the war. Then I read the statement, "People need to see it [war] in all its bloody gruesomeness." Some adults seem to enjoy seeing this. However, children are frightened and horrified by it.

Two of my three children are old enough to watch the news. I want them to grow up being informed. However, if TV shows what you seem to think we need to see, they will grow up being horrified at what people can do to one another. Somehow I don't think that will show them what being "peace-loving" is all about.

Sue Eicher  
Archbold, Ohio

### Outstanding content and style

Congratulations on your editorship of *Gospel Herald*. I appreciate your editorials, especially the excellent "Fighting About Peace" (Jan. 8). In fact, that whole issue was outstanding in both content and style.

I appreciate also the news reports, especially the announcement of Donella Clemens' nomination as moderator-elect of the Mennonite Church. (I was happy to hear of this and very distressed to read some negative reaction to it.)

Laura H. Weaver  
Evansville, Ind.

### Who will witness to a limited war?

Now that there is war, what shall be the church's response? Our church's discussion on Sunday was instructive. We came to no clear conclusion. Most of us felt very uncomfortable with demonstrating. A few people said that maybe this war is not completely wrong. Perhaps this is a "just" war.

This raises a host of issues for the Mennonite church. Can there be a just war? Is this war a proper use of the sword by the worldly magistrates? In this case represented by the U.N. and the U.S.?

I do not know if this is a just war, but I am convinced good people can and do believe it is. Since some of these are Mennonites, what should our response be?

More and more people are saying that since the war is just, let's destroy Iraq and get it over with. This is precisely the attitude we must fight against. A just war must be fought justly. What does this mean?

1. Push for respect for the noncombatants. We must not take it out on civilian

populations.

2. Help those groups who might suffer prejudicial treatment because of their identification with the enemy. Never again must any group be treated like the Japanese-Americans were during World War II.

3. Fight for a limited war. A war is just only to the extent that it stops aggression. The objective of the just war must not be destruction of the enemy but peace.

War is here, and there are two peace positions that must be heard within our church. Most Mennonites will press for an immediate end to the war, believing that all war is wrong. My argument is that there is a second form of peace witness: the just war. If we in the church do not call for a limited war, who will?

Mitchell Brown  
Wilmette, Ill.

### Losing the vision of Christ and the church

Frequently *Gospel Herald* writers quote Gal. 3:28: "In Christ . . . there is no male or female." There appears to be some effort to make the Bible say two different things, based on culture and supposedly new interpretations.

Obviously one can make innumerable statements and conclusions from this passage. But surely we could agree that certain areas of behavior and interaction are not appropriate.

To me the Galatians passage speaks simply of our being accepted into Christ's body. That includes Jew and Greek, Iraqi and Iranian.

The word "head," as has been explained by students of the original language, means to lead. Are we losing the vision of Christ and his church after which marriage is patterned? I'm afraid so. Let us abide by the Bible.

Jonathan Stoltzfus  
Goshen, Ind.

### Bringing peace and evangelism together

Right on, Wayne Nitzsche, for saying, let us bring our evangelism and our peace and social concerns committees together in "How Ohio Grows Mennonite Churches" by Joanne Lehman (Jan. 8). That we so divide the gospel of Jesus Christ must surely be a major factor in our failures as both evangelists and peacemakers. A sound first step would be to include such Scriptures as Rom. 5:6-11 and Eph. 2:11-22 in our basic peace passages. And to root our efforts for justice firmly in the cross as per Rom. 3:21-26.

D. R. Yoder  
Atlanta, Ga.



# Everett Thomas: a new leader for

by  
Kathy  
Nofziger

***After 18 months on the job, the new executive secretary finds MBCM "a most exhilarating and challenging place to be."***

When Mennonite Board of Congregational Ministries was looking for a new executive secretary three years ago, they didn't turn to an experienced pastor. Instead they found the person they needed in a Mennonite high school administrator.

Everett Thomas, Goshen, Ind., began work as the new executive secretary of MBCM in August 1989. Bringing with him the perspective of a church elder, conference delegate, and former school administrator, today he seeks to lead MBCM in articulating a new vision for Mennonite congregational life.

Previous executive secretaries at MBCM have been experienced church pastors. But although Everett is a master of divinity candidate at Associated Mennonite Biblical Seminaries, he has not pastored a congregation. However, he's held nearly every lay position at Walnut Hill Mennonite Church in Goshen, where he and his family—wife Barbara, son Matthew (14), and daughter Michelle (11) attend. Everett has served as congregational chair, Sunday school teacher, youth sponsor, music director, and conference delegate.

Although Everett says his heart is primarily in congregational life, until now his career has been in Christian education. He spent 17 years at Bethany Christian High School in Goshen, first as an English teacher, then assistant principal, and finally as director of development. The latter included student recruitment, publicity, and fund-raising. Everett appeared to be on the way to a chief administrative position with another Mennonite school when MBCM called. In fact, he and his family were preparing to move to Florida to take on a school principal assignment when Everett was approached about working with MBCM.

Everett says it didn't take long for him to accept the assignment. In MBCM he suddenly discovered a role that dealt *only* with congregational life issues. After being on the job for over a year and a half, Everett says he still finds MBCM a "most exhilarating and challenging place to be."

According to Everett, MBCM has served for the last 20 years as a kind of "catch-all" agency for the Mennonite Church. It has been asked to

tackle issues and problems that didn't fit under the jurisdiction of other church program boards. At the same time, the board tried to scrape by on the smallest financial base of all the program boards—\$485,000 operating budget in 1990 compared to the multimillion dollar budgets of some other boards. In the past MBCM often ran over its budgets in order to keep valuable projects going.

Two years ago, MBCM board members and staff began to develop a new vision for Mennonite congregational life that would provide a new continuity and cohesiveness in their work with the Mennonite Church. The resulting vision was formally adopted in June 1989 by MBCM's board of directors. Then at Normal '89 MBCM presented its new platform statement to General Assembly delegates.

The new platform calls for MBCM to move away from offering an array of miscellaneous services to an integrated focus on three areas of congregational life: worship, community, and mission. All programs and services will issue from one of these, according to Everett.

In the area of worship, MBCM will continue providing worship materials for conference nurture commissions. In the area of community, MBCM will continue to expand conference family life ministries. In the area of congregational mission, MBCM seeks a renewed emphasis on Anabaptist teachings.

For example, "Peace and justice concerns have been integrated with mission and outreach. "We intend to make sure that congregations do not lose our peace convictions as they emphasize congregational growth and expansion," Everett says.

One of Everett's dreams for the next five years is setting up a group of "Partners-at-Large," a churchwide network of gifted people available to serve as resources to congregations and conferences across the Mennonite Church. These partners will be people who understand MBCM's vision for congregational life and are able to share with congregations their skills in such areas as peacemaking, music, congregational decision-making processes, cell groups, and mediation services.

Everett also sees leadership as a major responsibility for MBCM. He is currently putting together a staff of persons who will work on leadership concerns. This will include assisting conference ministers in finding pastors for their congregations. A Ministerial Information Center will be part of this work.



# a new MBCM

MBCM also carries responsibility for the Environmental Task Force, the Ordination Polity Committee, and the Listening Committee for Homosexual Concerns. In addition, this board also administers the Student Aid Fund for Non-registrants. It's a lot of responsibility, Everett admits. He also says that MBCM realizes there is a stronger need to articulate a vision behind these programs than to put all its energy into simply providing and administering them.

"Our congregations are all over the map in terms of what they think a Mennonite congregation should look like," says Everett. "MBCM has been charged with the responsibility of saying, 'This is the Anabaptist vision for congregational life.' It's not a specific model to hold up and be copied but a direction toward which a congregation can grow."

Everett faces the challenge of carrying out this far-reaching multidimensional vision on a relatively small budget and staff. Currently, MBCM has 12 people on its staff, many working part time.

Recognizing the need for more budget for MBCM in order to fulfill its mandate, Mennonite General Board agreed in April 1990 to increase MBCM's funding base by 10 percent each year for the next five years. This money will not be solicited by fund-raising, but MBCM will rely on gifts from congregations. Everett, who gained considerable skill and experience in program administration and fund-raising in his years at Bethany Christian High School, believes this to be the most authentic way for MBCM to increase its support base. To date it appears to be working. MBCM's Life Planning program for youth is now self-supporting; its deficit was paid off in February 1990. At one point the Life Planning deficit was \$46,000.

MBCM's general operating deficit has also been whittled down from \$40,000 to \$10,000 with a good chance of it being completely paid off by June 1991. This will mark the first time in 10 years that MBCM has been debt-free.

Everett believes MBCM has been reshaped into a structure for the '90s and beyond. Instead of letting the agency zigzag from project to project, Everett uses the analogy of a wheel. With MBCM's vision as a hub, each of its ministries—worship, community, and mission—become a spoke in the wheel that will help take the Mennonite Church into the next century.



Everett Thomas, new executive secretary of MBCM, with staff member Marlene Kropf: "I believe that our church institutions often minister as much to their employees as to those that they serve."

*The new executive secretary of MBCM reflects on how he came to serve the church in one of its five program boards.*

## Why I work for the church

*by Everett J. Thomas*

I work for the church because it is the most significant work I can do. I also work for the church because its institutions have kept me on the path of faithfulness. Without Mennonite Central Committee, church schools, congregational life, and Mennonite Board of Congregational Ministries, I would probably be one of the many baby boomers currently disassociated with the Mennonite Church.

As a very provincial Lancaster County, Pa., teenager, MCC chose me as one of several youth to participate in a 1969 Peace Section study tour of the Middle East. I applied on a whim, and was accepted—much to my surprise. Grandma Miller loaned me \$200 for the 20-day excursion through Jordan, Israel, Egypt, and Lebanon shortly after the Six-Day War. Surrounded by the likes of Frank Epp, Newton Gingrich, John A. Lapp, David Mann, and Phyllis Pellman, I

*Kathy Nofziger is a free-lance writer who lives in Goshen, Ind.*



***“I work for the church because it is that holy city, set on a hill, which shines its light for the world to see.”***

quickly discovered a much broader Mennonite Church. I also returned with an exploded worldview!

Although by then I had completed one year at Millersville State University, after my return I immediately transferred to Goshen College. Having attended public schools and university, I was suddenly attracted to a completely Mennonite environment; Goshen College allowed me to immerse myself in “the church” for the first time.

It was a decision during my senior year at Goshen College that was probably the watershed in my pilgrimage. I applied for English teaching positions only in Mennonite high schools. Being chosen to teach at Bethany Christian High School put me in touch with Principal Bill Hooley, who became a mentor to me through what would become some torturous young adult years.

I believe that our church institutions often minister as much to their employees as to those they serve. I observed this in many cases while working in a Mennonite high school setting. It was true for me. Bill became not only my employer but also my spiritual director, confidant, and father figure. Without the patient, pastoral care of this quiet, gentle man, I would probably not now be in the church. Nor would I have the faith I now hold so dear.

After teaching English at BCHS for five years, I resigned to become a homemaker and care for our infant son. But I also quit teaching because I could no longer serve the church with integrity.

*Ev finds a way to relax during one of the innumerable meetings he attends.*

Struggling with great spiritual doubt, it seemed that my faith was dying on the vine; to continue teaching teenagers when I was so uncertain of my beliefs seemed to me to be inappropriate.

It was during this time of spiritual famine that a gentle, soaking rain began to visit my soul. To wrestle with hard questions of faith that seemed inappropriate for Sunday school class discussions, I took a course at Associated Mennonite Biblical Seminaries. The first class was a Hebrew language course taught by Millard Lind. Then I had classes with Howard Charles, John Howard Yoder, J. C. Wenger, and C. J. Dyck. Suddenly I discovered a place where adults can ask the most difficult faith questions, and find peace.

When BCHS principal Bill Hooley was looking for an assistant principal during those homemaker/seminary years, I inquired whether he would be interested in my application. Bill’s strong interest in having me back, and the potential he saw in my abilities, lifted me to a mountaintop. I was reclaimed! Suddenly I was able to integrate a reformulated adult faith with heavy administrative assignments.

For the next 10 years I worked as an administrator in a variety of assignments. There were jagged edges to be knocked off, but somehow Bill convinced me that inside this lump of coal might be a diamond.

One February day three years ago, Charlotte Holsopple Glick, board chair, called to inquire whether I would consider the executive secretary position at the Mennonite Board of Congregational Ministries. I did not have pastoral experience, nor much churchwide knowledge. I never considered myself to have the stature usually required of those appointed to such churchwide positions. My initial response was, “Those positions are filled by middle-aged holy men!”

Nevertheless, Charlotte persisted. Within a few short months I found myself at MBCM. I continue to unpack the miracle of God saving such a place for me.

So, why do I work for the church? Because it is the most significant work I can do. I work for the church because its institutions have kept me safe. I work for the church because it is that holy city, set on a hill, which shines its light for the world to see. There is no other citizenship so precious.

*Everett J. Thomas, executive secretary for MBCM, and his family live in Goshen, Ind. They are members of the Walnut Hill Mennonite Church.*





# Prioritizing portfolios of prospective partners

## Are we dealing here with sense or nonsense?

by Jim Bishop

**F**or the first time, as a service to our readers, *Gospel Herald* presents an exclusive—but not necessarily exhaustive—listing of all-time favorite Mennonite church “buzzwords,” catch phrases, and jargon. Few conversations, letters, memos, or news releases flowing through Mennonite institutions and churches are complete without the use of one or more of these linguistic marvels.

Trouble is, we’re never sure just what these words mean. To help the communication process, here’s one list of what these words *could* mean. I won’t vouch for accuracy, but I can for possibility.

**Bottom line:** The “nitty gritty,” where “the rubber hits the road.” Often used in referring to . . .

**Budget crunch:** Asset indigestion. A contagious disease that can cause institutional paralysis.

**Caregiving:** Closing a scathing letter to the editor of *Gospel Herald* with: “Love in Christ.”

**Community:** A concrete abstraction. Magical aura stretching from the parking lot to the inner office sanctum.

**Credentialing:** Giving someone the authority to break into the front of the food line at church conferences.

**Downsize:** To reduce or eliminate something that didn’t deserve to be big or important in the first place. Part of an “ongoing process.”

**Empower:** The ability to keep dressing after the Sunday paper has been delivered.

**Facilitate:** Stuffing the in-box full of memos with brilliant ideas to keep everyone busily pursuing “the corporate mission.”

**Feedback:** Distortion caused by overloaded speaker. Common malfunction in plenary sessions and numerous other gatherings.

**Flesh out:** Separating fact from fantasy, as in “I just really wanta flesh out what it means to get out of my sheltered environment and face the real world.”

**Grass roots:** Everyone “out there” who supply the green stuff (via “resource generation”) so essential to agency survival.

**Impact:** The wailing and gnashing of teeth that accompanies a budget crunch (see “bottom line”).

**Input:** Information that must precede any significant discussion or action. Amount of input needed to be sufficient to act unclear.

**Interface:** Suggests two groups with opposing views getting together to agree that the other side is wrong. Many applications in church settings.

**Mentoring:** Doing something to someone else. As in the blind leading the blind.

**Mutuality:** Proper male-female relationship in the household of faith, as long as the male doesn’t have to do the kitchen work.

**Networking:** A remote control on a TV gone berserk.

**Partner:** Lively activity associated with increase in rhythmic exercises on most Mennonite college campuses.

**Perspective:** Especially Christian; how one squints through a glass darkly.

**Portfolio:** That’s “job” in unlearned societies.

**Prioritize:** An institutional classic. Listing in order of importance those actions that can be tabled until the next meeting.

**Reference:** Checking out the action in a darkened corner of the church college libraries.

**Resonate:** Euphoric state that occurs when a class, test, or paper is canceled or postponed. Also experienced by agency employees when Friday, payday, and a month with 30 days coincide.

## *Cutting through the verbiage to get to the message behind the words—well, maybe!*

**Resourcing:** Favorite pastime of resource persons (also called “enablers”), ready with information and illegally photocopied handouts.

**Scenario:** Setting in which one determines just how impossible the situation is (see “bottom line”).

**Sharing:** Laying vibes on another person or group, often in captive setting. Sprinkle liberally with “I mean,” “really,” “just,” and “you know” for maximum impact.

**Task force:** The “in” term for church agency committees. May the force be with those who get stuck on one or more tasks.

**Underscore:** What usually happens to these clichés to emphasize their anomalous qualities.

**Viable:** Frequently connected to the word “option,” that is, “our only way out of this mess.”

**Witness of presence:** Wearing your “Menno Power” T-shirt on the beach.

*Jim Bishop “facilitates the generation of relevant public information” in the communications office at Eastern Mennonite College and Seminary, Harrisonburg, Va. He says he “heads a largely futile effort to stamp out gobbledygook as part of his portfolio.”*



## Gulf War crisis poses dilemma for American Jews

For American Jews, the Persian Gulf War has posed a dilemma: whether to side with the military action against Iraq and be perceived as moving away from their traditional liberal stance or to remain silent and thereby be perceived as giving aid and comfort to one of the most threatening enemies of Israel. The situation is in many ways reminiscent of that facing American Jews in 1967, when many activists were simultaneously opposing U.S. military action in Vietnam while supporting Israel's preemptive strike against Egypt.

Synagogue Council of America, which represents the Conservative, Orthodox, and Reform movements of American Judaism, exemplified the position taken by most American Jewish organizations. It stated recently that "Jewish tradition explicitly endorses the right of self-defense and regards preemptive military action in the face of real and imminent danger as a form of such self-defense."

Michael Lerner, editor of the left-wing *Tikkun* magazine, is facing the current dilemma personally. He has denounced Israel's policies in the Occupied Territories and has been a vocal opponent of military actions by both the U.S. and Israel. But now, he says, "this is the first time that I've felt real tensions between my instincts as a liberal and my instincts as a Jew." The Persian Gulf War marks "the first time I think the United States is on the right side." (RNS)

## Ecumenical leaders register 'outrage' at events in Lithuania

General secretaries of four international ecumenical organizations based in Geneva, Switzerland, have issued a joint statement against the Soviet crackdown in Lithuania, saying that "news of this hostile intervention has been met with shock, deep disappointment, and outrage among our member churches in Europe and throughout the world." The statement was issued as Soviet troops tried to regain control of the Baltic republic which declared its independence from the Soviet Union a year ago.

The ecumenical leaders appealed to the Soviet government to "instruct its armed forces to desist immediately from the use of force in imposing its political will on the people" and to "honor the commitment made by the democratically elected leaders of Lithuania, Latvia, and Estonia to enter into peaceful negotiations on all matters related to questions of mutual security, trade, and self-determination." The statement was signed by Emilio Castro of the World Council of Churches, Jean Fischer of the Conference of European Churches, Milan Opocensky of the World Alliance of Reformed Churches, and Gunnar Staalsett of the Lutheran World Federation. (RNS)

## Over 18,000 jam Urbana, Ill., campus for student missions conference

Over 18,000 delegates from 95 nations took part in Urbana '90, InterVarsity Christian Fellowship's 16th triennial student missions conference held on the snow-bound campus of the University of Illinois on the last days of the year. Students, missionaries, pastors, and mission personnel jammed into Assembly Hall and a nearby overflow auditorium to hear reports about trends in evangelism in a rapidly changing world. The multiethnic, multi-denominational mixture at the conference included 2,000 Canadians, almost 200 Native Americans, and hundreds of Asian students. The diverse nature of the crowd was reflected at the podium: of the 18 people with major roles, only six were white North Americans.

Observers noted that Urbana '90 differed from previous conferences in several distinct ways: (1) Lively, charismatic-style worship set the tone for the conference. Spokesman David Harriman said the charismatic tone was simply reflective of many InterVarsity chapters, adding, "The charismatic worship experience does not belong exclusively to charismatics." (2) Students were introduced to new concepts in missions strategy. Rather than sending pioneer missionaries into unevangelized regions, Western churches must learn to work with and support existing indigenous groups, said one mission leader. (3) Urbana

'90 featured a new emphasis on "emotional healing" for students struggling with resentment toward parents, low self-esteem, or memories of sexual abuse. (NIRR)

## Exchanges begin between Soviet educators and U.S. Christian colleges

Soviet educators have taken an interest in the Christian College Coalition—an alliance of 78 schools in North America. A Soviet delegation visited CCC leaders in Washington, D.C., and CCC vice-president John Bernbaum led teachers and administrators from 10 U.S. Christian colleges on a visit to several universities and technical institutes in the Soviet Union. One purpose was to explore possible exchange programs for both students and faculty between Soviet and CCC schools. Soviet educators also expressed interest in seeking North American input to help restructure the Soviet business and economic curriculum as that country moves toward a market economy. The Soviets also said they are trying to "reestablish a spiritual dimension" to education. (NIRR)

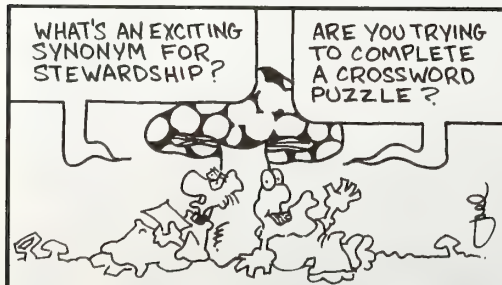
## Successful fund drive will keep historic Chicago church open

One of Chicago's oldest churches is getting a major overhaul after a nationwide fund-raising appeal spared its life on the first day of 1991. "It was right out of 'Going My Way,'" said John Tuohy, who describes himself as "just a grunt" at the Holy Family Preservation Society. Through a volunteer network and some help from local and national media, the society managed to secure \$1,010,000 in cash by midnight on New Year's Eve to save the 130-year-old Gothic structure of Holy Family Catholic Church, one of only five public buildings to survive the Great Chicago Fire of 1871. (RNS)

## Pro-lifers protest use of cathedral by pro-choice governor

Eight pro-life activists were dragged out of a Catholic church in Sacramento, Calif., after they disrupted an inaugural service for the state's new governor, Pete Wilson. The demonstrators began praying loudly and reciting the rosary during the ecumenical service because they objected to Wilson's support of abortion rights. They said they were also annoyed with Bishop Francis Quinn because he allowed the pro-choice politician to use the Cathedral of the Blessed Sacrament for the event. "The pope has always asked us to oppose abortion, and Quinn invited these people in here," one tearful protester complained. Quinn said he hopes to persuade Wilson to change his mind on the issue, adding, "I think the governor will listen more to us now that he has prayed with us than if we turned him away." (NIRR)

## Pontius' Puddle





# MCC board calls for cease-fire in Gulf War

Archbold, Ohio (Meetinghouse)—The 36-member board of Mennonite Central Committee is calling for an immediate cease-fire in the Persian Gulf War. That action came in a 1,000-word statement approved unanimously by the board at its annual meeting in this small northwestern Ohio town, Jan. 25-26.

Called "A Plea for Peace" and prepared by MCC staff, the statement offers a formal response to the war by an agency that represents most of the 380,000 Mennonites and Brethren in Christ in North America. It includes the establishment of a fund "for relief and reconstruction of war-affected areas" and support for "an international conference to address comprehensively all the problems of the Middle East."

The war cast its shadow over the meeting, with board members and staff huddled around transistor radios between sessions and sharing copies of newspapers. Akron, Pa., headquarters staff reported that they have been meeting at the beginning of each day for prayer and that they observed the Emergency Sabbath called by Christian Peacemaker Teams.

The board members, noting that hundreds of Mennonite students were marching for peace in Washington while they met in Archbold, struggled to make their statement practical—and not just another piece of paper. They agreed to send it with a letter to every Mennonite congregation in North America. They also agreed to distribute it to the Mennonite and secular



Board chair Ron Mathies (right) leads the discussion at the MCC annual meeting. Next to him is Executive Secretary John Lapp. Mathies is director of peace and conflict studies at Conrad Grebel College.

press and to send it to government officials.

The statement contains seven points of "confession" and seven points of "commitment." The former includes the faith basis for the document as well as an acknowledgment that "we have chosen a world system dependent upon military domination rather than mutual regard and respect for our common humanity." The commitment part includes the sending of Mennonite pastors to the Middle East to demonstrate solidarity with the Christian minority there.

The board, which meets once a year "somewhere in the constituency," tried to turn its attention to other matters as well. Much of its time is spent reviewing the activities of the past year and approving plans for the next year. A 12-member executive committee meets four times a year to handle more detailed business. The board is made up of representatives of all the denominations—large and small—that

support MCC. Ron Mathies, a Mennonite Brethren from Ontario, chairs the board. He is director of peace and conflict studies at Conrad Grebel College.

Approval of the budget is always an important decision. MCC controller Ken Langeman said contributions were down \$500,000 last year, but the board agreed to stick with the original plan to pass a \$36 million budget that calls for a 4 percent increase in contributions this year. The board members stipulated, though, that \$750,000 in spending be held off for half a year in order to see how contributions are coming in by then.

MCC staff said they worry that church contributions are falling off and that they increasingly have to rely on income from relief sales, MCC shops, and Canadian government grants. The board didn't seem as worried. Said Florence Driedger of Saskatchewan: "I see the government money as my tax dollars at work, and I see the relief sales and MCC shops as wonderful grassroots efforts."

The board spent considerable time on another document in addition to the peace statement. This one, two years in the making and in its 12th draft, was on the international debt crisis. "Why is this important to MCC?" asked Hershey Leaman, the staff person who introduced the seven-page document. He answered his own question: "Because our people and our programs encounter its realities every day." He noted that third-world countries spend so much money trying to pay off their debts that the income levels of their people are steadily declining.

"In our society, desperate individuals

MCC's 36-member board gathers at the front of the sanctuary at Zion Mennonite Church in Archbold, Ohio. Zion is one of 14 Mennonite congregations within a 25-mile radius of the town.





have a way out—bankruptcy,” noted Henry Rempel, an economist who helped write the document. “But debtor countries don’t have that.” He said the banks in North America and Europe are acutely aware of the immensity of the problem and “are ready to listen to our concerns and ideas.” Canadian banks, for example, are already required to set aside certain amounts of money to offset bad debts by foreign countries.

The document offers 12 options for action, including direct contacts with banks and governments to forgive or reduce the debts and to work at making the economic system more equitable for third-world countries. Mennonite churches and agencies will be encouraged to learn about the debt crisis and look for ways to alleviate it.

In another significant action, the board approved a new 100-word mission statement for MCC and five priorities for 1991-94. The priorities call for stepped-up efforts in the following areas: work in Islamic countries, education among North American Mennonites, international conciliation work, exchange programs with the third world, and work among indigenous people in Latin America and Africa.

Among the numerous reports the board heard were:

- A bad year for Selfhelp Crafts in which the job-creation project ended the year with too much inventory (\$3 million worth) because sales increased “only” 11 percent compared to 19 percent the previous year. This year Selfhelp is planning for 10 percent growth and will cut purchases in half. The good news, though, said Selfhelp director Paul Myers, is that “we are providing jobs for 14,000 craft producers overseas and our growth is still higher than most retailers.”

- A plan to rebuild village health clinics in Iran that were destroyed by last June’s devastating earthquake. It will take two years and cost \$200,000. The plan is the result of a January trip to that country by a four-member MCC delegation. This is an opportunity to work in an Islamic context and with an “enemy” country, noted Paul Quiring, a board member from California who was part of the delegation.

- A follow-up book to the best-selling 1976 *More-with-Less-Cookbook* that promoted better eating as well as international understanding. This one is called *Extending the Table*, and will again be published jointly by MCC and Herald Press of Mennonite Publishing House. It is scheduled for release in July.

- A decrease in the number of MCC workers at home and abroad from 983 to 953 last year. The number had passed the 1,000 mark in 1987. Most of the decline is in domestic service programs. Current trends include a dramatic increase in applications from non-Mennonites and a continuing rise in the average age of MCC workers to 38 now.—*Steve Shenk*



Goshen College students participate in the “No-Blood-for-Oil” campaign started by the Fellowship of Reconciliation. They sent President George Bush nearly 400 film canisters that look like barrels of oil.

## Goshen College conducts all-day teach-in on war and peace

Goshen, Ind. (GC)—Peace and the Gulf War were the subjects of a teach-in at Goshen College on Jan. 24. Regular classes were canceled in favor of presentations and seminars on ethical and political issues arising from the fighting between Iraq and the United States and its allies. Besides the college students, about 100 students from neighboring Bethany Christian High School and visitors from the community became peace majors for a day.

Overall themes, such as religious perspectives on peace, current events in the Gulf, and the Palestinian issue, were addressed in a mass assembly. Practical information on student activism and the draft was offered in small groups. “This is very much an academic occasion, as well as a spiritual or religious search,” said President Victor Stoltzfus.

Two presentations looked at Catholic and Mennonite perspectives on peace.

Kathleen Maas Weigert of the Center for Social Concerns at the University of Notre Dame told how Catholics have developed two traditions—the just-war theory and the affirmation of nonviolence. She said the just-war theory rules out all offensive wars and places severe limits on what military actions would qualify as acceptable. Once the war starts, it offers criteria to restrain the violence. Nonviolence, on the other hand, “gets short shrift in our tradition,” she said. Only recently has the church given its blessing to a conscientious-objector position.

Ted Koontz, director of peace studies at Associated Mennonite Biblical Seminaries, said that peace is central to the Mennonite understanding of the gospel. “We have sometimes called the gospel the ‘gospel of peace,’” he said. Despite the difficulties of that position, Mennonites through the ages have been either dumb enough or faithful enough to continue to believe that “killing another in war is not consistent with love of enemies.”

Among the other speakers was Mark Kelley, a television reporter in nearby South Bend and a former Goshen College faculty member. He spoke on how journalists are covering the Gulf War, noting how military rules hinder newsgathering. Groups of reporters are taken to select sites and given access to select information. “This is the most sanitary war I’ve ever seen,” he said.

Several workshops concluded the day. In one, Vaughn Moreno, a Vietnam War veteran who is now the head civil-rights officer for nearby Elkhart, spoke on student activism. Lloyd Miller, campus pastor at Bethany Christian High School, talked about the military draft.

In another workshop, two Goshen College professors—Don Blosser and Kerry Strayer—and former college president J. Lawrence Burkholder simulated a draft board hearing. Three students took turns facing them, in preparation for what many students fear may become a reality.

—*Wayne Steffen, Judy Weaver, John Yoder*



## Seminarians devote week to Gulf War response

Elkhart, Ind. (AMBS)—The Persian Gulf War has become the occasion for prayer and searching at Associated Mennonite Biblical Seminaries. The week of Jan. 21 was devoted to special activities in an effort to find appropriate ways to work for and witness to peace.

Monday began with a dual focus: the observance of Martin Luther King Day and the observance of an "Emergency Sabbath" as suggested by the Christian Peacemaker Teams organization.

The week included a special chapel and forum, gatherings for prayer, an evening public presentation by Professor Roelf Kuitse on "Islam, Christianity, and the Tensions in the Middle East," and the drafting of a seminary community statement on the war.

Many seminary community members wore black or black arm bands to symbolize a Christian response of mourning for the loss of life in the war and confession and repentance for not having done enough to witness to alternatives to war.

In its statement, the AMBS community declared its intention "to walk on the paths of peace." The statement, intended to reflect a Christian "tradition of peacemaking and standing with suffering peoples," included a call to prayer, commitment to Jesus' call to love the enemy, and identification with "the suffering anguish and terror of the Gulf War experienced by peoples on all sides."—John Bender

## EMC&S cancels classes for 'Emergency Sabbath'

Harrisonburg, Va. (EMC&S)—It was not "business as usual" on Jan. 21 at Eastern Mennonite College and Seminary. The EMC&S community declared an "Emergency Sabbath" in response to the Persian Gulf War that erupted five days earlier. All classes were cancelled, and students, faculty, and staff engaged in activities designed to build awareness of issues surrounding the U.S.-Iraq conflict as well as to reinforce and to act on the belief that Christ calls his people to be active peacemakers in the world.

The call for an Emergency Sabbath to be held the first Monday after the outbreak of war came from the Chicago-based Christian Peacemaker Teams, the same group that sent a 12-member delegation to dialog with civilians and political and religious leaders in Iraq in late November. "This action is a natural outgrowth of a faith that questions all war and sends a strong message to all authorities that as Christians, we oppose the use of force as a way of resolving conflict," said EMC&S president Joseph Lapp.

Planners sought to achieve a balance between worship/prayer and study/action.

A campus-wide worship service in Lehman Auditorium took on a somber, yet hopeful tone. Students gave readings, read Scriptures, and led singing and a litany on peacemaking themes, then the assembly broke into small groups for an extended period of prayer for all persons involved in the war.

Gerald Hudson of the EMC staff and a member of the Christian Peacemaker Team delegation to Iraq gave a meditation. "EMC is a light in the Harrisonburg community, an alternative to voices of war and confusion," he said.

Twelve workshops led by faculty and staff were offered twice during the afternoon. Topics ranged from understanding the Middle East to mediation techniques in dealing with conflict to helping children understand and deal with war and peace issues.

About 200 students, faculty, staff, and community persons braved frigid temperatures in a late-afternoon three-mile walk from campus to the Harrisonburg Post Office to mail more than 200 letters and postcards to U.S. and Iraqi government officials, to civilians caught in the conflict, and to soldiers on both sides of the war. From there, they assembled on Court Square in downtown Harrisonburg for a time of testimonies and singing.

Activities concluded with a community-wide ecumenical service in Lehman Auditorium attended by 280 campus and community persons. Representatives of four denominations led prayers, music, Scripture readings, a meditation, and a litany on peace and justice themes.

EMC senior Jeff Hoffman of the planning group estimated that two-thirds of the students participated in the Emergency Sabbath. "I believe that the campus community has begun more serious dialog on what peacemaking is," he said.

—Jim Bishop

*EMC&S president Joe Lapp and his wife, Hannah, join 400 others in a candlelight peace vigil on the eve of the deadline for Iraq to pull out of Kuwait.*



## Registration, lodging, and travel



OREGON '91

Oregon '91 registration forms are available in your congregation, or write or call Mennonite Church General Board at 421 S. Second St., Suite 600, Elkhart, IN 46516; phone 219 294-7131.

The early registration deadline is May 31. Confirmation of registration can be expected beginning Apr. 1. Registrations postmarked June 1 or later will pay a \$20 late fee.

**Adults and young adults.** The adult registration fee for the week (postmarked by May 31) is \$90 per person or \$20 per day for part-time attendance.

**Children.** Children who are three years old (born before Sept. 1, 1988) through grade 8 (completed by this summer) will enjoy their own mini-convention. The fee is \$8 per day. Infant and toddler care (for children born Sept. 1, 1988, or after) will be provided on a fee-for-service basis.

**Youth and sponsors.** Youth who have completed grades 9-12 by this summer will register separately for the Youth Convention, along with youth sponsors. Forms are available from the Youth Convention Office at Box 1245, Elkhart, IN 46515.

**Motels and hotels.** Lodging for Oregon '91 will be in motels and hotels in the area. The family rates at motels or hotels may actually be cheaper than previous experiences of per-person costs in university dorms. A lodging form is included in the registration packet.

**Camping/RV.** About 150 recreational vehicle sites are available on the Convention Center parking lot. They are available for \$8 a night and may be reserved on the registration form. A limited number of tenting sites will be available at \$6 per night. Many campgrounds are located within a 10-15-mile radius.

**Travel.** United and American Airlines are the designated official carriers for Oregon '91, with special fares negotiated by Menno Travel Service to airports in Eugene and Portland. Reservations can be made with the nearest Menno Travel Service agent.

**Mennonite Church General Assembly  
July 30 to August 3 • Eugene, Oregon**



• **Teenager murdered.** Kari Ann Nunemaker, a 16-year-old student at Bethany Christian High School in Goshen, Ind., was found murdered on Feb. 5 at Bonneyville Park in nearby Bristol. She had been missing since Jan. 28, when she was last seen crossing the railroad tracks on Main Street in nearby Elkhart. Her car was found abandoned in Elkhart.

• **Toll-free number for publishing house.** A toll-free number is now available at Mennonite Publishing House for people placing orders for Herald Press books, Sunday school materials, Bible school packets, church supplies, and periodicals. The number is 800 245-7894. Congregations, bookstores, and individuals are encouraged to use it. For all other business with MPH staff, people should continue using 412 887-8500.

• **CO book rushed back to press.** In the wake of the Persian Gulf War, a new printing of John Drescher's *Why I Am a Conscientious Objector* has been rushed to completion by Herald Press of Mennonite Publishing House. Drescher, a popular writer and speaker, is a former editor of *Gospel Herald*. Sales of the 1982 book had dwindled in recent years, but a surge of telephone calls asking for Drescher's book got the presses going again. Demand for other peace-related books is also running strong, according to Herald Press director Paul Schrock.

• **Sanctuary for soldiers.** A Mennonite facility in Roanoke, Va., has offered itself as a sanctuary to American soldiers who for reasons of conscience refuse to serve in the Middle East. Justice House Community, a church with a special ministry with the poor and the homeless, made the announcement at a press conference on Jan. 17, the day after the start of the Persian Gulf War. "This step is being taken in keeping with the values of God's reign," said David Hayden, the community's leader. He criticized the U.S. government for cutting programs for the poor while spending billions of dollars every week on the Gulf War.

• **White ribbons for peace.** Illinois Mennonites are sporting white ribbons as part of a witness for peace in the Middle East. They are wearing the ribbons or tying them to the antennas of their cars or displaying them in other ways. The effort, sponsored by the Mennonite pastors of the Morton/Hopedale area, is a way for local Christians to "take seriously Christ's mandate to become ministers of reconciliation," says Glen Horner of First Mennonite Church of Morton. The ribbons were distributed during the Jan. 13 worship services.

• **New witness program.** "School of Witness" is the name of a new program developed by Eastern Mennonite Board of Missions. It is a 12-week training school for 20 students to start this summer at the board's Discipleship Training Center in Baltimore. The 12 weeks will be followed by six months of supervised internship at home or abroad. Credit can be applied toward a college degree. The School of Witness is designed for people who have participated in two other Eastern Board programs—Youth Evangelism Service and Voluntary Service. These people have gotten a taste of service and want to improve their skills but may not be able to enroll in four



**Kids protest. Recife, Brazil (MCC)**—More than 40 "street children" gathered in the streets here on International Human Rights Day to protest the killing of street children by death squads in their city. They painted their faces to symbolize their sorrow. The children, who are usually from very poor, abusive families, often become involved in petty street crimes in an attempt to survive, says local Mennonite Central Committee worker Mark Miller. He works at a children's shelter, which sponsored the event. Death squads, made up of civil and military police and thugs hired by local businessmen, are trying to "clean up" the streets.

years of college, said David Witmer, who is coordinating the development of the program.

• **Volunteers commissioned.** Eastern Mennonite Board of Missions commissioned 55 young volunteers on Jan. 13 for Voluntary Service and Youth Evangelism Service. The 45 who are entering YES then began four months of training in Baltimore and Philadelphia before starting their short-term assignments overseas or in North America. The 10 in VS began three weeks of preparation at Eastern Board headquarters in Salunga, Pa. Staff member David Witmer noted at the commissioning service that the 55 volunteers are going out with the gospel at a time when many nations are sending their young people out with guns.

• **MCC rated high.** Mennonite Central Committee has been rated one of the "most worthy" charities in the United States by *Money*, a national finance magazine. MCC was ranked 23rd in a listing of the top 100 organizations, based on the percentage of income that is actually used to meet human need. In 1989 MCC used only 13 percent of its income for salaries, administration, fund-raising, and other overhead costs. The rankings were made with information from *NonProfit Times*, a trade publication for nonprofit agencies, which said MCC is the 62nd largest charitable organization in the U.S. Its 1989 income was \$34 million.

• **Using bomb containers.** Mennonite volunteers in Labrador are turning bomb containers into packing cases for Native crafts from that region. It is reminiscent of the Bible's call to turn swords into plows. Mennonite Central Committee workers salvage the containers from a dump near Goose Bay and use them to mail Inuit carvings to Selfhelp Crafts in Ontario. The containers, which contain Styrofoam molds in the shape of a bomb, protect the carvings well. The containers are discarded by the air forces of Canada, the United States, and other countries that conduct low-level bombing training in Labrador.

• **Outreach paper turns five.** *Together*, the evangelistic tabloid produced by Mennonite Publishing House, is now five years old. It has grown steadily and is currently mailed to 250,000 homes throughout North America every other month. Some 135 congregations use the paper to reach out in their communities. Parts of *Together* are available for them to add their own content—news and information about themselves, announcements of coming events, inspirational messages from the pastor, and advertisements for the church. Eugene Souder, a former pastor, is the paper's editor, working out of his home in Grottoes, Va.

• **Former VSer dies at age 25.** Steven Roth died of cancer on Dec. 22 in Columbus, Ohio. He was a Voluntary Service worker with Mennonite Board of Missions 1988-89. In that assignment he was a medical assistant at Columbia Road Health Center in Washington, D.C. Last fall he began medical studies at Ohio State University. He was a native of Millersburg, Ohio.

• **Overcoming adversity.** Faculty from 10 Mennonite schools met at Lancaster (Pa.) Mennonite High School to hear Don Bartlette tell how he overcame adversity through the help of several key people early in his life, including a third-grade teacher. He was the featured speaker at a joint staff development day. Bartlette, a Native American, was afflicted with a severe cleft palate and speech defect and suffered through child abuse, poverty, alcoholism, and a "mentally retarded" label. But he graduated from high school as valedictorian of his class.

• **Weekly prayers for city.** An interdenominational group of Christians is hoping for great changes in their city, Kokomo, Ind., as a result of a Thursday-morning prayer meeting started five months ago by Mennonite pastor Ray Keim. Kokomo is an industrial city with high rates of crime and divorce, and the participants pray for public officials, the police, school boards, and for the general moral climate. "They pray for the powers of darkness to give way to the reign of Christ in the lives of the people," reported Jeffrey Hatton, a local Mennonite.

• **One of the world's best debaters.** A Conrad Grebel College student proved himself to be one of the best student debaters in the world at international competition held in Toronto. Mark Weber and a partner were the "A" team for the University of Waterloo, with which Conrad Grebel is affiliated, and they ranked sixth out of 136 teams and were higher than any other Canadian school. In individual debating, Weber placed seventh out of 272. The competing schools included such prestigious universities as Oxford in England and Harvard in the United States.



• **Reading "Gospel Herald" at age 102.** Mary Smucker, a 102-year-old resident of Greencroft retirement community in Goshen, Ind., is an avid reader. She was one of three Greencroft centenarians featured in a photo

story in a recent issue of *The Goshen News*. Smucker was shown holding *Gospel Herald*, one of her favorite periodicals. The other centenarians are Harvey Frye, 102, and Fannie Clingenpeel, 101.

#### • Job openings:

**Administrator,** Belleville Mennonite School, starting in July. The school offers grades K-12. Qualifications include a master's degree and/or experience in administration. Contact Search Committee chair Max Zook at R. 2, Box 24, Belleville, PA 17004; phone 717 935-2164.

**Summer staff,** Bethany Birches Camp. Needed are counselors, cook, assistant cook, assistant program director, and support staff. Contact James Musser at the camp, Box 145,

Bridgewater Corners, VT 05035; phone 802 672-3488.

**Maintenance/cleaning/cooking staff,** Camp Buckeye. This would be ideal for a retired couple. Contact Viola Miller at the camp, R. 1, Box 64, Beach City, OH 44608; phone 216 852-4425.

**Houseparents,** Agape Homes for Youth. They work with abused and neglected children from the toddler age up to age 17. Contact Verda Beachey at Box 7320, Sarasota, FL 34278; phone 813 378-3487.

#### • Coming events:

**World Mission Institute,** June 16-28, in Washington, D.C. It offers basic training for cross-cultural Christian missions. It is sponsored for the second year by Eastern Mennonite Seminary with the help of Mennonite Board of Missions, Eastern Mennonite Board of Missions, and Virginia Mennonite Board of Missions. It will be led by more than a dozen people with experience in cross-cultural missions. More information from EMS, Harrisonburg, VA 22801; phone 703 432-4260.

**Pennsylvania Relief Sale,** Apr. 5-6, at Harrisburg Farm Show Complex. The 35th annual event is a benefit for Mennonite Central Committee. It includes three auctions—quilt, country, and art—as well as numerous food and craft booths and a variety of activities. More information from Esther Hostetter at 121 Bomberger Rd., Akron, PA 17501; phone 717 859-2392.

**Business and Professional Women's Meeting,** Mar. 19, at Forest Hills Mennonite Church, Leola, Pa. This is for women in the Lancaster and Atlantic Coast conferences. The theme is

"Building in Partnership with Men in the Workplace," and the speaker is Mennonite Brethren writer Katie Funk Wiebe. The next day she will speak at the annual meeting of Women's Missionary and Service Commission from Lancaster Conference. More information from Lancaster Conference at 2160 Lincoln Hwy. East, Lancaster, PA 17602; phone 717 293-5246.

**Festival of Faith,** Apr. 24-28, at Wellesley (Ont.) Arena. It will feature the preaching of Myron Augsburger, a pastor, educator, and evangelist from Washington, D.C. The event is sponsored by the Mennonite congregations of the Wellesley-West area. More information from Glenn Zehr at Box 35, Millbank, ON N0K 1L0.

**Extending the Kingdom Seminar,** Apr. 12-13, at Zion Mennonite Church, Hubbard, Ore. It will help congregations plan outreach and experience church growth. The leader is Dale Stoll, an Indiana pastor and a Mennonite Board of Missions consultant. More information from Zion at 6124 S. Whiskey Hill Rd., Hubbard, OR 97032; phone 503 651-2274.

#### • A board game called "Global Neighbors."

A \$40,000 investment has resulted in a board game that is helping raise money for Mennonite Central Committee. Created by MCC Alberta, it is being sold in Selfhelp Crafts shops throughout Canada. The game is played on a map of the world and tests players' ability to learn about various countries and MCC work there.

• **Spanish-language seminar at AMBS.** Associated Mennonite Biblical Seminaries welcomed 11 Hispanic pastors to campus for a three-day seminar in the Spanish language. Coordinated by AMBS professor Daniel Schipani, who is originally from Argentina, the seminar focused on practical issues related to pastoral ministry.

#### • Corrections:

Ibillin, the town that Mennonite Board of Missions workers left when the Persian Gulf War broke out ("Mennoscope," Jan. 29), is *not* in Israeli-occupied West Bank but in the Galilee area of Israel itself.

The Jewish-Arab soccer game played in the Israeli town of Nazareth ("Mennoscope," Jan. 29) was held a few hours *before* the Gulf War broke out, not a few hours after.

The couple who entered the SOOP program ("Church News," Feb. 5) are Eli and Paula (not Paul) Stoltzfus.

**Special meetings:** Arlin Schrock, Blountstown, Fla., at Fairview, Albany, Ore., Feb. 17-24.

## calendar

Mennonite Economic Development Associates board of directors, Sarasota, Fla., Feb. 10-12  
School for Ministers, Waterloo, Ont., Feb. 18-21  
Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 21-23

Integration Exploration Committee, Feb. 25-26  
Intercollegiate Peace Fellowship, Hesston, Kan., Feb. 28-Mar. 2

Goshen College board of overseers, Goshen, Ind., Mar. 1-2

Women in Ministry Conference, Lansdale, Pa., Mar. 1-2

Associated Mennonite Biblical Seminaries board of directors, Newton, Kan., Mar. 7-8

Women's Missionary and Service Commission executive committee, Elkhart, Ind., Mar. 8-9

Hesston College board of overseers, Hesston, Kan., Mar. 8-9

New York State Fellowship delegate meeting, Syracuse, N.Y., Mar. 9

Atlantic Coast Conference annual celebration, Leola, Pa., Mar. 9-10

Eastern Mennonite College and Seminary board of trustees, Harrisonburg, Va., Mar. 11-12

Mennonite Church coordinating council, Elkhart, Ind., Mar. 13

Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 14-16  
Confession of Faith Committee, Chicago, Ill., Mar. 14-16

Mennonite Health Association annual meeting, Miami, Fla., Mar. 15-20

Lancaster Conference spring assembly, Lancaster, Pa., Mar. 21

Lancaster Conference annual meeting, Lancaster, Pa., Mar. 22-24

Council on Faith, Life, and Strategy, Mt. Pleasant, Pa., Apr. 1-3

Ohio Conference annual assembly, Wauseon, Ohio, Apr. 4-6



**New sanctuary seats 680.** Gordonville, Pa.—Ridgeview Mennonite Church dedicated a large new addition recently. It includes a sanctuary that can accommodate 680 people, with overflow space that can seat 120 more. It also includes a large foyer, a fellowship hall with kitchen, and Sunday school classrooms.

(continued)



Illinois Conference annual meeting, Flanagan, Ill., Apr. 5-6  
 Pennsylvania Mennonite Relief Sale, Harrisburg, Pa., Apr. 5-6  
 Eastern Canada Conference annual meeting, Ontario, Apr. 5-7  
 Mennonite Church General Board, Belleville, Pa., Apr. 11-13  
 Churchwide Youth Council, Pasadena, Calif., Apr. 18-23  
 Associated Mennonite Biblical Seminaries consultation on curriculum, Elkhart, Ind., Apr. 19-20  
 Goshen College commencement, Goshen, Ind., Apr. 21  
 Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25  
 Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3, 1991

## new members

**Parkview, Kokomo, Ind.:** Damon Graber, Benji Hochstedler, and Christopher Whitehead.  
**Park View, Harrisonburg, Va.:** Marla Burkholder and Laura Glick.  
**Science Ridge, Sterling, Ill.:** Lois Landis, Bob Mackey, and Laura Mackey.  
**Portland, Ore.:** Philip Groh.  
**Alpha, N.J.:** Earl Bowers, Marge Burbic, Janine Eriksen, Melody Lee, Jack Newman, Andrea Smith, Phyllis Smith, Ron Smith, and Tim Walker.  
**First Mennonite, Richmond, Va.:** Wayne Beachy and Martha Miller.  
**Pinto, Md.:** Paul Anderson, Becky Dayton, and Paul and Shirley Kurtz.  
**Elmira, Ont.:** Julie Snider, Liza Stephenson,

Hongvichith Xaysy, Michelle Bauman and Lith Outhay Xaysy.  
**Hesston Inter-Mennonite, Hesston, Kan.:** Curtis Janzen.  
**Michigan State University, East Lansing, Mich.:** Will Peebles.  
**Salem, Quakertown, Pa.:** Donald Snider, Donna Snider, Doran Snider, and Gary Bauman, Jr.  
**East Goshen, Goshen, Ind.:** Mike and Beth Grieser, Carl and Betty Jane Helrich, Dorcas Kauffman, Chris Kauffman, Jeff Kauffman, John Nussbaum, Nancy Nussbaum, Steve Shirk, and Ruth Yoder.

## births

**Bontrager, Doug and Karen (Suderman),** Goshen, Ind., Amber Janae (first child), Jan. 12.  
**Ferguson, John and Miriam (Bender),** Mechanicsville, Va., Zachary Tyler (first child), Dec. 27.  
**Ferris, Tony and Julie (Green),** Fayette, Ohio, Andrew Jay (fourth child), Nov. 29.  
**Frey, Joseph and Gwen (Mast),** Akron, N.Y., Anna Rebecca (third child), Dec. 17.  
**Geiser, Randy and Linda (Siegrist),** Dalton, Ohio, Mark Scott (first child), Jan. 11.  
**Good, Scott and Marla (Egli),** Bonfield, Ill., Morgan Marcel (third child), Jan. 14.  
**Hartzler, Floyd and Marian (Kanagy),** Belleville, Pa., Bradley Thomas (second child), Nov. 27.  
**Haywood, Robert and Eudora,** Phoenix, Ariz., Kristopher Michael (first child), Dec. 21.  
**Heinrich, Don and Penny (Hadden),** Sarasota, Fla., David Leo (second child), Jan. 12.  
**Helmuth, Sanford I. and Sheila (Heatwole),** Bridgewater, Va., Ryan Lee (fourth child), Jan. 16.  
**Hochstetler, Lynn and Deb (Leichty),** Kalona, Iowa, Jordan Reid (third child), Dec. 31.  
**Holmes, Jeff and Brenda (Stoll),** Sarasota, Fla., Haley Nicole (first child), Jan. 17.  
**Hunsberger, Kevin and Karolynn,** Baden, Ont., Cory James, (fourth child), Nov. 25.  
**Long, Craig and Karen (Miller),** Belleville, Pa., Janet (fourth child), Nov. 16.  
**Mast, Ivan Ray, Jr., and Katie (Yoder),** Plain

City, Ohio, Ivan Ray III (second child), Dec. 24.  
**McCurley, Larry and Beth (Mast),** Portland, Ore., Stephanie Danae (first child), Jan. 11.  
**Miller, Greg and Sue (Miller),** Sarasota, Fla., Jana Michelle (first child), Jan. 20.  
**Miller, Randy and Pauline (Yutzy),** Sarasota, Fla., Richard Allen (first child), Jan. 21.  
**Miller, Steve and Shawn (Schultz),** Protection, Kan., Levi Garrett (second child), Dec. 18.  
**Montanye, Robert and Sharon (Wolff),** Lansdale, Pa., Derrick Scott (first child), Jan. 21.  
**Peachey, Roger and Lori (Woofler),** Goshen, Ind., Kevin Dale (third child), Sept. 1.  
**Schrock, Michael and Lori (Miller),** Burr Oak, Mich., Jerrod Michael (second child), Jan. 21.  
**Shenk, Roger and Wendy (Miller),** Sarasota, Fla., Micah Lee (first child), Jan. 9.  
**Swartz, Timothy and Rachel (Martin),** Philadelphia, Pa., Konrad Martin (first child), Jan. 6.  
**Thomas, Steve and Linda (Lehman),** Goshen, Ind., Jeremy Bryan (second child), Jan. 10.  
**Wile, Dennis and Lisa (Kulp),** Woodbury, Pa., Laura Denise (third child), Jan. 9.  
**Yoder, Cary and Lorrain (Cooper),** Sarasota, Fla., Leesha Ann (first child), Jan. 13.  
**Yoder, Jay A. and Nancy (Hostetler),** Huntingdon, Pa., Jacob Kyle (third child), Jan. 12.  
**Zehr, Don and Heidi (Baer),** Hendersonville, N.C., Andrew Lee (first child), Jan. 4.  
**Zook, Jim and Trudy (Miller),** Odessa, Mich., Tyler Lewis (first child), Nov. 30.

## marriages

**Asher-Kenagy:** Brian D. Asher, Sedgwick, Kan., and Brenda K. Kenagy, Carlsbad, N.M. (Carlsbad), Jan. 12, by Rusty Smith and Peter Hartman.  
**Herschberger-Raber:** Terry Herschberger, Nokomis, Fla. (Bay Shore), and Tonya Raber, Sarasota, Fla. (Bay Shore), Dec. 29, by Howard S. Schmitt.  
**Hollinger-Shaum:** Ken Hollinger, Engadine, Mich. (Waterford), and Suetta Shaum, Engadine, Mich. (Wildwood), Jan. 12, by Roy Hange.  
**Kenagy-Peters:** Wayne Kenagy, Carlsbad, N.M. (Carlsbad), and Anna Peters, Carlsbad, N.M. (Carlsbad), Jan. 12, by Peter E. Hartman.  
**Langevin-Kulp:** Maurice Langevin, Bristol, Vt. (Burlington), and Lois Kulp, Bristol, Vt. (Fin-

land), Jan. 19, by Alvin Detweiler and Kenneth Seitz, Jr.  
**Leatherman-Landes:** Randy D. Leatherman, Telford, Pa. (Frederick), and Wendelyn S. Landes, Pennsburg, Pa. (Finland), Jan. 19, by Steven Landis and Ben Lapp.  
**Lind-Peachey:** Myron D. Lind, Island Lake, Ill., and Joyce E. Peachey, Lombard, Ill. (North Suburban), Dec. 29, by Michael King and Laban Peachey.  
**Miller-Byler:** J. Kevin Miller, Goshen, Ind. (Waterford), and Lorene Byler, Goshen, Ind. (Stoner Heights), Jan. 5, by Cliff Miller.  
**Yoder-Weaver:** Chester Yoder, Denver, Pa. (Bowmansville), and Sandra Weaver, Denver, Pa. (Bowmansville), Dec. 29, by Wilmer Leaman and Kenneth Witmer.

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## deaths

**Bast, Rosetta**, 74, Ontario. Born: July 17, 1919, Blandford Twp., Ont., to Aaron R. and Barbara (Jantzi) Helmuth. Died: Jan. 14, 1991. Survivors—children: Floris Kristoff, Harry, Iris Wagner; 6 grandchildren; brothers and sisters: Ruby Schmidt, Magdalene Einwechter, Bill Helmuth. Predeceased by John Bast (husband). Funeral and burial: Jan. 17, Steinmann Mennonite Church by Vernon Zehr and Fred Lichti.

**Blank, Harvey M., Sr.**, 86, Franconia, Pa. Born: Mar. 8, 1904, to Oliver and Katie (Musselman) Blank. Died: Jan. 16, 1991. Survivors—wife: Estella N. Stoudt; children: Margaret B. Mayer, Betty B. Landis, Alverda B. Kolb, Grace B. Haberle, Timothy D.; 23 grandchildren; 35 great-grandchildren. Predeceased by Harvey, Jr. (son). Funeral and burial: Jan. 19, Franconia Mennonite Church, by Paul M. Lederach and Floyd M. Hackman.

**Denlinger, Lillian E.**, 103, Lancaster, Pa. Born: Apr. 7, 1887, to John M. and Telitha (Kreider) Eby. Died: Jan. 20, 1991. Survivors—children: J. Lester, Marvin E., Ruth E. Osborne, Helen T. Hess, Edythe F. Huber. Predeceased by John M. Denlinger (husband). Funeral: Jan. 23, Paradise Mennonite Church, by Clair B. Eby and Harold K. Book. Burial: Mellinger's Mennonite Cemetery.

**Eby, Keith Elgin**, 56, Kitchener, Ont. Born: Mar. 12, 1934, to Edwin and Ida (Diefenbacher) Eby. Died: Dec. 25, 1990. Funeral: Dec. 28, Stirling Avenue Mennonite Church, by Paul Martin and Douglas Blundell. Burial: Woodlawn Cemetery.

**Erb, Doris Marie**, 61, Halstead, Kan. Born: May 20, 1929, Garden City, Mo., to Elmer and Golda Hershberger. Died: Jan. 21, 1991. Survivors—husband: John Erb; children: Dwight, Janet Purinton, Julie; 3 grandchildren; sister and brother: Jary Ann Payne, Frank. Funeral: Jan. 24, Hesston Inter-Mennonite Fellowship, by Lloyd Zook and Waldo E. Miller. Burial: East Lawn, Hesston.

**Fitzgerald, James, Sr.**, 53, Waynesboro, Va. Born: May 12, 1937, to Arthur and Hannah P. (Phillips) Fitzgerald. Died: Dec. 23, 1990. Survivors—wife: Mary Fitzgerald. Children: James C., Jr., Douglas; 6 brothers, 3 sisters. Membership: Waynesboro Mennonite Church. Burial: Dec. 27, Augusta Memorial Park, by Stanlee D. Kauffman and Charles Ramsey.

**Gingerich, Amos**, 94, Kitchener, Ont. Born: Feb. 2, 1896, Peel Twp., Ont. Died: Jan. 7, 1991. Survivors—sons: Leonard, Mervin; 6 grandchildren; 7 great-grandchildren. Predeceased by Susanna Gingerich (wife). Funeral and burial: Jan. 10, St. Jacobs Mennonite Church, by Sue C. Steiner.

**Hershey, Margie**, 80, Lititz, Pa. Born: to John W. and Lizzie (Burkholder) Hess. Died: Jan. 2, 1991. Survivors—husband: Elmer S. Hershey; son: Dale H.; brothers and sisters: Joseph B., James B., Simon B., Emma, Sara H. Funeral: Jan. 5, Lititz Mennonite Church, by J. Clair Hollinger and Donald Good. Burial: Hess Mennonite Cemetery.

**Hofstetter, Bertha B.**, 72, Walnut Creek, Ohio. Born: Aug. 9, 1918, Wooster, Ohio, to Franklin P. and Violet (Messner) Short. Died: Jan. 18, 1991. Survivors—sisters and brothers: Gladys Porter, Grace Hooley, Pauline Miller, Henrietta Yenne, Nevin, Frank and James. Predeceased by Clyde Hofstetter (husband). Funeral and burial: Jan. 21, Kidron Mennonite Church, by Bill Detweiler and Enid Schloneger.

**Mast, Lester W.**, 96, Millersburg, Ohio. Born: Aug. 28, 1894, Holmes Co., Ohio, to Aaron and

Sarah (Miller) Mast. Died: Jan. 15, 1991. Survivors—wife: Ada Hershberger; children: Marian Neilson, Lorell; 7 grandchildren, 8 great-grandchildren. Funeral and burial: Jan. 18, Walnut Creek Mennonite Church, by Ross A. Miller, Paul R. Miller, and Dwight Mason.

**Metzler, Nicole Renee**, 3 months, Wakarusa, Ind. Born: Oct. 9, 1990, to Mike and Beth (Kurtz) Metzler. Died Jan. 10, 1991. Survivors—parents; sister: Amanda. Funeral and burial: Jan. 12, Yellow Creek Mennonite Church, by Wes Bontreger and Larry Kurtz.

**Ruth, Lizzie Mae**, 85, Lansdale, Pa. Born: Jan. 7, 1906, to Sylvanus and Lizzie (Nyce) Kratz; Died: Jan. 16, 1991. Survivors—children: John K., Mary Mingledorff; 3 grandchildren; 7 great-grandchildren; sisters and brothers: Esther Landis, Martha, Wayne. Predeceased by John L. Ruth (husband). Funeral and burial: Jan. 19, Line Lexington Mennonite Church, by Lowell H. Delp and John Ruth.

**Snavelly, Anna L.**, 89, Lititz, Pa. Born: to Benjamin and Lydia (Lefever) Denlinger. Died: Jan. 12, 1991. Survivors—daughter: Marie. Predeceased by Abram L. Snavelly (husband). Funeral: Jan. 15, Lititz Mennonite Church. Burial: Mellinger Cemetery.

**Thomas, Leon M.**, 66, Lancaster, Pa. Born: Aug. 20, 1924, to Amos and Martha (Myer) Thomas. Died: Dec. 23, 1990. Survivors—Jean Miller (wife); children: Warren, Everett, Lowell, Greta Edgel, Gretchen; 6 grandchildren; sisters: Lois A., Rhoda E. Buchen, Miriam M. Burkholder. Predeceased by Nadine (daughter). Funeral: Dec. 29, Neffsville Mennonite

Church, by Linford King and Paul Dagen. Burial: New Danville Mennonite Cemetery.

**Yoder, Bertha M.**, 76, Lewistown, Pa. Born: Oct. 12, 1914, to Rudy and Mary (Peachey) Yoder. Died: Dec. 17, 1990. Survivors—children: Melissa Yoder, Joy Eversole, Gladys Goodman; 2 grandchildren; sisters and brothers: Ruth, Minnie Zook, Percy, Catherine, Mark R. Predeceased by Jacob I. Yoder (husband). Funeral and burial: Dec. 20, Locust Grove Mennonite Church, by Max Zook and Guy Rocker.

**Yoder, Saloma B.**, 87, Belleville, Pa. Born: Apr. 6, 1903, to Samuel S. and Mary A. (Kauffman) Yoder. Died: Dec. 17, 1990. Survivors—children: Emmanuel M., John S., Steve C., Raymond D., Isiah, Mary Byler, Ruth Baker; 17 grandchildren, 31 great-grandchildren; brother: Emmanuel J.; half-sisters: Katie Mohler, Amanda Kauffman. Predeceased by John P. Yoder (husband). Funeral and burial: Dec. 21, Locust Grove Mennonite Church, by Max Zook and Erie Renno.

**Young, Eva L.**, 90, Souderton, Pa. Born: May 29, 1900, to Jacob and Mary (Lewis) Springer. Died: Jan. 13, 1991, Souderton, Pa. Survivors—children: Irene Metz, Mary Ziegler, Buelah Alderfer; 10 grandchildren; 21 great-grandchildren; sister and brothers: Edna L. Moyer, Jacob L., Henry L. Predeceased by Benjamin B. Young (husband), Benjamin Ray (son). Funeral: Jan. 17, Souderton Mennonite Homes Chapel, by Paul M. Lederach, Floyd M. Hackman, Russell M. Detweiler. Burial: Franconia Cemetery.



**Wanted: school kits. Tuol Laharng, Cambodia (MCC)**—These children need school supplies. The Cambodian Red Cross has requested that Mennonite Central Committee send 11,500 school kits for Cambodian children displaced by civil war. MCC will distribute the school kits in five provinces of Cambodia. This request comes at a time when the MCC supply of school kits has been depleted by a late January shipment of 5,000 school kits to Liberia. People interested in assembling and donating kits should place the following items in a 10- by 16-inch (25- by 41-centimeter) drawstring bag: four unsharpened pencils, one plastic metric ruler (30 centimeters long), four spiral notebooks (a bit smaller than the cloth bag and about 75 pages each), one package of 12 to 16 crayons or colored pencils, and one pencil eraser. The kits should be mailed or taken to the nearest MCC material resources collection center. For more information, call 717 859-1151.



editorials

## The way to do things right

"Anything worth doing is worth doing right." In my growing up, that slogan ranked up there next to cleanliness and godliness. I learned early to look for the way to do things right.

My search became more serious with the birth of my first child. How do you raise children, anyway? Set the rules early and let them know the boundaries? Or go with the flow and solve the problem as it comes?

I never did find the answer to the child-rearing question. But I have noticed that some children from "authoritarian" homes turn out fine—and some not so fine. The same is true of children from more "libertarian" families. In fact, to use a "safe" example from *Newsweek* magazine, both Jimmy and Billy Carter had the same upbringing, one to become a president, the other the pusher of "Billy Beer."

The search for the right way to do things isn't limited to raising children. Today it's found its way into church growth. Is there a Mennonite congregation that hasn't talked recently about the best way to grow?

Like child-rearing, the answers aren't neat. One small congregation follows the church-growth literature and soon finds itself classified big. Another has all its signs right, its parking lot paved, and its greeters trained but languishes for lack of attendance. Meanwhile the mainline Protestant church down the street (the kind that's supposed to be dying) keeps buying the building permits.

That's the problem with the search to do things right. Sometimes what we think we find works. Sometimes it doesn't. Too often the search becomes the activity itself. Then what we are called to do gets second shift to the quest for the best way to do it.

Martin Marty, writing in *Context*, sees that danger in the current interest in spirituality. He quotes John Garvey from *Commonweal*, who said this about competing techniques and counsel on the right way to God: "The old saying, 'Do what you are doing,' applies here. Don't look for the right way of praying or being attentive to God's presence. Pray. Pay attention."

In other words, *do* something. Don't get caught

in the pursuit of the right. "If you can give up the hunt for the right kind of spirituality, you can live with your failures," Marty adds.

This is not a call for new rugged individualism. The way we do things must constantly be tested with the faith community. But individualism can also be expressed in other ways. It can mean hiding behind the community, refusing to do anything until everyone agrees. It can be unable to act for fear of doing it wrong.

There's nothing wrong with books on child rearing, theories on church growth, or retreats on spirituality. But the books and theories and retreats must get into practice. Else the children grow up and the church stays ineffective. While we continue to search for the way to do things right.—jlp

## No good news about rates

"There's precious little good news in the world right now," one of my friends told me recently. I'd rather not add to the bad, but here it is, straight:

*Gospel Herald's* subscription rates have increased 12.3 percent. Effective Feb. 1. Individual subscriptions are now \$26.95. If your church is on the Every Home Plan (EHP), the new rate is \$20.95. Bulk subscriptions (five or more copies to one address) are \$18.95 each.

Inflation is responsible for some of the increase: costs for paper, ink, typesetting, press time keep rising. We're also trying to do better by our writers and illustrators.

Much of the blame for the increase goes to the U.S. Postal Service. Second-class mailers like *Gospel Herald* have been hit with a postage increase of up to 30 percent. Because we mail weekly, that's \$31,000 more for postage in 1991 than we paid in 1990.

We've looked for alternatives: go biweekly, offer only bulk subscriptions. We're not enthusiastic about any of them. We'll keep searching.

Meanwhile, we pledge to do all we can to keep costs down. And quality up. Somewhere we'll find that middle ground.—jlp





February 19, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *Mennonites on the way to peace*

by J. Lawrence Burkholder

In the Jan. 8 issue of *Gospel Herald*, the editor admonishes Mennonites to stop fighting. "Something has happened to Mennonites on the way to peace," he says. "We have taken sides on how it shall be done. We call names, impugn motives, and question sincerity—in short wage our own little war on how to make peace." The editor counsels the Mennonite church to "watch its language" and keep objectives clear.

This is sound advice as far as it goes. But it does not speak to the problem at its deepest level. The problem is not simply one of Christian etiquette but of the nature of pacifism itself. Mennonites no longer agree about what Christian pacifism is. Of course, pacifism means nonparticipation in war. On that all are agreed. But when it comes to the theological basis for pacifism and its implications for lifestyles, political philosophy, and involvement in society, disagreements abound. If one reads current peace literature and if one pays attention to Sunday school discussions, it becomes clear that the Mennonite church no longer speaks with a single voice. Many members of the church are confused.

Confusion may arise for many reasons. But

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## ***A review of the peace positions which have emerged among Mennonites in recent years.***

one reason is the fact that pacifism as a "position"—rather than just a conviction—is not simple. It is complex, if by a position we mean a wide-ranging cluster of logical and reinforcing ideas. A pacifist position is not easy to come by, and few have the inclination or the ability to assemble the theological, cultural, and political components. Nevertheless individual Mennonites prefer particular ideas and actions even though they may not understand the theological roots and the implications of their views.

What follows is an attempt to set forth peace positions which have emerged among Mennonites in recent years. The list is by no means complete and somewhat sketchy.

### ***1. Traditional "biblical" nonresistance***

For most of Mennonite history, "non-resistance" has been used to define the Mennonite position on war and peace. It is a radical concept drawn from the Sermon on the Mount and Christ's death on the cross. Nonresistance means defenselessness. Nonresistant Mennonites reject the use of force in principle, so its application goes far beyond war. To be nonresistant is to refuse to enter into what the world regards as normal balances of egoistic power, associated with institutional life in particular. Hence traditional Mennonites do not join labor unions or resort to legal defenses or hold political office. Social action in which Gandhian-type non-violent tactics are employed is rejected as un-Christian. Justice is not considered a legitimate category of biblical ethics. The Christian ethic consists simply of the uncompromised application of agape love. No theoretical place is made for coercive power and compromise. Purity is valued above social responsibility.

Nonresistance recognizes, however, that the world, and especially the political realm, do not operate according to these principles. If they would, the result could be chaos. So traditional Mennonites, drawing upon Rom. 13, place government "outside the perfection of Christ" where it is ordained by God to use force as may be necessary to provide order. There are, after all, two kingdoms with their separate means and ends. Mennonites should speak to government infrequently and, if at all, in general terms. Traditional Mennonites have felt that it is inappropriate to speak to critical issues of political policy, since the best policy may not be clear. It is also logical to assume that were Mennonites to enter into decision making, they could be expected to help pick up the pieces. Above all, traditional Mennonites have chosen to avoid compromise and moral ambiguity.



***Four contemporary expressions of peace active among Mennonites today:***

- (1) traditional biblical non-resistance;***
- (2) witnessing nonviolence;***
- (3) dialectical pacifist political responsibility; and***
- (4) vocational pacifism.***

Certainly nonresistance is easily understood as a theory. It is logical and, indeed, beautiful in its simplicity and its purity. Nonresistance has had a long history in Catholic monastic life where, in the absence of family complications, it has been applied rigorously. The communal implications of nonresistance have sometimes taken the form of "the Mennonite community," so-called "islands of sanity" where Mennonites may live in semi-isolation on the basis of love alone.

### ***2. Witnessing nonviolence***

A most significant change in peace thinking among Mennonites has occurred in recent years. Many have abandoned nonresistance as the controlling principle of Mennonite pacifism. All at once, and without considered agreement, many Mennonites have moved from nonresistance to nonviolence. Now it is thinkable and indeed acceptable to resist evil through the nonviolent uses of power. This is revolutionary. Now Mennonites can "get with it!" Now Mennonites need not be passive. Now a legitimate element of Christian mission is peace activism. Mennonites may assert themselves socially as long as they are nonviolent. Accordingly the language of Mennonites has shifted from nonresistance to nonviolence, from agape love to justice, and from pacifism to "peacemaking." So Mennonites are beginning to talk about "dilemmas." And the infamous word "ambiguity" occasionally creeps



into speech to describe the ethical situation.

With this radical change in Mennonite ethics, Mennonite Christology has changed as well. For many, Jesus is no longer God incarnate, the mysterious God-Man whose spiritual message was characterized by the claim that "my kingdom is not of this world." Rather, Jesus is now viewed primarily as a sinless prophet calling for social change in anticipation of the kingdom of God on earth. Jesus was involved in politics, it is claimed, in his advocacy for the poor. Clearly he resisted the authorities through the use of spiritual, moral, and social power.

How did Mennonites come to this drastic theological metamorphosis? I believe it was through the influence of Martin Luther King, Jr., and his times. After King, Mennonites could no longer resist the moral claims of social justice. And so Mennonite language changed, their theology changed, and their actions changed. Such changes could be predicted some 40 years ago as Mennonites abandoned many of their nonconformed ways. But the sudden change from the perfection of nonresistance to the ambiguities of nonviolent resistance is almost unbelievable. Such a movement may be defended, but are its implications understood?

With the transition from nonresistance to nonviolent resistance the Mennonite church redefined the nature and scope of its peace testimony. Nonresistance was intended as a personal and communal response to evil. It was for the church only. In that respect it was nonpolitical. Indeed, Mennonites have traditionally been "neutral" in political matters.

But as the Mennonite church moved from nonresistance to pacifism and peacemaking, it extended the scope of its life and testimony to include, in one way or another, the world as well. And so the church now proposes to know what are the right choices for secretaries of state, congresspeople, and presidents. And Mennonites are prepared to exercise the progressive use of force that is implied in the movement from humble appeal to vigils, demands for justice, civil disobedience, disruptive boycotts, and partisan politics.

For 400 years of history Mennonites took sectarian pride in nonresistant life and argued with other denominations, including certain historic peace churches. Now they have adopted all at once, without apologies and with no serious sense of contradiction, the ways of modern Quakers, Gandhi, and Martin Luther King, Jr. Furthermore, agape love has lost its exclusive power as a source of judgment, let alone the way Christians should act.

Crucial to a church that not only allows but now often proposes political witness is the question about what Mennonites shall say when they go to Washington or Ottawa. This raises anew the question as to how government is to be viewed theologically as well as what can be expected of government. I see three different positions at this point:

*a. Universal Christological nonviolence.* Some Mennonites hold that the nonviolent way of the cross is normative not only for Christians but for governments as well. We're not justified, they claim, in making traditional distinctions between realms, kingdoms, and personal and social spheres in ethical expectations. Nonviolence is an absolute principle based upon the message of Christ. So we must recommend to governments that all policies presupposing violence and all instruments of violence must be abandoned.

Such proposals would seem to traditional nonresistant Mennonites to be neither biblical nor prudent. It would lead to anarchy, some would say. However, those who propose universal nonviolence insist that their position is biblical. It is the will of God as revealed by Christ. God has one holy will; that is love taking the form of nonviolence. To propose that God's will varies according to times, persons, kingdoms, and social realities is to inject an unjustified ambiguity into the character of God.


To the objection that defenseless governments in a sinful world could mean a cross for society at large, the proponents of universal nonviolence point to the supreme precedent in the death of

***Peace pluralism can be seen as another example of the Mennonite church gone to seed—or as a sign of vitality.***

Christ and the resurrection that followed. Governments, they claim, would do well to lay down their arms in faith and die if necessary so that a miraculous resurrection may follow. This resurrection could take the form of the universal peace called the kingdom of God.

*b. Middle axioms nonviolence.* Those who take this view call upon governments to be nonviolent, at least initially. But, of course, sinful governments have never been nonviolent in the past, so governments cannot be expected to be





## *The sudden change of the Mennonite church from the perfection of nonresistance to the ambiguities of nonviolent resistance is almost unbelievable.*

nonviolent in the future. Therefore after the initial appeal to be nonviolent, the message is qualified to include reasonable uses of instruments of violence. The term "middle axioms" is sometimes used to describe the content of the message. A middle axiom is a norm which is higher than ordinarily expected but lower than the perfection of Christ.

This is not to suggest that violence may be justified for having been grounded in natural law or God's "permissive" will. When governments act violently, even for the most just of causes, they sin. But moderate use of weapons is better than excessive use. And so the advocates of this position ground their witness in Christology without facing the dangers of anarchy. There would seem to be a fictional dimension to this position, since Mennonites seldom in reality preface their witness with demands for complete nonviolence.

*c. Two kingdom nonviolence.* This position is the same as the preceding one, except for the issue of the theological basis for government. Government is viewed here as a natural phenomenon established by God through creation; it is not expected to be nonviolent. It is intended to maintain just law and reasonable order. In so far as law and order can be maintained without violence, it must do so. But in light of sin and human failings of many kinds, God wills the use of violence in order to protect humanity against itself. And so, to put it crudely, the message is for governments "to do their thing."

After all, there are two kingdoms. These kingdoms coexist and interpenetrate. It is hard to separate them objectively. But in the New Testament hope is expressed for the eschatological unity of the two kingdoms in Christ. So until the kingdom comes, governments are "ordained" to protect the innocent by minimal use of violent force.

### **3. Dialectical pacifist political responsibility**

All previously listed positions presuppose administrative detachment from political order. But there are some Mennonites today, likely relatively few, who feel that prophetic witness is not enough. If the Old Testament office of the prophet may be adopted and transferred to the modern democratic context, why not the office of king as well? So some feel called to express their sense of neighborly responsibility by participating directly in the political process.

Responsibility is understood here as helping to "run the government" rather than just talking about or to the government. Some roles within the political order are closer to where decisions are made than others. Bureaucratic public ser-

vice is usually less accountable to the general public than service in an elective office. But the elective office allows one to bring convictions for peace and justice to bear immediately upon public decision making. That is its appeal. Of course, politics is clearly the "art of the possible," and the possible is never the ideal. Politics is a give-and-take process in which one must accept moderate social and political gains. It is no place for perfectionists.

It is obvious that a pacifist faces a hard time getting elected, let alone remaining in public office. Also the pacifist experiences agonizing moral conflict. No sensitive person can enter politics without internalizing the tragic consequences of complexity and sin. Christian politicians are required to compromise for the sake of peace and justice in an imperfect world. To bring the ideal and the real together and to bear the tension between them is to think and to act dialectically. One thing sure, in order to govern a Christian must be blessed with a deeper experience of forgiving grace than traditional Anabaptist theology offers.

### **4. Vocational pacifism**

Some Mennonite conscientious objectors, while feeling "called" not to participate in war, are prepared to allow others who feel called to do so with impunity. Pacifism is interpreted as a calling, not an obvious and unambiguous consequence of Christian morality binding similarly upon all Christians. Vocational pacifists allow that some wars may be "just," in which case participation may be justified for those who feel called. After all, to go to war or to refuse to go to war may in some cases offer no clear moral alternative. For example, to allow Hitler to kill 6 million Jews with pacifist impunity would be morally offensive. At the same time to kill Hitler and bomb cities in the process would be also morally offensive. Therefore, in light of no clear moral alternative, room must be made for some believers whose background, instincts, and biblical interpretation disallow participation in war and for others who may with equal sincerity and for similar reasons participate in war. Vocational pacifists appeal to their personal, subjective, and communal sense of vocation and allow others to do the same.

This view of course has many variants and can be held for many reasons, some more desirable than others. It is sometimes held by thoughtful theologians, but it is also held, though seldom acknowledged, as the real position of many tradi-

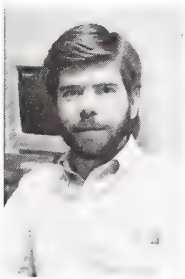
*(continued on page 8)*



# Gospel Herald



**Editor:**  
J. Lorne  
Peachey



**Assistant  
Editor:**  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published weekly for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, PA 15683.

Subscription price (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111. Please send change of address three weeks in advance.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507; telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 8: Feb. 19, 1991**

Cover art: Merrill Miller. Photos: page 9 by Siegrid K. Richer; page 10 by David Hiebert; page 11 by Jodie Peters; page 12 by Stan Reedy; page 13 by Jim Bishop; page 15 by Dale D. Gehman.

**"Jesus came . . . proclaiming the good news of God. . . . The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news." "**  
—Mark 1:14b-15, NRSV

## readers say

### Like the changes

The magazine is looking great! I like the changes that have taken place. And Michael Kings's article, "Loving the Gray Woman and Living Apart" (Jan. 29), is his best yet.

Cindy Hines Kurfman  
Denver, Pa.

### Learning from a master teacher

Thank you to Michael Sherer and *Gospel Herald* for the Jan. 22 article focusing on Mary Oyer. We can all learn from Mary's zeal and self-giving love, shown in her leadership through the use of music in worship and the fine arts. As a master teacher, Mary Oyer has inspired hundreds of students and encouraged them to explore the use of their gifts within the context of the Mennonite Church.

I hope and pray that the Mennonite Church continues to nurture such leadership as we search for new avenues of expression and meaning in our church music of today.

John D. Smucker  
Goshen, Ind.

### More emphasis needed on Christ and salvation

*Gospel Herald* needs to give more space to the doctrines of Christ and of salvation. I am somewhat dismayed, after reviewing the index of the 1990 issues, to find almost complete silence on both of these great doctrines. The magazine seems to have plenty of room for social justice and a peace emphasis that seems to leave the Savior in the background.

George R. Brunk II  
Harrisonburg, Va.

### To take a stance but to be patient

Tony Lapp's clear challenge left me no choice but to respond. His article, "Who Will Be Patient? Who Will Not Judge?" (Jan. 15), brought back memories of a time almost 20 years ago when I struggled with similar questions. Then it was Vietnam.

I registered as a conscientious objector in August 1971, and that fall, in the lottery of birthdays, I received number 10, almost certain to be in the first call-up in January.

I had to defend my application for CO status before the local Selective Service board. I can still see the somber faces of the ex-military men who sat around that table. I also remember, as my father and pastor stood with me, the conviction with which I stood solidly for a belief I had taken for my own.

In the years since, I have held to those

same basic beliefs, and I'm convinced now more than ever they are right. What I have learned, however, is to be patient and to withhold judgment of others who hold to a different stance. As I have walked with those of different faith traditions, I have been made aware of the blind spots in my own faith walk. I hope, through dialogue, that I have been able to make them aware of their own.

I have adopted the attitude of Paul to the Philippians: "I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. . . . And if on some point you think differently, that too God will make clear to you. Only let us live up to what we have already attained" (Phil. 3:14-16).

Randall Longenecker  
Bellefontaine, Ohio

### God is with us now

I'm glad God is not sitting away off somewhere in heaven waiting for me to go to him at the end of my stumbling efforts to be a good person in this life. Rather, in the words of Ruth Brunk Stoltzfus, "The good news is that God is with us now" (Dec. 25).

I have believed that fact for 40 years. God lives in me and helps me to search for his will, knowledge, strength, forgiveness, and love.

For too long we have approached our study of the Scriptures to find what other people tell us it means. I wish we could read them and let the verses say just what the words in them say.

For example, we have used Jesus' words about mansions in John 14 to encourage us to be faithful and endure. But too often we obscure the truth of the reality that God has come to us now.

I am glad that I see some Bible teachers and writers become brave enough to try to explain to us God's relationship to us now. If many more of us had understood and believed these words 30 or more years ago, perhaps our church would have been spared the rejections and strained relationships we have among us.

Chester C. Osborne  
Hesston, Kan.

### Pontius hits home

In the last year I have read several complaints on "Pontius' Puddle." I enjoy the comic strip. But even more than that, Pontius makes me think; and too often when I do, I realize that he is talking to me! Maybe that's why some don't like the strip: it hits too close to where we are.

Naomi Osborne  
Dry Fork, W. Va.



# Who needs another translation

**Now 51 translations after the KJV, we have another version of the Scriptures. What does this one have that makes it different? Is it an improvement for us?**

by  
Daniel  
Hertzler

If the computer you buy today will be obsolete within the year, how long can a Bible translation last? The King James Version set a record likely never to be surpassed: the first revision appeared 270 years after the first edition.

Even so, the English Revised Version of 1881-95 and the American Standard Version of 1901 never attained popular acceptance. When I was growing up in the '30s and '40s, we knew about these versions, and some of us consulted them. But the Bible of reference and of reading was the venerable KJV, well into its fourth century. Then came the Revised Standard Version in 1952, and it was a publishing sensation.

The new Bible was denounced by pulpитеers and pamphleteers throughout the land. The rhetoric became so shrill that in the fall of 1952 the Mennonite Publication Board appointed a committee of Mennonite scholars to evaluate the RSV Bible for the Mennonite Church. The committee—Harold S. Bender, Chester K. Lehman, and Millard C. Lind—concluded, “We find that all the great doctrines of God’s Word are preserved and clearly set forth within the new version in truth and power. We do not believe that the faith of our people will be undermined in any doctrine by its use, and we find no evidence

to support the charge that the new version has for its objective an attack on our Christian faith.”

How many Mennonites read that conclusion, either in the pages of *Gospel Herald* or in a Herald Press pamphlet, I do not know. I suspect many read and were influenced by the writings of J. J. Ray, who produced inflammatory material against the RSV.

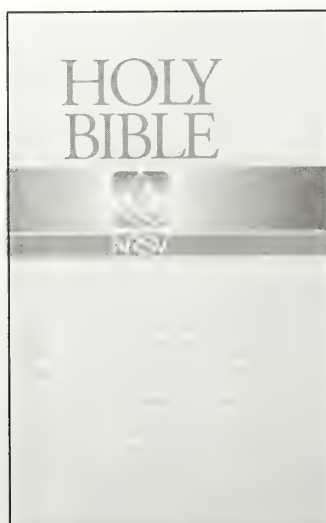
Nonetheless, the RSV became my standard Bible for reading, study, and preaching sometime in the '60s. I have found it a useful version, generally clearer than the KJV, particularly where the language has changed so that the old terms no longer make sense. In the meantime Bible translation has proceeded apace: 51 English translations have appeared since the RSV. I have used some of these: the New English Bible, Today’s English Version, The Jerusalem Bible, and the New International Version. I also refer back on occasion to the KJV. But the RSV has been my Bible of reference.

Now there is a New Revised Standard Version. Why so soon?

According to Robert C. Dentan, writing in *Princeton Seminary Bulletin*, further revision of the RSV was authorized in 1974, little more than 20 years after the RSV Bible had appeared. Three concerns motivated the revisers: “to update grammatical forms, to eliminate sex-biased vocabulary, and to incorporate the results of sound biblical scholarship into the translation.” The decision to revise, he says, was because of the social changes of the '60s and early '70s. One of these was “less formality in social relationships that led inevitably to the use of a less formal style of language in public worship.”

The most obvious example of this in the NRSV is to abandon the use of “thee” and “thou” in addressing God. Ps. 40:6 illustrates the new style: “Sacrifice and offering you do not desire, but you have given me an open ear.” The Bible in the original language had no special style for addressing God. So this change follows more closely the original. It also carries out a process of language updating which the RSV had begun but hesitated to follow to conclusion out of respect for cultural lag.

The scholars working on the NRSV have not tinkered with male pronouns used in the Bible as metaphors for deity. But they have labored mightily to eliminate “sexist” language in references to people. Two ways are readily discernible. One is to change a male reference into a general term such as “mortal.” Another is to use the plural instead of the singular.





# of the Bible?

An example of both is Exod. 4:11: "Who gives speech to mortals? Who makes them mute or deaf, seeing or blind?" Ezekiel is addressed repeatedly as "Mortal" instead of "Son of man." And in 1 Cor. 13:1 we read "If I speak in the tongues of mortals" and in verse 11, "when I became an adult."

I am confident that such changes do no violence to the meaning of the text. However in some instances they strike me as more abstract and less colorful than the words they replace. Some persons, sensitive to the issue of sexism, have already followed this in public reading, so the NRSV is merely catching up.

The third reason for a new Revised Standard Version is the concern for interpretation of the ancient languages. What are the latest scholarly readings of controversial translations? For example, the NRSV has relegated to a footnote the RSV translation of Gen. 12:3b: "And by you all the families of the earth shall bless themselves." This now reads, "In you all the families of the earth shall be blessed." This puts the NRSV in league with the KJV and the NIV. (The Mennonite committee to evaluate the RSV had criticized its translation of this verse and preferred the KJV.)

## ***In many ways the New Revised Standard Version is merely catching up with what is happening in our churches.***

On the translation of YHWH, the personal four-letter Hebrew name of God, the NRSV sticks with the RSV, the NIV, and the KJV, using the word LORD (all capitals) wherever this name appears. In defense of this rendering, committee chair Bruce M. Metzger writes in the introduction that the word "Jehovah," which appeared in the American Standard Version, is not accurate and that "the use of any proper name for the one and only God, as though there were other gods from whom the true God had to be distinguished . . . is inappropriate for the universal faith of the Christian church."

The NRSV enters a crowded field. What are its chances of success with 51 other recent versions vying for our attention and with the King James Version still in the race? Walter Wink, professor of biblical interpretation at Auburn Theological Seminary, writes in *The Christian*

*Century* that the NRSV is "the finest American translation yet." Lancaster Mennonite Conference *News* suggests, "If your congregation is making efforts to worship in unbiased language, yet in the tradition of the King James Version, this might prove to be the best text." In *The Mennonite* Maynard Shelly writes that "The NRSV is the Bible for the 21st century."

**D**enominations which have had the RSV as the official version will no doubt move on to the NRSV. In 1953 the Mennonite committee investigating the RSV observed, "Unlike some other church bodies, our church has never officially adopted any version . . . and we believe it should not do so now; nor should it officially repudiate a version." They suggested, however, that "for some time to come" the KJV should be the primary version in Sunday school and in the pulpit. That was 40 years ago. In the meantime, it appears that the NIV and the RSV have been replacing the KJV in numbers of our congregations.

The arrival of the NRSV is a reminder that in the Christian church, and particularly in the Mennonite church, the Bible is a book to be studied and understood by all the people. Thus it is important that the scholarship and language be kept up to date. For myself, I expect that the NRSV will become my standard English Bible. It will take awhile to get used to some of the abstractions in places where the older Bibles use more specific and clearcut terminology.

And having been raised on the KJV, I will not forget it as long as I live. When I need a concordance, I reach for one based on the KJV. Some of its cadences still ring in my ears. No modern version can match the sonorous, sexist eloquence of its rendering of 1 Cor. 13:1, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

The new may be better, but the old sticks in my mind.

*Daniel Hertzler, Scottdale, Pa., is retired editor of Gospel Herald. A member of the Kingview Mennonite Church, Dan currently does free-lance writing and editing.*

***Three concerns motivated the RSV revisers: to update grammatical forms, to eliminate sex-based language, and to incorporate the results of scholarship.***



# **Bush turned to prayer and preachers as war got underway in Gulf**

U.S. President George Bush turned to prayer and preachers in the hours surrounding the commencement of hostilities in the Middle East. He attended services at Camp David on both the Sunday before and the Sunday afterward. He telephoned Presiding Bishop Edmond Browning of the Episcopal Church and U.S. Senate Chaplain Richard Halverson and told them he had been praying for peace. Both prayed with him on the phone. Browning again urged him to seek a peaceful solution. (Browning also prayed with Secretary of State James Baker—who, like Bush, is an Episcopalian.)

Bush sent out a call to evangelist Billy Graham. The message: "I need you." Graham, a long-time personal friend, arrived at the White House just as the war was getting underway. He joined the president and his wife for a private dinner as events continued to unfold in the skies over Iraq. During the evening, he prayed four or five times, both with Bush alone and with others. He stayed the night.

With the help of chaplains and others, a service was hastily organized for the following morning in Memorial Chapel at Fort Myer, across the Potomac River in Virginia. Several hundred attended. Military chaplains prayed for the quick success of

the nation's "just and righteous cause." In a 17-minute sermon, Graham spoke about the world's troubles and about peace, saying, "there come times when we have to fight for peace." An Army chorus sang "God Bless America," and the congregation sang "Amazing Grace." (NIRR)

## **Unrepentant Catholic generals and guerrillas banned from communion**

A leader of the Roman Catholic Church in Argentina has taken an unusually harsh position in repudiating the presidential pardons of former military commanders and guerrilla leaders by ordering that those pardoned not be given holy communion in his diocese. Archbishop Miguel Hesayne issued an order to all priests in his southern Argentina diocese that the nine military chiefs and three ex-terrorist leaders granted amnesty and released from prison by President Carlos Menem "are not to receive communion in the Rio Negro Diocese until they show some sign of repentance for their horrendous crimes against humanity."

Hesayne said his decision, which exemplifies a long-running division among Catholic leaders and their approach to the issue, was based on the statements of those pardoned following their release from prison. The statements seek to justify

their conduct during the period of brutal military dictatorship and civil war that lasted from the mid-1970s through the early 1980s. Hesayne and a few other bishops have long been outspoken critics of the violent crimes committed by both sides during the years of military rule. Although much of the rest of the church hierarchy has been silent on this matter, the pardons have caused some to rethink their positions. (RNS)

## **Virginia court rules against bond issue for Liberty University**

The Virginia Supreme Court has ruled unanimously that a \$60 million tax-exempt bond issue for evangelist Jerry Falwell's Liberty University would violate church-state separation because of the religious nature of the school. In its ruling, the court said that "undisputed evidence" showed that the university's pervasive aim is the "equipping of young people for evangelistic ministry in the local church." Justice Henry Whiting wrote for the court that "the pursuit of this aim makes Liberty an institution in which religion is so pervasive that a substantial portion of its functions are subsumed in religious mission," and therefore the proposed bond issue would violate the Establishment of Religion Clause of the U.S. and Virginia constitutions. (RNS)

## **Mennonites on the way to peace**

(continued from page 4)

tional Mennonites. Some would contend that throughout much of Mennonite history, Mennonites have taken covert satisfaction in the fact that while they do not defend the country, others, including Christians, do. For example, one Amish bishop said about the cold war, "This is not for us, but . . ." and then advocated a policy of strong national defense. Sometimes historic pacifism is defended by vocational pacifists as the peculiar contribution of Mennonites, Quakers, and Brethren within the larger framework of the universal church.

It should be obvious that Mennonites are no longer of one mind "on the way to peace." Were one to explore Mennonite thinking in depth, one would have to include the influence of political philosophy as well. Mennonites were once politically benign. But as they become increasingly politically conscious, their political views and their peace thinking tend to become aligned. Even their theology follows their politics. Hence in effect, today there is a Republican bible as well as a Democratic bible, a conservative bible, and a liberal bible. And so it goes.

The proliferation of peace approaches in the Mennonite church could be interpreted in different ways. Peace pluralism could be seen as another instance of the Mennonite church going to seed. If so, this would be too bad. After all the "peace emphasis" is the only obvious distinctive characteristic that Mennonites have left.

However, peace pluralism could also be interpreted as a sign of vitality. Life generally moves from the simple to the complex, toward a plethora of modifications in both the social and natural realms. But appeals to richness, variety, and dialogical unity cannot discount the need for continued "discernment" of the will of God in the "unity of spirit in the bond of peace" (Eph. 4:3, NRSV). So, let us watch and pray.

*J. Lawrence Burkholder, Goshen, Ind., is president emeritus of Goshen College. He has taught at Goshen College, Associated Mennonite Biblical Seminaries, and Harvard Divinity School. Lawrence and his wife, Harriet, are members of College Mennonite Church.*



## Mennonite Publishing House to sell Provident bookstores in Ontario

Scottsdale, Pa. (MPH)—Mennonite Publishing House will sell its three Provident bookstores in Ontario because of heavy financial losses. That was the decision of Mennonite Publication Board at its Feb. 8-9 meeting. The three stores are Northland in London, and Campus Court and Dutton Place in Waterloo.

MPH will attempt to find buyers for the stores so Ontario Mennonites can continue to buy books locally. First priority will be to sell to a local Mennonite group or individual.

The decision comes as a result of overall losses to MPH in four of its last five years. The board is reviewing products and services not covering direct costs so that other areas will not be jeopardized.

Prior to this decision, MPH had taken

several steps in an attempt to stop the losses. Employees did not receive wage increases. Store locations were changed in an attempt to increase sales and reduce losses. However, the net effect has not brought the stores to a break-even basis.

MPH began operating bookstores in Canada when it purchased the Golden Rule Bookstore at 256 King Street East in Kitchener, Ont., from A. J. Shultz in 1938. In 1941 the store was moved to 187 King Street East and in 1964 to 117 King Street West.

For a number of years a new location for the store was sought with the aid of Mennonite leaders in the Kitchener area. The shopping area in which the store was located had deteriorated and the customer count was dropping.

In 1989 the services of the store were split, and it was relocated as two stores, Campus Court and Dutton. MPH hoped that the Campus Court location would appeal to book buyers and that church buyers would spend extra energy to go to the less expensive Dutton Place location. Sales increased through January 1991, but were less than needed to break even.

In 1955 the London store, Northland, was opened as an outreach experiment. This was the first time a store had been located where there was not a large concentration of Mennonites. After a slow start the store flourished for a number of years. In 1987 the opening of a new regional shopping mall drained sales. Although the store was remodeled last year, the recovery has not been sufficient to cover costs.

## Ohio Mennonites get media attention for Gulf response

Toledo, Ohio—A photograph of Mennonite pastor Phil Ebersole with his head bowed in prayer appeared on the front page of the Jan. 14 issue of *The Blade*, a daily newspaper for this city. The opening line read, "What does a minister whose religion preaches peace say to a congregation whose country is on the brink of war?" Much of Ebersole's sermon the previous day at Bancroft Mennonite Church in Toledo was quoted in the article titled "On the Brink of War, the Message Is Peace."

Ebersole and his congregation were featured again in the Jan. 23 issue of *The Blade*. Under a section entitled "Show-down in the Gulf/Prayers for Peace," a larger heading read, "Local Religious Activities Focus on Peace," with another title "Toledo Mennonites Gather for an 'Emergency Sabbath.'"

The article said the Bancroft members had "left their jobs for the day, pulled their children out of school, and otherwise altered their routine so that they could come and pray for a peaceful resolution to the Persian Gulf War." Ebersole was quoted as saying, "We pray for the day when Patriots will be turned into plowshares, when Scuds will be turned into sickles,

when Tridents will be turned into tractors." The reporter also included background on the Mennonite peace stand.

Meanwhile in nearby Wauseon, Lavon Welty, the pastor of North Clinton Mennonite Church, submitted a letter to the editor of the *Fulton County Expositor*. The editor herself then interviewed Welty about Mennonite beliefs on peace. Along with the article she printed a photo of Welty tying a white ribbon on his car's antenna. This white ribbon was suggested at a noon fast held at North Clinton as a

symbol for witnessing to peace.

Three girls from West Clinton Mennonite Church near Pettisville were featured in a cover article in the Jan. 30 *Archbold Buckeye*. Taryn Roynon and Laura and Jennifer Waidelich were interviewed by Siegrid Richer, a staff writer for the weekly newspaper and a member of a local Mennonite congregation.

The girls had composed a letter to President George Bush and written their own slogan, "Guns don't end war. Guns end the lives of many people."—Beverly Miller

Writing to President Bush are (left to right) Taryn Roynon and Laura and Jennifer Waidelich.





# Mennonites impressed by opening of WCC assembly in Canberra

*Canberra, Australia (Meetinghouse)*—Eight Mennonites and a Mennonite-leaning Baptist met on Feb. 9 to compare notes on their experience of the World Council of Churches' seventh assembly which convened here on Feb. 7. Representing five countries, they found themselves agreeing that there was much to affirm in the opening days of the assembly.

The theme of the assembly is "Come, Holy Spirit—Renew the Whole Creation," and Mennonites sensed a wind blowing which they had not expected. This assembly has been galvanized by the Persian

Gulf War, and the Mennonites were particularly interested to hear a variety of antiwar and pro-peace statements.

Among these was a remark by Metropolitan Paulos Mar Gregorios from the Malankara Church in India and a WCC president. (Paulos is a 1952 graduate of Goshen College where he was known as Paul Verghese.) He was assigned to respond to an address by Australian Prime Minister Robert Hawke, who included a defense of the allied assault on Iraq. Gregorios agreed that Iraq should leave Kuwait, but "there is genuine doubt about

the means taken to make Iraq do that."

For Alle Hoekema of Holland, Gregorios' response to Hawke was "the most powerful moment. If people like he can say things like this, it will have a tremendous impact." (Gregoriois had also taken gentle exception to Hawke's remarks about the demise of apartheid in South Africa and of what Australia is doing for its aborigines.)

There were numbers of other antiwar statements. Marga Buhrig, a Reformed theologian from Switzerland, said, "There is no war that can be justified. All theological justifications of war need to be rejected, and we refuse to accept them." For a Christendom which has hidden behind that tired old concept, the "just war," this is something new.

The Mennonite group also took note of a Herald Press book, *A Declaration on Peace*, sponsored by the historic peace churches and the Fellowship of Reconciliation. A copy has been presented to WCC general secretary Emilio de Castro, and multiple copies were brought to the assembly for sharing with interested persons. This small volume provides a biblical and theological case for peace which it is hoped might interest persons who are reacting against the Persian Gulf War. Yet it was acknowledged the book comes at an awkward time for the WCC to give it major attention. This is a large, bureaucratic organization and issues need to take their turns.

Daniel Geiser, a Mennonite delegate from Germany, was concerned about the problem of power within the organization. "This is clearly seen on the European level," he said. "We have to see that people from the third world are heard."

Yet Alle Hoekema felt it "necessary that other Mennonite denominations think of the openness of the WCC and attend meetings without fear. There are other evangelical denominations here."

John Lapp, executive secretary of Mennonite Central Committee, reported that the WCC assembly has given him the chance for personal contacts with church leaders from around the world with whom MCC works. Among these has been Ezekiel Kutjok, general secretary of the Sudan Council of Churches. On the basis of this contact, Lapp predicted that more people will die in Sudan as a result of the Gulf War than anywhere else. As many as 5 million may perish of famine because ships which would bring food to them are unwilling to pass through the Red Sea.

The Mennonite group agreed that its impressions were only preliminary and made plans to meet again on Feb. 14 to reflect further on the assembly, which is to conclude on Feb. 20.—*Daniel Hertzler*

## Gulf War tints Presbyterian-Mennonite peace gathering

*Canadensis, Pa.*—"Did we all leave our radios at home?" asked Brenda Brooks, worship leader at Presbyterian-Mennonite Shalom VI. When one voice said, "Yes, but I have a radio in the car," she responded, "Yield not to temptation."

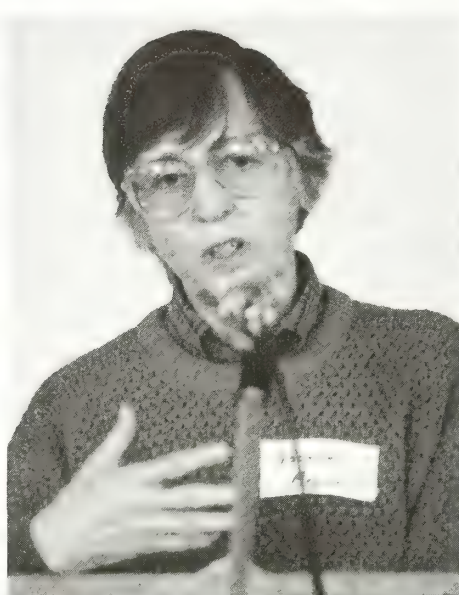
The Persian Gulf War was on everyone's mind. Speakers referred to it, dinner conversations seemed to lean toward it, and the one-minute silences observed by the group each hour gave a time for individual prayers.

The gathering of about 100 at Spruce Lake Retreat embraced a wide variety of people, including families, youth, and older adults. The January meeting is scheduled every other year.

Speakers included Dieter Hessel, a seminary professor who has been active in the Presbyterian peace movement since the Vietnam War. He used the term "eco-justice" for the new relationship needed in the church. "Peacemaking is the call of the church," he said. The further development of that idea, given the current war, is that "the church is called to make peace with the earth."

Rexford Ahene, a native of Ghana and an economics professor at Lafayette College, talked about the effect that exporting can have on a country. Some of the poorest nations are those who are also the highest exporters of agricultural products. "Export cropping has to be tempered by a nation's own needs," he said.

Dale Aukerman, a Brethren author from Maryland, has grown his own food on a four-acre homestead since 1984. He spoke on the discernment necessary for God's people today. "Each generation must determine what parts of the current establishment constitute the evil Babylon, and separate themselves from it," he said.



*Jocene Meyer, part of the global education team for Mennonite Central Committee, gets practical.*

Jocene Meyer, a Mennonite from Ohio, brought things onto a practical level. She began with a family slide show on how she and her husband, Art, had been students of the creation with their family. After Art had taught for 30 years in the Ohio public school system, the family was ready for a change. They purchased a plot of ground which included many acres of unreclaimed coal strip mines. Their first priority, if they were to help this land to heal, was to keep the bare banks from eroding. They planted 1,000 trees a year for 12 years.

Meyer listed the five "Rs" of a sustainable household: (1) *repentance*, taking one from guilt to change; (2) *reconciliation*, making changes which will bring one into harmony with creation; (3) *reuse materials*, "sharing your outgrown children's clothes with others"; (4) *recycle*, promoting both symbolic and practical activity; (5) *reduce*, cutting back on the use of the world's resources.—*David Hiebert*





Board members (left to right) Don Shafer, Werner Kroeker, and Don Steelberg build a small house during a report by MCC U.S. staff. It symbolizes the "house-against-hunger" fund-raising projects.

## Peace is top issue at MCC U.S. meeting

Archbold, Ohio (MCC)—Making peace, teaching about peace, and responding to war in the Persian Gulf were themes discussed by Mennonite Central Committee U.S. board members here during their annual meeting on Jan. 24.

The board agreed to serve as the employer of record for denominations requesting this service for Selective Service purposes, if a draft is reinstated due to the Gulf War. The Mennonite Church has already requested this of MCC; other denominations will likely follow. This means that in the event of a draft MCC would do the Selective Service paperwork necessary

for those doing alternate service through a Mennonite agency.

Titus Peachey, reporting for the Peace Section, said that "we are getting no indication from Selective Service that they are preparing for a draft." If the government calls for a draft, however, Peace Section wants to be ready to respond on short notice.

Peachey also reported on other section activity due to the Gulf War, including requests for information and efforts to educate constituents about peace during this time. "The burden of our witness for peace must rest on the shoulders of all of

us," Peachey said, "not just young people who might face a draft. The situation calls us to give public witness to our faith and to think about our acceptance of violent systems that protect our comfortable lifestyles."

In other action the board approved the 1991 program plans and budget. In light of budget constraints each MCC U.S. department brought a list of expenditures it will cut or hold until March when the Financial Services Department will be better able to predict income for the new fiscal year.

Before the board meeting, MCC U.S. sponsored a youth event that attracted 200 to Zion Mennonite Church in Archbold. It featured music by a Kidron, Ohio, youth group and a talk by Siegfried Bartel, a former Nazi German commander, on "Why I Am a Conscientious Objector." Bartel, now from British Columbia, has been an MCC board member.

"The glorification of war is the greatest lie in the history of mankind," Bartel said as he told the group about his life in Hitler's army during World War II, his conversion to pacifism, and the guilt he has carried. Referring to Jesus' command to "love your enemies," Bartel said, "You cannot love your enemy and pull the trigger."

Also before their meeting, MCC staff, board members, and community people participated in seminars on various MCC issues and concerns: peace in Africa; Mennonite involvement in the Soviet Union; Latin America concerns; MCC questions and answers; environmental issues; focus on disabilities; and stories of service from MCC Great Lakes workers. A seminar on "MCC, Islam, and the Persian Gulf" attracted the most people.

—Andrea Schrock Wenger

## MCC worker reports on Jordanian view of Persian Gulf War

Nicosia, Cyprus (MCC)—Jordanians, living between Israel and Iraq and with an economy devastated by the Persian Gulf War, are angry and fearful, according to Jerry Martin, who, along with his wife, Jeanette, direct Mennonite Central Committee work in Jordan. He said the mood in Amman, the country's capital, has been very tense.

"People in Jordan have seen war and conflict before and are afraid of the consequences," Martin said. "They expect the war to spread" beyond Iraq and Kuwait. They fear the economic consequences of the crisis too. Jordan's economy has been hit hard by the war; Iraq was the country's major trading partner.

Two days after the war started, the Martins left Jordan for the island country

of Cyprus in the Mediterranean Sea, on the advice of Jordanian co-workers. Martin said they did not feel personally threatened, but that Jordanian anger against the West is widespread.

"What makes them angriest is the double standard," he said. "They see the United States ignoring 40 years of United Nations resolutions addressing the Palestinian situation, but sending billions of dollars and troops" to support Kuwait. Demonstrations in Amman have been largely peaceful, Martin said. But he fears what might happen if the country starts "coming apart at the seams" due to economic decline or widening of the war.

MCC's Jordanian staff in that country are concerned about being associated with a Western organization, Martin said. Though MCC is respected for its work, some people may know only that it is a Western organization. One staff member removed the MCC logo from a vehicle to avoid being associated with the West.

"This is a difficult position for MCC staff to be in," said Martin.

MCC Jordan work in agriculture, education, and disabilities will continue despite current tensions. The Martins plan to return to Amman as soon as possible. The future of MCC work in Jordan depends on the war's outcome, Martin says. MCC may also find new work addressing the needs that result from Jordan's economic crisis.

Jordanians have different opinions about the outcome of the war, according to Martin. But in general they agree that though the West may win the war, it will lose out in the long run. Jordanians see the resurgence of Arab nationalism that is taking place now as a "new birth" that will change the face of the Middle East.

War will only increase tension between Christians and Muslims, Martin said. The West is viewed as Christian, and Islamic movements will be radicalized by the war. "This situation only builds walls," he said.—Ardell Stauffer



- Protest and patriotism in Washington.** Hundreds of students from Mennonite colleges joined tens of thousands of others who streamed to the nation's capital on Jan. 26 for a massive antiwar march and rally. They included 200 from Goshen College and 50 from Eastern Mennonite College. Faculty members participated as well, including Goshen dean John Eby. The demonstrators tried hard to communicate—through signs, songs, and speeches—that their protest against the Persian Gulf War was patriotic. The march from the Capitol to the Washington Monument was led by 3,000 war veterans. Estimates of the crowd ranged all the way from 75,000 to 350,000.
- Using less energy.** "Excessive and inefficient use of energy has caused most of the earth's environmental deterioration, and now it has also contributed to war in the Middle East," says Art Meyer of the Global Education Office at Mennonite Central Committee. "To reverse the environmental crisis and reduce our dependence on oil from Middle Eastern countries, we must change the way we live. The collective results of many individuals' efforts can be substantial." Information on practical ways to do so can be obtained from the Global Education Office at MCC, Box 500, Akron, PA 17501.
- Seniors for Peace respond.** Members of Seniors for Peace in Goshen, Ind., are wearing black armbands as their response to the Persian Gulf War. They call them "symbols of mourning for all who are suffering because of the war." On the first Sunday after the outbreak of war, the senior citizens distributed the armbands at College Mennonite Church and later to students at Goshen College.
- "Stories of Peace and Service."** That is the name of a book compiled, edited, and published by a Colorado fire fighter. He is Stan Hill, a member of Beth-El Mennonite Church in Colorado Springs and a full-time member of the city's fire department. The book, a collection of stories from 23 people, grew out of a peace retreat at which storytelling was emphasized. Hill was concerned that, in a time of no military conscription, children were growing up without much knowledge of conscientious objection to war. He himself did not grow up Mennonite but came to the conviction during the Vietnam War that he could not fight and kill. Obtaining CO classification was a long hard struggle.
- Tight budget for Eastern Board.** The 1991 budget for Eastern Mennonite Board of Missions has been set at \$6.5 million—an increase of 3.5 percent over the income for 1990. Board chairman Jay Garber says the increase is less than the projected rate of inflation, so Eastern Board will need to do some cutting in its programs. Missionaries serving two-year terms are being asked to extend to three-year terms to save on travel costs. Also, funds to erect church buildings overseas have been dropped from the budget.
- Itinerant ministers appointed.** Indiana-Michigan Conference has appointed itinerant ministers to visit congregations that need encouragement and stimulation. It is the brainchild of the conference's Vision '95 Task Force, which is responding to congregations that want help in promoting the denom-



**The wonders of soybeans.** *Dong Thap, Vietnam (MCC)*—A worker feeds soybeans into an extruder at the Bich Chi Food Factory in Dong Thap Province of Vietnam. Through pressure and heat the equipment inactivates the enzyme that causes deterioration and bad taste in crushed soybeans. An expeller removes soy oil, leaving a mealy powder or cake that can then be used to make a variety of high-protein soy-based food products for small children, at low cost. Mennonite Central Committee provided \$85,000 to purchase and ship the small-scale extruder and expeller equipment to Vietnam. MCC has assisted with a soybean production project at the nearby University of Can Tho for several years. Soybeans are an excellent protein source for malnourished children and undernourished adults. They are cheaper than meat, which is not available to most Vietnamese. Soybeans also fix nitrogen in the soil and can be planted alternately with rice to improve soil fertility.

ination's 10-year goals. David and Wilma Shank, retired Mennonite Board of Missions workers, have agreed to be the first itinerant ministers, for a six-month test period starting this summer. The conference is currently looking for a name for the new program. "Johnny Appleseed isn't quite right," says conference executive secretary Sperm Kauffman, "but it's something like that."

- Streams of spirituality.** A Southeast Conference event focused on "Streams of Spirituality" Jan. 25-26 at Bay Shore Mennonite Church in Sarasota, Fla. Five speakers presented five different streams—evangelical, Anabaptist, charismatic, contemplative, and feminist. Worship and other features demonstrated the streams. Small groups identified strengths and weaknesses in each one. Guest speaker Virgil Vogt of Reba Place Church in Evanston, Ill., said, in his closing address, "All

the streams belong to us." Southeast Conference is using "Streams of Spirituality" as a yearlong theme to stimulate a deeper spirituality among its members and an appreciation for the contributions of the various streams.

- Garber retires from MBM.** The challenge for congregations is to get involved in mission beyond the local setting, says Leonard Garber, who has retired after serving five years as a regional representative for Mennonite Board of Missions. And he believes MBM's challenge is to let the congregations know what MBM is doing. Garber and colleague Simon Gingerich pioneered the regional representative role of relating to people in congregations. Garber's "territories" were Ohio and Indiana-Michigan conferences at first and then just Ohio. Garber was a veteran pastor when he joined the MBM staff.
- Reducing crime.** Does the opportunity to make things right reduce crime? Apparently so, says a new study, when young offenders are positively rewarded for taking responsibility. Reduction of recidivism, or re-offense, has not been a primary purpose of Victim-Offender Reconciliation Program sponsored by Mennonite Central Committee. VORP puts more emphasis on repairing harm and righting relationships. Still, recidivism rates are an important question—one that is often asked of those involved with VORP. Until the recent study, though, evidence had been scarce.
- "AMBS—33 Years."** That is the name of a fund-raising project to mark the inauguration of the first joint president at Associated Mennonite Biblical Seminaries after 33 years of existence. People are invited to send special gifts of \$33 or multiples of that by June 30 toward a goal of \$330,000. Already 100 percent of the board members, faculty, and staff of AMBS have given. AMBS, which is made up of Goshen Biblical Seminary of the Mennonite Church and Mennonite Biblical Seminary of the General Conference Mennonite Church, had two presidents until the joint appointment of Marlin Miller last year.
- Mission statement updated.** "God's Call to Mission" is the name of the updated mission statement for Eastern Mennonite Board of Missions. It replaces "Pilgrimage in Mission," which guided the board's strategy in the 1980s. The statement notes that there are still 4,000 major groups—or 1.5 billion people—who have not heard enough of the gospel to respond to Christ. Eastern Board will continue to focus on unreached people during the 1990s.
- Exceeding the goal.** Students, faculty, and staff at Eastern Mennonite High School raised \$162,000 during their annual Christmas Fund Drive—well above the \$155,000 goal. The 30-year tradition benefits the Harrisonburg, Va., school's Annual Fund. This is the eighth consecutive year that the goal was surpassed. The students personally contact donors or donate wages from two days of work or write letters to alumni and friends.
- Directory of photographers.** Mennonite Central Committee is compiling a directory of Mennonite photographers. It will be available to MCC and other church organizations and individuals wishing to contact photographers for assignments or exhibits. Professional or serious amateur photographers interested in being listed in the directory should contact Howard Zehr at MCC, Box 500, Akron, PA 17501; phone 717 859-1151.



### • Pastor transitions:

**Addona Nissley** was installed as pastor of Deep Creek Mennonite Church, Chesapeake, Va., on Feb. 3. He was previously pastor of Christiansburg (Va.) Mennonite Church and interim pastor of Mt. Pleasant Mennonite Church in Chesapeake.

**Harris Waltner** became pastor of Manhattan (Kan.) Mennonite Fellowship on Feb. 1. He succeeds Dorothy Nickel Friesen, who became assistant dean of Associated Mennonite Biblical Seminaries last summer.

**Timothy Ngo** was ordained as pastor of pastor of Edmonton (Alta.) Chinese Mennonite Church on Dec. 2. He is the founding pastor of this two-year-old congregation, which is affiliated with three Mennonite denominations.

**Dean Williams** was ordained as pastor of Woodland Mennonite Church, Basye, Va., on Jan. 6. He was licensed in 1989.

**Catherine Longenecker** was ordained by Virginia Conference on Feb. 16 for chaplaincy work. She serves as co-chaplain, along with her husband, Dan, at Virginia Mennonite Retirement Community in Harrisonburg.

**Jake Schwartz** was ordained by Indiana-Michigan Conference on Dec. 9 as chaplain for St. Joseph County Jail, Centreville, Mich.

**Brenda Glanzer** was licensed as minister of education at Hesston (Kan.) Mennonite Church on Jan. 13. She has been serving since last summer.

### • Missionary transitions:

**Dennis and Lori Witmer** went to Guatemala in January for a three-year assignment with Eastern Mennonite Board of Missions. They are community development workers. Their address is Apartado 1, 16909 San Pedro Carcha, Alta Verapaz, Guatemala.

**Linford and Janet Stutzman** returned from Australia in December to pursue further training. They are Eastern Board workers who assisted the emerging Mennonite church in Australia. Their address is 12 Village Sq., Harrisonburg, VA 22801.

**Steve and Beth Gibbs** returned from Peru in December for further study. They are Eastern Board workers who helped start Mennonite congregations in that country. Their address is Box 206, Stratford, NJ 08084.

**Dennis Freed** returned from Tanzania in December for a three-month leave. He is a nurse educator at Shirati Hospital under Eastern Board. His address is 715 Cross Rd., Lederach, PA 19450.

**Grace Guntz** went to Kenya in December for an Eastern Board assignment. She is the librarian at a school for missionary children. Her address is Rosslyn Academy, Box 14146, Nairobi, Kenya.

**Lamar and Barbara Witmer** went to Kenya in December for an Eastern Board assignment. They are educators and development workers among Somali people in Northeast Province. Their address is Box 14894, Nairobi, Kenya.

**Bryan and Ardythe Butler** went to Tanzania in January for an Eastern Board assignment. Bryan is teaching at Bukiroba Bible School. Their address is MFW, Private Bag, Musoma, Tanzania.

**Dave and Terry Rice** returned from Honduras in December after serving 18 months under Eastern Board. They assisted at Amor Viviente Rehabilitation Center in Tegucigalpa. Their address is 1519 Schaeffer Rd., Elizabethtown, PA 17022.

**Abby Gray** went to France in January for a one-year intern-in-mission assignment with Eastern Board. She is serving the mentally handicapped. Her address is Domaine Emmanuel, Hautefeuille 77120, Coulommiers, France.

### • Coming events:

**Illinois Worship in Song Festival**, Apr. 28, at Mennonite Church of Normal, Ill. The annual inter-Mennonite event includes a mass choir as well as congregational hymn singing. The guest director this year is Goshen College music professor Tim Stalter. Two rehearsals will be held prior to the festival in two different locations. More information from Evie Bertsche at R. 2, Chenoa, IL 61726.

**Intercollegiate Peace Fellowship Conference**, Feb. 28-Mar. 2, at Hesston College. An annual event, the theme this year is "Shalom Staying Power Beyond the Latest Issue." The main speaker is John Stoner, longtime director of the Peace Section at Mennonite Central Committee. Also planned are workshops, music, drama, and a simulation game. More information from the Student Life Office at HC, Box 3000, Hesston, KS 67062; phone 316 327-8227.

**Festival of Marriage**, Mar. 22-24, at Laurelville Mennonite Church Center. This is for people who want to make a good marriage better. The leaders are Duane and Nancy Sider of Harrisonburg, Va., and Gerald and Marlene Kaufman of Akron, Pa. More information from Laurelville at R. 5, Mt. Pleasant, PA 15666; phone 412 423-2056.

**Open House and Student Visitation Days**, this spring, at Eastern Mennonite High School, Harrisonburg, Va. The open house, which is an overall introduction to the school, will be Mar. 7. The visitation days, which are for prospective students, will be Mar. 15 and Apr. 2. More information from EMHS at 801 Parkwood Dr., Harrisonburg, VA 22801; phone 703 433-9107.

### • New resources:

**Booklet on calling people to ministry** from Mennonite Publishing House. It helps congregations encourage members—young people as well as older people in mid-life transition—to consider becoming a pastor. It is titled *Calling the Called* and was written by John Martin, a professor at Eastern Mennonite Seminary. The booklet is available for \$4.95 (plus \$1.50 for postage/handling) from MPH at 616 Walnut Ave., Scottdale, PA 15683.

**Video on the militarization of Labrador** from Mennonite Central Committee. It is about the Innu people and how their way of life is being disrupted by low-level bomber training by the air forces of Canada, the U.S., and other countries. It shows how Christians can help the Innu people correct this injustice. The 27-minute video is titled *Labrador: Homeland or Wasteland?* It is available for free rent from all MCC offices in Canada and from MCC at Box 500, Akron, PA 17501.

### Special meetings:

**Nancy Faus**, Oak Brook, Ill., at Hyattsville, Md., Feb. 22-24.



**Church installs stained-glass window.** Harrisonburg, Va.—A stained-glass window installed on Jan. 25 in the sanctuary at Community Mennonite Church is special for several reasons. First and foremost, the design is intended to convey something about the identity and the purpose of the church. Second, funds for the window were given by two former members as an expression of appreciation for their time there. The donors were charter members at Community Mennonite when it began in 1972 and attended there until 1987. Jay Kain, pictured (right) with assistant Roger Nelson, was asked to create an artist's proposal based on the "covenant statement" of the congregation and other information supplied by church members. Once the basic concept was approved, Kain, a member of the art faculty at James Madison University, fashioned the window at Shenandoah Stained Glass, a business he and his wife operate. He said it took about six months to take the project from concept to completion.—Jim Bishop



### • Job openings:

**Faculty position in mathematics,** Eastern Mennonite College. This is a one-year temporary position starting in the fall. Women and minorities are urged to apply. Send résumé to Lee Snyder at EMC, Harrisonburg, VA 22801.

**Administrator trainee,** Martins Day Care Center, starting in July. Either an early-childhood degree or two years of experience are necessary. The center is operated by Martins Mennonite Church of Orrville, Ohio. Call 216 683-7366 (days) or 216 855-3971 (evenings).

**Second-grade teacher,** Ephrata Mennonite School, starting in the fall. Contact David Sauder at the school, 598 Stevens Rd., Ephrata, PA 17522; phone 717 738-4266.

### Change of address:

**Watertown Mennonite Fellowship** from 279 S. Ontario Dr., to R. 1, Box 170, Watertown, NY 13601; **Calgary Mennonite Fellowship** to Pineridge Christian Fellowship, 119 Pinetown P1 NE, Calgary AB T1Y 5J1.

## marriages

**Abraham-Swamidoss:** David Abraham Washington, D.C., (Washington Community Fellowship), and Celeste Swamidoss Washington, D.C., (Washington Community Fellowship), Dec. 29 by Myron Augsburg.

**Crotty-Zeiset:** Thomas Crotty, Penryn, Pa. (Catholic), and Patricia Zeiset, Bally, Pa. (Bally), Jan. 26 by Roy K. Yoder.

**Gehman-Miller:** Michael Gehman, Bally, Pa. (Bally), and Carol Miller, Bethlehem, Pa. (Evangelical Lutheran), Dec. 22 by Roy K. Yoder.

**Good-Driver:** Robert L. Good, Harrisonburg, Va. (Weavers), and Athalyn Driver, Harrisonburg, Va. (Harrisonburg), Jan. 17 by Joseph and Edith Sherk.

**Heintz-Nafziger:** Emanuel Heintz, Ayr, Ont. (United Brethren), and Elva Nafziger, Waterloo, Ont. (Erb Street), Dec. 1 by Robert Heintz.

**Henderson-Boettger:** Mike Henderson, Kitchener, Ont., and Brenda Boettger, Petersburg, Ont. (Erb Street), Dec. 7 by Mike Buckley.

**Martin-Miller:** Kenrick Martin, Harrisonburg, Va. (Cornerstone), and Annette Miller, Wellman, Iowa (Wellman), Dec. 23 by Gerald Martin.

**Peters-Swope:** Len Peters, \_\_\_\_\_, Man. (Killarney), and Carolyn Swope, Harrisonburg, Va. (Cornerstone), Dec. 1 by Gerald Martin.

## new members

**Wideman, Markham, Ont.:** Jim and Leslie Forsythe, Howard Fortier, Margaret Hoover, Muriel Keeping, and Patricia Knott.

**Community, Corning, N.Y.:** Christine Lockwood, Lyle Hawkinson, Ginny Gunnison, Debbie Taylor, Dixie Jones, and Patti Benedict.

**Oak Grove, Smithville, Ohio:** Debbie Beechy, Brian Burkholder, Bob Chaney, Bob Miller, Sue Miller, Bob Witmer, and Waunita Witmer.

**Christ the King, Lancaster, Pa.:** Charles Bearfeld, Mark and Tammy Burke, Carl Eby, Connie Frey, Dale and Kendra Gehman, Cinny and Glenn Kienzie, Kim Kready, Gary and Pam Laughlin, Randy Leaman, Doug Lehman, Sharon Mast, Debby Robichaud, Rachel Swanger, and Gordie Ziegler.



**New building for retreat center.** Williamsburg Va. (WCRC)—Williamsburg Christian Retreat Center celebrated the completion of Holly Cottage with an "open house" on Jan. 20. Guests toured the new building, which is designed for small groups, Sunday school classes, and church groups needing a location for seminars and retreats. It is also available for family reunions, Christian organizations, and for families vacationing in nearby Colonial Williamsburg. Holly Cottage has six bedrooms, a kitchenette, and large meeting room. It is the first of several cottages planned for construction along with a conference center and main lodge. The new building is a welcome addition to the existing campground and recreation facilities. Williamsburg Christian Retreat Center is a Mennonite ministry related to Virginia Conference. The directors are Ken and Betty Hartzler.

## births

**Adrian,** Laurie and Susi, Lititz, Pa., Ryan Adam (second child), Jan. 24.

**Beatty,** Charles II and Naomi (Bond), Hagers-town, Md., Charles Warren (third child), Nov. 28.

**Beiler,** Brad and Lois (Burkhart), Gordonville, Pa., Austin Bradley (first child), Jan. 23.

**Blosser,** Sam and Shearon, Pettisville, Ohio, Chandra Kali (second child), Jan. 16.

**Boshart,** Craig and Karla (Rennau), Wood River, Neb., Rebecca Rae (first child), Jan. 17.

**Boshart,** Terry and Trena (Rohrich), Cairo, Neb., Lucas James (second child), Jan. 3.

**Byler,** Mike and Jayne (Speigle), Barberton, Ohio, Kathryn Marie (first child), Jan. 26.

**Crider,** Arlan and Kathy (Sollenberger), Chambersburg, Pa., Amy Ryann (first child), Sept. 29.

**Crider,** Brent and Vicki (Witmer), Greencastle, Pa., Erin Victoria (first child), Sept. 22.

**Frederick,** Duane and Bonnie, Chambersburg, Pa., Sara Beth (third child), Jan. 25.

**Geiser,** Randy and Linda Joy (Siegrist), Dalton, Ohio, Mark Scott (first child), Jan. 11.

**Hedrick,** Merlin and Deborah (Roth), Sellersville, Pa., Emily Anne (second child), Jan. 24.

**Hostetter,** Eric and Janet (Heatwole), Harrisonburg, Va., Brook Amaris (first child), Nov. 19.

**Jacobs,** Randall and Rachel (Miller), Goshen, Ind., Samuel Miller (second child), Dec. 10.

**Janzen,** Bruce and Jeannine (Spicher), Elbing, Kan., Alison Joleen (first child), Jan. 2.

**Kauffman,** Mervin and Patty (Mosemann), Greencastle, Pa., Bradley Scott (third child), Jan. 25.

**Kaufman,** Allen and Gloria (Gindlesperger), Boswell, Pa., Janna Faith (third child), Nov. 30.

**Keim,** Ronald and Kristina (Yoder), Orrville, Ohio, Brittany Hope (first child), Jan. 3.

**Kerry,** Morris and Judy (Stoltzfus), Murdock, Kan., Jacob Woodrow (first child), Dec. 11.

**Lehman,** Gerald and Joyce (Frey), Chambersburg, Pa., Rachel Noel (third child), Dec. 17.

**Miller,** Tom and Sonya (Graber), Middlebury, Ind., Micah Allen (fourth child), Dec. 28.

**Miller,** Tony and Diane (Hochstetler), Inman, Kan., Abbie Magdalene (second child), Dec. 29.

**Neher,** Scott and Linda (Boese), Hutchinson, Kan., Christopher Roy (first child), Dec. 12.

**Ranck,** J. Robert and Beth (Morgan), Paradise, Pa., John Nathaniel (second child), Jan. 14.

**Ritter,** Erik and Joy (Lehman), Boardman, Ohio, Nicholas Tate (second child), Dec. 31.

**Sanders,** Steve and Tami (Miller), Nickerson, Kan., Cameron Joel (first child), Nov. 27.

**Skroban,** Fred and Beth, Waynesboro, Pa., Benjamin Wayne (second child), Sept. 30.

**Smucker,** Merv and Ann (Hostetler), Milwaukee, Wis., Julia Catherine (third child), Sept. 20.

**Stucky,** Tim and Beverly (Sasse), Hutchinson, Kan., Kara Janae (second child), Nov. 4.

**Suter,** Eldon LeRoy II and Lynn (Kidd), Harrisonburg, Va., Rebecca Elise (second child), Jan. 16.

**Weber,** Mike and Frances (Gehman), Telford, Pa., Wesley Michael (second child), Jan. 5.



## deaths

**Amstutz, Lovina S.**, 85, Orrville, Ohio. Born: Feb. 20, 1905, to Samuel and Lydia (Moser) Steiner. Died: Jan. 25, 1991. Survivors—daughter: Frances Yoder; 4 grandchildren; sisters: Esther Stauffer, Verna Schmucker. Predeceased by Allen L. Amstutz (husband). Funeral and burial: Jan. 28, Martin's Mennonite Church by Vincent Frey.

**Burkholder, Ada Catherine**, 85, Harrisonburg, Va. Born: Nov. 9, 1905, to Newton and Emma (Landes) Burkholder. Died: Dec. 31, 1990. Survivors—brother: Robert. Funeral and burial: Jan. 3, Weavers Mennonite Church by Glendon Blosser, Mike Martin, Herman Ropp.

**Coffman, H. Amos.**, 79, Coatesville, Pa. Born: Dec. 22, 1911, Dayton, Va. Died: Jan. 27, 1991. Survivors—wife: Martha K. Kauffman; children: Ella M. Coffman, Irvin J., Milton A., Norman B., Julia F. Schlabach, Alma R. Coffman, Joseph W.; 11 grandchildren; one great-grandchild; brothers and sisters: Robert J., Samuel S., Paul E., David A., Sarah E. Campbell, Naomi Swartz, Phoebe F. Coffman. Predeceased by Naomi Blosser (first wife). Funeral: Jan. 29, Maple Grove, Akron, Pa., and Jan. 31, Park View, Harrisonburg, Va., by Owen Burkholder, Luke S. Martin, Glendon Blosser. Burial: Bank Mennonite Cemetery.

**Detweiler, Sarah**, 88, Kalona, Iowa. Born: Mar. 31, 1902, to Daniel and Salina (Marner) Slaubaugh. Died: Jan. 10, 1991. Survivors—husband: Clarence Detweiler; children: Marion, Wallace, Trula Zimmerly, Marjorie Miller; 15 grandchildren; 6 great-grandchildren. Predeceased by Cecil (son). Funeral and burial: Jan. 14, West Union Mennonite Church by Merv Birky.

**Glick, Kirk E.**, 24, Smoketown, Pa. Born: Dec. 10, 1966, to John L. and Mary K. (Byers) Glick. Died: Jan. 24, 1991, of bone cancer. Survi-

vors—parents; brother: J. Scott; sister: Cynthia Wissler; grandparents: Jacob A. and Katie E. Glick and Phares and Pearl Byers. Funeral: Jan. 28, Forest Hills Mennonite Church by J. Lester Graybill and Mark R. Wenger; burial at Mellinger Mennonite Cemetery.

**Kropf, Orvie David**, 93, Tucson, Ariz. Born: Mar. 6, 1897, Garden City, Mo., to David D. and Catherine R. (Mayer) Kropf. Died: Jan. 11, 1991. Survivors—daughter: Evelyn Bearly; 5 grandchildren; 8 great-grandchildren; one great-great-grandchild; sisters: Mary Yoder, Ann Ropp. Predeceased by Edna May Zimmerman (wife), Willis E. (son). Funeral: Jan. 16, Sycamore Grove Mennonite Church by Dennis Ernest; burial: Clearfork Cemetery.

**Kuhns, Lawrence Frank**, 78, Wellman, Iowa. Born: Dec. 2, 1912, at Thurman, Colo., to Henry and Maggie (Ernst) Kuhns. Died: Jan. 21, 1991, of a heart attack. Survivors—children: Jaunita Seward, Robert, Fern Yoder, Erma Statler, Shirley Patterson; 15 grandchildren; 2 stepgrandchildren; 16 great-grandchildren; brother and sisters: L. John, Mary Hoffman, Lucille Kempf, Laura Miller. Predeceased by Verna Beckler (wife). Funeral and burial: Jan. 24, Wellman Mennonite Church by Dan Johnston and Eugene Blosser.

**Sauder, Paul N.**, 78, Akron, Pa. Born: May 30, 1912, to Noah N. and Barbara (Sensenig) Sauder. Died: Jan. 1, 1991. Survivors—wife: Elizabeth Weaver; children: Helen Reinford, Sandra J. McNally; 5 grandchildren; 3 great-grandchildren; sisters and brother: Elva Rutt, Anna, Ruth Denlinger, Elizabeth Eshleman, Isaac L. Funeral and burial: Jan. 5, New Holland Mennonite Church by Frank E. Shirk and Clyde G. Kratz.

**Shank, Vada**, 88, Harrisonburg, Va. Born: Sept. 19, 1902, to G. Ben and Frances (Rhodes) Swartz. Died: Jan. 19, Newport News, Va. Survivors—husband: Wade H. Shank; children: Orval, Evonne Showalter; 7

grandchildren; 14 great-grandchildren; sisters: Mary Coffman, Frances Layman. Funeral and burial: Jan. 22, Weavers Mennonite Church by Joseph C. and Edith Shenk.

**Speerly, Lola R.**, 60, Morton, Ill. Born: Oct. 4, 1930, Minier, Ill. to Aaron and Naomi (Atkins) Springer. Died: Jan. 25, 1991, Peoria, Ill., from injuries from a traffic accident. Survivors—husband: Ralph Calvin Speerly; daughters: Terry Coppenbarger, Jodi Greenan; 3 grandchildren; sisters and brother: Lela Stalter, Dorothy Smucker, Ralph. Funeral: Jan. 30, First Mennonite Church of Morton, Ill., by Glen and Thelma Horner. Burial: Hillcrest Memory Gardens.

## calendar

School for Ministers, Waterloo, Ont., Feb. 18-21  
Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 21-23

Integration Exploration Committee, Feb. 25-26  
Keystone Bible Institute, Chambersburg, Pa., Feb. 25-Mar. 1.

Intercollegiate Peace Fellowship, Hesston, Kan., Feb. 28-Mar. 2

Goshen College board of overseers, Goshen, Ind., Mar. 1-2

Women in Ministry Conference, Lansdale, Pa., Mar. 1-2

Associated Mennonite Biblical Seminaries board of directors, Newton, Kan., Mar. 7-8

Women's Missionary and Service Commission executive committee, Elkhart, Ind., Mar. 8-9

Hesston College board of overseers, Hesston, Kan., Mar. 8-9

New York State Fellowship delegate meeting, Syracuse, N.Y., Mar. 9

Atlantic Coast Conference annual celebration, Leola, Pa., Mar. 9-10

Eastern Mennonite College and Seminary board of trustees, Harrisonburg, Va., Mar. 11-12

Mennonite Church coordinating council, Elkhart, Ind., Mar. 13

Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 14-16

Confession of Faith Committee, Chicago, Ill., Mar. 14-16

Mennonite Health Association annual meeting, Miami, Fla., Mar. 15-20

Franklin Conference annual spring missionary conference, Chambersburg, Pa., Mar. 16-17

Lancaster Conference spring assembly, Lancaster, Pa., Mar. 21

Lancaster Conference annual meeting, Lancaster, Pa., Mar. 22-24

Council on Faith, Life, and Strategy, Mt. Pleasant, Pa., Apr. 1-3

Illinois Conference annual meeting, Flanagan, Ill., Apr. 5-6

Ohio Conference annual assembly, Wauseon, Ohio, Apr. 5-7

Eastern Canada Conference annual meeting, Ontario, Apr. 5-7

Pennsylvania Mennonite Relief Sale, Harrisburg, Pa., Apr. 5-6

Mennonite Church General Board, Belleville, Pa., Apr. 11-13

Churchwide Youth Council, Pasadena, Calif., Apr. 18-23

Associated Mennonite Biblical Seminaries consultation on curriculum, Elkhart, Ind., Apr. 19-20

Goshen College commencement, Goshen, Ind., Apr. 21

Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25

Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3, 1991



**New VSers. Salunga, Pa. (EMBM)**—Ten Voluntary Service workers spent Jan. 14-31 in discipleship training here at Eastern Mennonite Board of Missions headquarters in preparation for their new assignments. The 10 are: Front row (left to right)—Kristen Strunk of Spooner, Wis., youth worker in Portland, Maine; Mary Beth Eby of Washington Boro, Pa., nurse in Birmingham, Ala.; Janice Smith of Kutztown, Pa., youth worker in Portland, Maine; and Chelsea Davidhizar of Lawn, Pa., tutor in Bronx, N.Y. Back row—Dawn Jantzi of Plain City, Ohio, teacher aide and secretary in Johns Island, S.C.; Maria Miller of Plain City, Ohio, day care worker and outreach worker with the elderly in Corning, N.Y.; Jana King of Atglen, Pa., nurse in Portland, Maine; Carl Ranck of Ronks, Pa., home repair worker in Johns Island, S.C.; Debra Miller of Irwin, Ohio, teacher aide in Johns Island, S.C.; and Elizabeth Clark of Kinzer, Pa., tutor in Bronx, N.Y.



editorial

## So what do we do now?

"The liberation of Kuwait has begun." With those words from U.S. President George Bush at 7:00 p.m., Jan. 16, our world made an irreversible change.

How much *Gospel Herald's* world was to change I couldn't have predicted that evening while watching CNN. But in the three weeks since, our desks have been swamped with letters, articles, sermons, news stories, poems, statements, and pleas for peace.

At first the material reflected confusion, disappointment, anger, despair. What happened to our prayers and letters and demonstrations for peace? Why would God allow war? Had the church failed again? What should we do now?

But once again, as has been true for much of our history, we haven't spent much time sitting around waiting for answers. We have gotten to work:

- From Franconia on the East Coast to Los Angeles on the West come reports of crowds showing up at meetings to talk about a possible draft. Franconia (Pa.) Mennonite Church, for example, called a meeting of parents and youth for noon one Sunday; over 100 showed up.

- Mennonites are writing letters. To newspapers. To their representatives in governments. To each other. To *Gospel Herald*. Our mail for "Readers Say" has tripled since the outbreak of hostilities in the Middle East.

- Calls for help in articulating a peace position come from all over. In response Herald Press, Scottdale, Pa., rushed into reprint *Why I Am a Conscientious Objector* by John Drescher in a record five working days' time.

- Young and old are carrying the banner for peace. Eastern Mennonite College (Harrisonburg, Va.) scheduled a peace march, expecting 150. More than 400 from the college and surrounding community showed up. Other Mennonite colleges and seminaries report high interest and good attendance at teach-ins, assemblies, and demonstrations calling for peace.

- Churches are holding prayer services. One in Archbold, Ohio, is reported to have packed out the house with the service extending well beyond the time scheduled.

- Mennonite pastors are preaching sermons about peace. Six of them came to my desk this week. They're good sermons, dealing with complex and difficult questions surrounding war and peace. Some of them will see publication.

- Individuals are at work for peace. A Mennonite professional fireman in Colorado Springs, Colo., for example, has collected alternative service stories from members of his congregation and published them in a book at his own expense. Stan Hill wanted his children and the children of his congregation to understand why Mennonites believe in peace.

True, there are discouraging signs. Some Mennonite communities report division on whether to support the war. Some believe the church has no business telling the world how to run its business. A few think *Gospel Herald* has already had too much material on peace.

But that material will continue. Without apology. This week we publish "Mennonites on the Way to Peace" to help us understand why we disagree on what a peace stance should be. I hope it also gives insight into why the way of peace becomes so difficult for many.

In the weeks ahead we will continue with more articles on war and peace for thought and discussion. There will be suggestions for what churches and individuals might do. We'll have news stories about people at work for peace. Your contributions are welcome. Our mail stack can't get too high.

The Mennonite world made a fundamental change on Wed., Jan. 16. No longer do we have the luxury of waiting for agreement until we act. Questions from our neighbors about why we don't fly the flag or deck our houses with yellow ribbons have to be answered on the spot. So do queries about how we view the troops in the Persian Gulf or why we squirm when our children have to go to patriotic rallies at school.

The Mennonite church faces a critical time. From my limited view, with little time for reflection, it appears we're doing quite well. History will judge whether our efforts were adequate. It is to God that we pray we will be faithful.

—jlp



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## Why I am a conscientious objector

by  
John  
Drescher

The beginning point in my conscientious objection to war has to do with *who Christ is*. He is the "word become flesh." He is the one through whom God has spoken in these last days. Christ is God's will incarnate. He is the full and final message of God's will and of what he intends us, as his people, to be. We are called "to be as he is in the world."

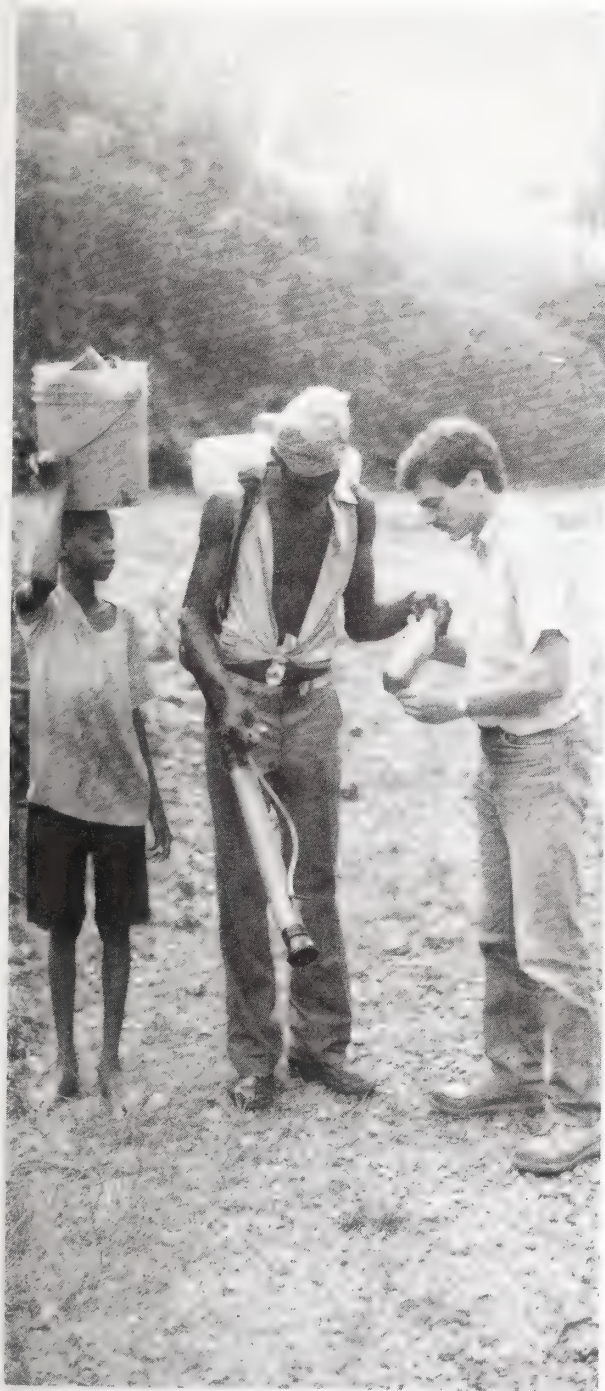
A clear and constant concern of Scripture is to present Christ as the cosmic Christ. He is the Savior of the world. He died for all and cares equally for each person. But we love to localize him. We regard Christ as a respecter of persons, and demand that he become a national, denominational, or personal God only. Especially during wartime, in spite of our confessions of faith, we limit his love.

In wartime it seems difficult to believe that Christ died to save our enemies as much as he died for us. We try to confine Christ in the small container of one country. But Christ cannot be thus confined. He has called and is calling disciples from every tribe, tongue, and nation. He is the Christ of all cultures. He is not on the side of the biggest bomb. He will never sanction belief in racial superiority, the sin of cultural pride, or the destruction of others of his children. As the cosmic Christ, the Savior of the world, he cannot.

My Christology must further take into account not only what Christ is but *what he says*. Jesus declared, "I am the way, the truth, and the life."

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Mennonite Central Committee worker Kevin King (right) in Jamaica: Christ will never send his followers where he will not lead (page 2). The service he calls for is everybody's business (page 6).



***Fundamental to a position of nonresistance is understanding who Christ is, what he says, and what he has done.***

To believe this is to accept him not only as the way to God for salvation, but to accept his teachings as the way of daily discipleship. So I seek to live under his lordship. He is the authority for belief and behavior even though the temptation remains to live a life and to use methods he never allowed and even spoke against.

This means that I do not go to the Old Testament as my primary reference to prove the rightness of warfare any more than I go to the Old Testament to prove the rightness of polygamy, slavery, or animal sacrifices. Christ came to fulfill the law in his own life and in his teaching. His "but I say unto you" supersedes the Old Testament statements, especially the reports of Old Testament behavior. Thus reports of Joshua's battles do not become the basis of belief and behavior for the New Testament believer. Nor does the Christian derive his doctrine of war and peace from the account of David's destruction of Goliath and his killing of ten thousands.

To take seriously the truth that Jesus is God's final message means that I cannot add "except" to Christ's commands. I dare not say, "Love your enemies (except in wartime)"; "Do not resist an evil person (except in wartime)"; "Put your sword back in its place . . . for all who draw the sword will die by the sword (except when the government tells one to fight)"; "If anyone says, 'I love God,' yet hates his brother, he is a liar (except when he fights a war)"; "Bless those who persecute you; bless and do not curse (except when my country is at war)"; "Do not take revenge. . . but leave room for God's wrath (except when Caesar says differently)"; "If your enemy is hungry, feed him (except when at war)"; and "Overcome evil with good (except when your country reverses it)."

Christ will never send his disciples where he himself will not lead. "Follow me" is forever his watchword. It is impossible to imagine Christ leading in the slaughter of others for whom he died.

Finally, my Christology must take seriously *what Christ did*. All the records of Christ's works indicate that he spent his life in matters related to God's will and his redemptive work. One thing upon which we all agree is that Jesus personified in his person and relationships—in his love for his enemies by dying on a cross—the way of love and peace.

Jesus is my example. He demonstrated throughout his earthly life the way of suffering love in contrast to retaliation. All Christ's words are brought to living expression in himself. And he says, "As the Father has sent me, I am send-

ing you" (John 20:21). The Scripture repeatedly says in many different ways, "As he is, so am I in this present world."

According to the apostles, the way Christ dealt with evil, and how he bore his cross instead of retaliating against his enemies, are to be imitated. All the New Testament writers, with the possible exception of Jude, mention this. Paul says, "Follow me as I follow Christ." Peter points out clearly, "To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. . . . When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly" (1 Pet. 2:21, 23). "Whoever claims to live in him [Jesus] must walk as Jesus did" (1 John 2:6).

Christ demonstrated the way of peace, and he commands his followers to do the same. We are to have his spirit in relating to our enemies. "If anyone does not have the Spirit of Christ, he

***Christ will never send his disciples where he himself will not lead. 'Follow me' is forever his watchword to the church.***

does not belong to Christ" (Rom. 8:9). The Sermon on the Mount, the essence of Jesus' teaching, is picked up phrase by phrase throughout the New Testament, calling for obedience here and now. As a peacemaker, Christ calls me to invade and penetrate all of life and society—with life, not death—and to preach the practical possibility of reconciliation among persons everywhere. I witness by what I say and do that the war is over, that hostility is an outright denial of the message of Christ, contrary to the spirit of his teaching. "Jesus said, 'My kingdom is not of this world. If it were, my servants would fight. . . . But now my kingdom is from another place,' (John 18:36).

*John M. Drescher, Harrisonburg, Va., is an overseer in the Virginia Conference and a member of the Zion Mennonite congregation. This article is adapted by permission of Herald Press from the book, Why I Am a Conscientious Objector.*



# A plea for peace

**M**ennonite Central Committee, representing the Mennonite and Brethren in Christ churches of Canada and the United States, meeting in Archbold, Ohio, Jan. 24-26, 1991, is acutely conscious of the catastrophe of war that has engulfed our world. As representatives of the Christian pacifist tradition and as a body formed in 1920 to respond to human need, we feel compelled to address the crisis of these days. We speak after 70 years of interaction with Middle Eastern peoples and 40 years of conversation with Middle Eastern communities.

## **Our faith and allegiance:**

1. We confess our dependence on God, the Merciful One, who wills life for all people. This political and military crisis requires us to reaffirm our view of God as love and the godly life as the way of peace. To love God is to treat people lovingly (Lev. 19:18; 1 John 3).

2. We confess that Christ taught us to love our enemies, instructing us that all war is sin and an expression of human failure.

3. We believe the church is called to be a community that transcends the political, economic, cultural, and social boundaries of this world. In this community we share joy and suffering, strive to live in peace and harmony, and seek to represent the wisdom and will of God in the midst of world disorder (Isa. 58:6-8; Eph. 2).

4. We acknowledge our historical, cultural, and religious connection to the Middle East. The longstanding alienation and attempts at domination among Christians, Jews, and Muslims is an affront to the Divine will and must be transcended with a fundamental respect for all people.

5. We acknowledge the profound longing for change by Middle Eastern peoples. These legitimate desires for peace and justice have been persistently thwarted by tyrannical leaders and Western powers, causing the fear and humiliation that has contributed to the present war.

6. We recognize that the crisis in the Gulf is also a crisis for North Americans. While our physical suffering is minimal, our society, especially the church in North America, is being wrenched by a crisis of faith. What kind of people have we become to systematically calculate the massive destruction of humanity and the earth? We have created a world system dependent upon military domination rather than mutual regard and respect for our common humanity.

7. We long for God's peace for those caught up in this senseless war: innocent children; soldiers; those disabled in body, mind, or spirit; and all of their families.

## **Our commitments:**

1. We commit ourselves anew to the demanding task of living out our historic conviction by following the way of Christ. Discipleship and nonresistance call us to conscientiously oppose conscription of body, mind, and money for war.

2. We commit ourselves to work more actively for public policies that reduce militarism, war, and political and economic inequities.

3. We commit ourselves to a continuing Mennonite and Brethren in Christ presence of friendship and fraternity with Middle Eastern churches and communities in ministries of healing, reconstruction, and bridge-building.

4. We commit ourselves to responding to the new victims of violence by being with the suffering people of the Middle East. We want to incarnate our conviction that God forbids us to view another people as an enemy.

5. We commit ourselves to encourage active communication and relationship between churches and Middle Eastern peoples living in North America. We hope congregations can reach out to neighbors from the Middle East now feeling estranged by wartime hostility.

6. We commit ourselves to organizing a team of pastoral representatives to visit church leaders in the Middle East. We will tell them of our despair over war and our desire for peace. We invite Middle East church representatives to visit our congregations in order to share their faith anguish, and hope.

7. We commit ourselves to sharing our belief that peace is the will of God. We are grateful for the religious leaders who have led in the struggle for peace. It is imperative that we resist the use of religion to sanction war and violence. We encourage congregations to reach out to those caught up in the realities of military life.

We plead for an immediate cease-fire. We support the longstanding call of the United Nations for an international conference to address comprehensively the problems of the Middle East.

We call the church to a new level of generosity in order to respond to the victims of war and the challenge of peacemaking.

We pray for God's mercy and forgiveness for ourselves and all people. We pray for an immediate end to this war. We pray for the healing of the wounds of war and hatred. We pray for the renewal of the church in North America and the Middle East through fresh energy from God's Holy Spirit. We pray in the name of Jesus Christ, the Prince of Peace for all people.

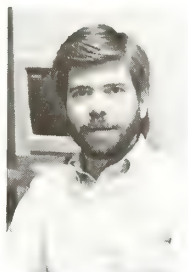
*Condensed from a statement adopted by the MCC board at its annual meeting.*



# Gospel Herald



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published weekly for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, PA 15683.

Subscription price (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111. Please send change of address three weeks in advance.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507; telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 9: Feb. 26, 1991**

**Photos:** Cover and page 7 (left) by Kevin King; page 7 (right) by Kevin King; page 11 by Phil Bender; page 13 by John D. Yoder.

***"For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it."***

**—Mark 8:35, NRSV**

## readers say

### Stories of struggle and rejection

Thank you for printing "Different Love: Three Groups That Care" (Feb. 5). As we dialogue, may we know the pain caused by a culture and a church which view life from a heterosexual perspective. (Think of Valentine's Day or the Sunday school class for recently married couples.) Let us embrace every person as a child of God and listen to the stories of struggle and rejection, of self-understanding and freedom.

Greg Newslinger  
Chicago, Ill.

### View can not be taken seriously

The theological position of the Brethren/Mennonite Council for Gay and Lesbian Concerns that homosexual genital activity is pleasing to God can not be taken seriously by any Anabaptist holding to a scriptural understanding of the Bible's inspiration and authority. The council's position is based on the authority of 20th-century psychology, not orthodox Christian theology. The fact that this view has gained a significant hearing among Mennonites testifies of our church's lack of spiritual vitality.

Mark H. Winslow  
Allentown, Pa.

### We are not second-class Christians

Thank you for printing "Different Love. . ."

I have been worshiping with the local Mennonite congregation for only three months, after spending the past 35 years in New York City. I was so pleased to read this article, since I wondered what stand Mennonites took on this issue. It was heartening to learn that you have a listening attitude rather than a "slamming the door shut tight" attitude.

There are so many Spirit-led Christians out there who feel comfortable with their gay lifestyle and their relation to Christ and his church. We do not think of ourselves as second-class Christians, and we enjoy being with congregations who are open to listening to the various sides of this controversial issue.

Dubose McLane  
State College, Pa.

### Is the church willing to take a strong stand?

I am writing in reference to "Different Love. . ." I was disappointed that you printed this "dialog." The biblical Jesus would not want to dialog about homosexuality in hopes that the Holy Spirit would give us a new message. Sin is sin!

I did appreciate your editorial but was saddened by your lack of forcefulness. It seems that the Mennonite Church in general is willing to describe but not willing

to take a position. That kind of luke-warm attitude makes no sense and promotes confusion. Some things are absolute.

Perhaps the Mennonite Church is willing to describe but not willing or able to publicly take a strong position on homosexuality. Show us that this is not true.

Stephen M. Prosser  
Grantsville, Md.

### Need the cause of death

I'm quite disappointed with the standardized format for obituaries which went into effect with the Feb. 5 issue. Although I know there had been inconsistency, what I miss most is the cause of death.

Through the years I've seen several steps taken to simplify (and shorten) the obituaries in *Gospel Herald*. Each step, in my opinion, has further depersonalized the deceased and reduced the feeling of kinship. As a genealogist, I value *Gospel Herald* obituaries highly and regret the new editorial standards which eliminate the cause of death.

James C. Hostetler  
Richmond, Va.

*The cause of death has been reinstated into the obituaries beginning with the Feb. 19 issue.*

### Subject too serious for flippant treatment

I am having a problem understanding "The Invitation" (Jan. 15). Why is such a serious subject handled in such a manner? It seems too flippant to have been sincere. Perhaps it was written as sarcasm. Or was it a literary piece with no intended spiritual value? Whatever, I am disappointed that it found a place in your publication.

Paul V. Springer  
Fisher, Ill.

### 'Go for it' in a unique way

All of us expect some new emphases as you bring your gifts and uniqueness to editing *Gospel Herald*. I for one wish you God's richest blessings. *Gospel Herald* has always meant a great deal to me. Your predecessors did a good job as they used their gifts to help the paper serve the issues which confronted the church in their time. Go for it now, in your own unique way.

I believe that we face several issues now, for which you will be wise to call forward creative writers. One is reverence for life: abortion, euthanasia, refusing all involvement with war, and the manufacturing of "destruction of life" materials. Another is the inroads of ma-



terialism. Truly the love of money may well become, for the Mennonite Church, the root of all evil.

Oh yes, keep "Readers Say" beside your picture! This suggests that you are listening to the church.

*Paul M. Miller  
Lititz, Pa.*

### Learning new ways to understand God

In response to the letter, "The Language of the New Confession of Faith," in the Dec. 25 issue.

I have struggled often with the issue of inclusive language and its place in our church and society. It's a sensitive issue for both men and women.

The limits of language have forced us to use finite pronouns to describe an infinite God. This helps us comprehend the otherwise seemingly incomprehensible. History, tradition, and society have reinforced the use of male descriptive terms in relation to God, and our view of God

has slowly shifted to one side.

I grew up thinking of God as my Father. As I attended college and experienced life in various locations and cultures, this concept was not enough. I began seeing God as my Mother, Creator, Giver of Hope, and Father. Then my joy in being a child of that God increased. My whole world opened up. I could see more of that infinite God.

*Tonya Ramer  
Saskatoon, Sask.*

### Pontius replies

The second worst thing a cartoonist can do is defend his humor. The worst is to explain it. However, since I am Mennonite and *Gospel Herald* is my home publication, I'd like to respond to those who were offended by the strip published in the Dec. 25 issue.

The strip shows Pontius asking "Jehovah Dude" to "give me five." God answers with five commandments. Pontius laments that God should try to be

more hip.

The cartoon was not intended as a jab at God but at those who recast God in the fashion of the moment. God's response was meant to suggest that God—and God's law—are eternal.

The purpose of my strip is not to make light of God but to lampoon the many shortcomings all of us (myself included) face as we seek to obey God's rule and follow Christ. I happen to believe that humor is the most telling, the most compassionate, and the most compelling mirror we can use to examine our faith.

Currently, Pontius appears in over 200 publications throughout North America, Australia, New Zealand, England, Sweden, Holland, and Singapore. One magazine alone has a circulation of 17 million. I like to think of his puddle as a small outpost for the Anabaptist point of view in the world.

*Joel Kauffmann  
Goshen, Ind.*

### More on the Gulf War

Your editorial, "The Bad News on TV," is timely and energizing—especially your suggestion that Mennonites "need to call for more pictures of war." An excellent idea.

So I sat at my desk and made a list of things to do to encourage full reporting of the Persian Gulf War. I was chagrined, however, when I came up with only three. If there are others like me, maybe there is more for the *Gospel Herald* to do.

*Al Albrecht  
Goshen, Ind.*

I am not sure I agree with your editorial, "The Bad News on TV," which implies that people need to see the war more explicitly on newscasts. While it is true that people became disillusioned with the Vietnam War in part because it was brought into their living rooms, it is possible that such reporting could have the opposite effect during this war.

More importantly, I believe that people see enough violence on TV. Children are frightened enough by the war. And more explicit newscasts would be extremely insensitive to those who have loved ones in the Gulf.

In your editorial you state that "people need to see it [war] in all its bloody gruesomeness." Do you feel the same way about the media's coverage of abortion?

*Dean Swartley  
Mercersburg, Pa.*

The well-intentioned questions posed in your editorial, "January 16, 1991" (Jan. 22), involuntarily reflect a fundamental shortcoming in Mennonites' peacemaking efforts: we take peace for granted, waiting for a threat of war to make us feel that we have any concrete peace witness to make. In our present war, however, any realistic chance for peace died when the automatic public reflex of our leaders and fellow citizens to Iraq's invasion of Kuwait was a hostile one. To be sure, the moment when war broke out was one of great sadness; but our attempts to prevent those hostilities by reacting when we perceived a threat to peace were too little, too late.

Most of us who have a deep desire to witness for peace frequently struggle with knowing how best to channel and focus that message. I challenge our professional peacemakers to give more thought to effective peacetime strategies we all can use in discouraging both war and the attitudes that foster it. But an attempt at retaining, renewing, and intensifying whatever conviction we possess on the issue of peacemaking requires personal initiative and discipline.

Some people choose to participate regularly in public protests, while others refuse to pay war taxes. Still others may not be comfortable with such overt tactics, but may wish to develop firmly held and ably articulated justifications for not registering with the Selective Service or for becoming an official conscientious objector—and, if necessary, to act on them. We should all be prepared to explain why we do not fly the flag, and why,

even though the safety of the soldiers on both sides of the war is constantly on our minds, we do not participate in "support the troops" rallies.

Our situations all differ, but I am confident that each of us can find some means by which we can consciously deny authority to the earthly government which claims it, so that we can be regularly reminded of the kingdom to which we really belong, and the Master whose example we wish to follow. Further, may we all have the courage to go "public" with our desire for peace.

*David Breckbill  
Lincoln, Neb.*

James C. Kauffman's letter (Dec. 25) prompted me to write. I too served in the military but before I was a Christian. I was a noncombatant.

After leaving the military, I became a Christian and married a Mennonite girl. We attend a Mennonite Church. But I feel I have been kept from holding any positions in the church because of my background.

I am allowed to do the jobs outside the church that deal with the poor and needy of our community. I like doing this to help others, and no one else will or wants to do this kind of service. But I can't have jobs in the church because of my being in the military.

I get tired of hearing that everyone was nonresistant except me. It has been almost 40 years, and some still can't forget it. I feel the Lord forgave me; why can't the rest?

*Name withheld*



# Service in the 21st century is still everyone's business

by  
Gerald  
Schlabach

Jesus once told a parable in support of patience and persistence. It was the story of a widow who kept dogging an unjust judge to the point that he finally reviewed her case. Jesus assured his disciples that in contrast to the unjust judge, God is anxious to vindicate the desperate and oppressed—"quickly," in fact. Then he closed with the poignant question, "And yet, when the Son of Man comes, will he find faith on earth?" (Luke 18:8, NRSV).

As we look to the 21st century, we can be sure of certain things: Like the widow, the needs in our world are not going away. In fact, the cries of the needy will become all the more persistent, until perhaps even the most coldhearted among those who sleep comfortably will have to pay heed.

We also know that prayer will continue to be absolutely necessary. Praying people can be decisive in God's work for justice. This does not mean prayers for self and family. It means a groaning prayer of identification with the oppressed, a constant yearning that "God's kingdom come, God's will be done, on earth as it is in heaven."

Yet of one thing we can *not* be sure: "When the Son of Man comes, will he find faith on earth?" or, to paraphrase Jesus' question: "When the 21st century comes, will the Son of Man find faithful servants on the earth?" Will he find faithful servants in the Mennonite Church?

Unfortunately, the needs and challenges to which our service has responded in the 20th century remain, only in new and greater dimensions. Fortunately, however, many of the resources that have created and sustained our 20th-century response remain as well. At least three legs have supported our service in the 20th century, but they are going to have to stretch farther in the 21st.

1. *Internal motivators.* We continue to benefit from the internal resources of a long tradition of mutual aid and service. Through barn-raising, quilting bees, overnight mobilization of Mennonite Disaster Service teams, and youth group service projects, Mennonites have recreated again and again a culture in which serving has been a natural part of life. Service has come so naturally that it has had to extend beyond our own circles.

As we move toward the 21st century we are more aware than ever that the Mennonite Church is culturally pluralistic, multiethnic, international. Our "folk tradition," therefore, must in-

corporate and celebrate the stories, models, theologies, passions, and instincts of a much wider circle. I think of Catholic base communities in Latin America and of the witness of third world Mennonite brothers and sisters who will constitute the majority in Mennonite World Conference by the year 2000. I think of the black church in the U.S., which challenges us in its authentic mix of spiritual vitality and political activism. I hear the call of Native Canadians and Americans, the call to respect all of creation. All of these must enrich, inform, and impassion our service in the 21st century.

2. *External pressures.* In the 20th century war and military conscription demanded that we demonstrate a "higher patriotism." This meant proving that we cared about the welfare of society—even as we insisted that we could only demonstrate that concern in ways compatible with Christ's love for all humanity. Alternate service in turn took us into personal contact with situations of human need around the world.

From World War II through the Vietnam War, Mennonites responded with massive institutional creativity. Early in the century ambitious young Mennonites pleaded with church leaders for opportunities to serve. But we now take Mennonite Central Committee, mission boards, Mennonite Economic Development Associates, and scores of voluntary service programs for granted.

***Service cannot be left to the specialists. It must continue to be a part of the fabric of what it means to be Mennonite.***

As the 21st century approaches, the demand to prove ourselves worthy of a higher form of citizenship increasingly comes not from the nation-state but from creation itself. Perhaps an environmental crisis will mobilize us now as the crisis of World War I did in the early 20th century.

But when massive environmental crisis is obvious to all, society will be torn between individualistic and globally-minded ways of surviving. Pressure to conform to a lifeboat attitude toward the rest of the world will be no less excruciating than the pressure to conform to patriotic war cries has been.

Yet it is in the best interests of society, and of the larger human family, to find alternatives to this violence—this rape against creation. We





MCC workers Kevin (left photo at right) and Karen (right photo at right) King in Jamaica: service must continue to be part of what it means to be Mennonite.

need visionaries now (as we had between World Wars I and II) who prepare and live out alternatives. This time our alternative service must be sustainable lifestyles in harmony with nature.

3. *The biblical witness.* This is the greatest of our resources for service. As Christians in the Anabaptist tradition we have consistently turned to the biblical story for a language to name the ways God calls us to respond to our neighbors. Texts that have been particularly important up through the 20th century have been Galatians 6 ("let us do good to all, and especially to those who are of the household of faith"), Matthew 5 ("love your enemies"), Matthew 25 ("I was hungry, thirsty, naked"), and Luke 10 (the good Samaritan).

Now we must expand our biblical literacy to include themes and language we once overlooked—theology of land, stewardship, and creation; themes of Exodus and Jubilee; the story of Abraham, Sarah, and the blessing of all nations. These are texts that are only beginning to become part of the peace church canon. In the 21st century they will be just as important for calling ourselves to live peaceably, compassionately, and generously toward other peoples and toward creation itself.

To serve God and the poor in the 21st century, then, we need to reconnect our faith on every side—to our brothers and sisters in many cultures, to the planet God created and called good, and to the fullness of the biblical witness. In short, we need a new ecology of faith.

This involves much more than adding the environment to the latest list of issues that Christians are supposed to care about. Besides natural ecology there is also "human ecology"—the

interdependence of the family system, the community, the economy, and the physical world.

If we do not have an ecology of faith, what we will probably have is a shopping-mall religion. After all, the substitute for being servants of God and of the poor is to be mere religious consumers. And that is what most Christians in North America have become—what most Mennonites are probably becoming.

According to Canadian sociologist Reginald Bibby, North Americans, however outwardly secular, still tend overwhelmingly to be religious. Even if they rarely attend church, they consistently remain loyal to the churches of their upbringing. But, as described in his book *Fragmented Gods*, religion no longer speaks to all of life, nor does it speak from outside culture. Rather, it has been chopped up or "fragmented" and repackaged as a multitude of consumer items appealing to different markets.

It is easier that way because a religious consumer can have recourse to prayer, or enjoy a lively worship experience, or gain assurance of life after death, or find backing for political opinions, or turn to the church for "rites of passage" like weddings and funerals. Yet the religious consumer can avoid the stress of being consistent on the job, in spending money, in farming and business practices, in sexuality, and so on.

If we ask whether Mennonites will do any better than the trends that Bibby has identified, there is much cause for doubt.

**Y**et the Mennonite instinct for integrating faith and life goes deep. We have unique resources for resisting the tide of consumer-driven religion, if only we want to do so badly enough.

And in the ecology of God's upside-down kingdom, times of near despair are often moments for grace and renewal. As the costs of modern, industrialized consumer society mount, the cries of the widows, the poor, and the creation itself are such that even the captains of industry and the "wicked judges" find them harder to ignore. If we would stop trying to play cultural catch-up, we might find some very hungry people knocking at our own doors by the 21st century—hungry

***As we look to the next century, we can be sure the problems of our world will not go away. In fact, the cries of the needy will become more persistent.***



### Churches open doors to COs opposed to service in Gulf

Following a pattern that became familiar during the Vietnam War, churches in the United States are beginning to declare themselves "sanctuary" congregations, offering shelter to soldiers opposed to serving in the Persian Gulf War. Only a handful of churches are known to be involved in the effort at this point. But if the war drags on, the number could grow as more military persons assigned to duty in the Gulf seek ways to avoid service.

Most of the sanctuary congregations are located on the West Coast. However, one of the most influential congregations in the East, Riverside Church in New York, voted to become a sanctuary church. Other known sanctuary congregations are University Baptist Church in Seattle and three California congregations—University Lutheran Church in Berkeley, First Presbyterian Church in Palo Alto, and Beacon Street Presbyterian Fellowship in Oakland. (RNS)

### Religious Broadcasters: applause and approval for Persian Gulf policy

While many mainline denominations and Catholic groups in the United States have been expressing opposition to President George Bush's military policy in the Persian Gulf, members of the primarily evangelical National Religious Broadcasters,

meeting in Washington, announced their support of the president. During the group's 48th annual convention, its 90-member board unanimously passed a resolution expressing that support.

The resolution was presented directly to Bush, who addressed the group in what was only his second public appearance since the war began. Bush expressed gratitude for the support and emphasized that the war is a "moral" one. "The war in the Gulf is not a Christian war, a Jewish war, or a Muslim war, it is a just war," the president asserted. "And it is a war with which good will prevail." His 20-minute speech was interrupted with applause 13 times, and he received two standing ovations. (RNS)

### U.S. church people among Gulf Peace Team camped on Iraq border

Some 73 Christians, Muslims, and atheists from the United States and 15 other nations camped near the Iraqi-Saudi Arabian border as human peace shields intend to remain there even if they are endangered by the war, organizers of the Gulf Peace Team say. Most of them "will not leave unless they are forced to," said Paul Dengel of the London-based organization. Contrary to some international press reports, they did not flee the camp when the war started. Spokespersons for the group said it is one of several similar initiatives,

including a Seattle-based group, United for Peace, that sprang up in the U.S. and other countries in which peace activists decided to go to the war zone. (RNS)

### Quaker group must garnish wages of tax-resisting employees

A Philadelphia Quaker organization must garnish the wages of its employees who fail to pay income tax for religious reasons, a federal judge in Philadelphia ruled. But Judge Norma Shapiro also said the Philadelphia Yearly Meeting of the Religious Society of Friends cannot be penalized for failing to honor the levies imposed by the U.S. Internal Revenue Service. The case involved the refusal of three Friends employees to pay the full amount of their taxes because part of it would go to the military, and that would violate their religious antiwar beliefs.

In her decision, Shapiro cited the U.S. Supreme Court decision last year in *Employment v. Smith*, the controversial Oregon peyote case. In denying unemployment benefits to two residents, the high court ruled that since ingestion of peyote was a crime in Oregon, "the right of free exercise does not relieve an individual of the obligation to comply with a valid and neutral law of general applicability on the ground that the law proscribes (or prescribes) conduct that his religion proscribes (or prescribes)." (NIRR)

## Service in the 21st century is still everyone's business

(continued from page 7)

for meaning, for an integrated faith, for a sustainable lifestyle, and for a compassionate way of being in the world.

Sociologists like Bibby trace many of the trends that have fragmented faith and religion to the specialization that is so central to the way modern industrial societies organize themselves. The danger is that we will come to see service something that a few specially-called Christians do—and perhaps only during a special, limited period of life. Then when congregations become aware of local needs, the instinct will be to hire specialists such as peace-and-justice coordinators or social workers to do our good works for us.

The Mennonite folk tradition of service is that service is everyone's business. It cannot be left to the specialists. Just as you don't go to the dentist every time we need to brush our teeth, so we can't call on an organization like MCC to do our service for us every time we see a need.

So what will happen in the 21st century? Will

there be habits of service—or neglect and decay—when Mennonites open their mouths to pray? Will we cry out and volunteer to work for justice?

And much more importantly: What will our Lord find when he looks for faithful service in the 21st century?

*Gerald W. Schlabach is a graduate student in theology and ethics at the University of Notre Dame. During most of the 1980s he was an MCC worker in Central and North America. He is author of And Who Is My Neighbor? Poverty, Privilege, and the Gospel of Christ (Herald Press, 1990).*

***Those things supporting the Mennonite tradition of service will have to stretch even further in the next century.***



## MBM resumes work in Liberia following end of civil war

*Abidjan, Ivory Coast (MBM)*—Two new Mennonite Board of Missions appointees have resumed MBM's long-term commitment to Liberia following the end of an 11-month civil war in that West African country. Philip and Christine Lindell Detweiler of Goshen, Ind., arrived on Jan. 31 in neighboring Ivory Coast.

### Medical team at work in war-ravaged Liberia; donations hit \$145,000

*Monrovia, Liberia (MBM)*—Paul and Grace Brenneman of Doylestown, Pa., are hard at work as part of a Church World Service medical team in war-ravaged Liberia. Brennemens, short-term appointees of Mennonite Board of Missions, arrived in the capital city of Monrovia in January. They are part of a four-member CWS team working alongside Liberian medical personnel to meet the widespread medical needs resulting from the 11-month civil war that ended in November.

Paul is a retired family doctor. Grace is cooking for the two CWS medical teams presently in Monrovia. CWS is an agency of the U.S. National Council of Churches.

The medical teams are helping at Cooper Clinic in the Sinkor district. The clinic was looted and partially damaged during the war.

The teams collaborated with United Nations Children's Fund (UNICEF) in starting a feeding program in the basement of the clinic. The program was begun after medical staff discovered that 90 percent of the people they are seeing are suffering from malnutrition.

Meanwhile, CWS has postponed sending a third mobile medical team to Liberia because of the loss of reliable logistical support and because of the uncertainty about whether more medical personnel are needed. Because of the postponement, it's not presently known when MBM appointees Wayne Weaver of Mt. Crawford, Va., and Juanita Shenk of Elkhart, Ind. (presently in England), will go to Liberia.

Meanwhile, contributions totaled \$145,000 as of mid-February to "Operation Hope," a special MBM above-budget appeal begun last October to help Liberians. Money contributed over the \$100,000 will be applied to the costs of MBM long-term personnel serving with the Liberia emergency program and to MBM's Emergency Relief Fund.—*Phil Richard*

Detweilers are establishing a logistics office in Ivory Coast until they can relocate in Liberia. They have been seconded to the Christian Health Association of Liberia.

"We will help move supplies, such as medical supplies and food, into Liberia," Phil explained. Presently, despite a cease-fire, supplies for medical facilities in Liberia, other than in the capital city of Monrovia, must be routed through Ivory Coast. Detweilers will also assist with communication between Liberia and the U.S.

MBM is a member organization of the Christian Health Association of Liberia and offered Detweilers as people who could help CHAL resume its medical work. CHAL had about 15 hospitals and clinics in operation before the civil war, as well as numerous village health-care clinics. Some continued limited operations during the war. Since the war ended in late November, most hospitals and clinics have resumed medical services for Liberians, at least on a limited basis. With disease rampant because of the war, the greatest

need is for medical supplies and food.

During their three-year term, Detweilers hope to eventually move to Liberia to help establish primary health-care programs in villages—such as vaccinations, prenatal care for pregnant women, and sanitation and water-supply improvements.

"The people in the villages may be suffering the most if no village health programs are available, since they wouldn't have access to clinics or hospitals," Christine said. "Our goal is to help local people be self-reliant and meet their own needs that have grown out of the civil war."

Phil received a master's degree in international public health from Tulane University in December. For his field experience, he spent six weeks in Ghana last summer at the University of Ghana Medical School.

Christine, the daughter of former Lutheran missionaries in Africa, is a registered dietitian. She also received a master's degree in international public health from Tulane University in December.—*Phil Richard*

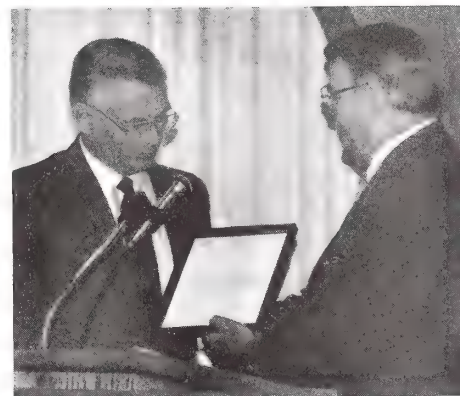
### Kansas honors Schowalter Villa

*Hesston, Kan. (SV)*—The state of Kansas honored Schowalter Villa for providing "exemplary care" during a Jan. 11 ceremony at the Villa. The Villa is the first nursing home in Kansas to be honored with this special recognition.

Stanley Grant, who heads the state's Department of Health and Environment, presented a letter of citation to Villa administrator Leo Schmidt. The Villa chapel was filled to capacity with Villa board members, staff, residents, Hesston business leaders, and the general public.

"On Dec. 13, a licensure and recertification resurvey was completed for your facility," said the letter. "As a result of this resurvey, your facility was found in full compliance with all licensure and certification requirements as well as exemplary achievement in the development of a Quality Assurance program. This Quality Assurance program has resulted in minimal use of restraints, elimination of pressure ulcers, and increased activity and social involvement by your residents."

Alvin Becker, chairman of the Villa Residents Advisory Council, said: "There is a beautiful spirit here, and it makes for a loving atmosphere for all of us. We as residents are most grateful to be recipients



*Leo Schmidt (left), administrator of the Villa, accepts a citation from Stanley Grant, secretary of the Kansas Department of Health and Environment.*

of such exemplary care and devotion. It is the love of Christ expressed in deed and action."

Schmidt, administrator since 1980, gave thanks and praise to the department heads and to the entire staff, stating that it is a team effort to provide quality care. At the ceremony, each employee wore a blue ribbon that said, "Schowalter Villa—Dedicated to Quality Care."

Schowalter Villa is a 30-year-old retirement community that provides a full range of services to meet all levels of need for the elderly.



# MCC starts relief fund for Gulf War victims

Akron, Pa. (MCC)—While war rages in the Persian Gulf, Mennonite Central Committee has started a fund to assist those in that part of the world affected by the conflict. The "Bridging the Gulf" fund for relief, reconstruction, and reconciliation efforts was authorized in a "Plea for Peace" statement adopted by the MCC board at its annual meeting Jan. 25-26.

"This war has reopened old wounds and deepened the chasm between Muslim and Christian, Middle East and West, Jew and Arab, Arab and Arab," said Ray Brubacher, MCC's director of overseas ser-

vices. "Bridges need to be built so that we can again embrace each other as brothers and sisters."

Current MCC workers in the Middle East are a central part of MCC "bridgebuilding," said Nancy Heisey, associate executive secretary. Part of the fund will go to support MCC workers there. MCC currently has 43 workers in Cyprus, Egypt, Jordan, Lebanon, Sudan, and West Bank in education, health, and other work. MCC has been in the Middle East since 1949.

Money from the fund will also go for an

MCC pastoral team currently being organized to visit church and community leaders in the Middle East. The team "will tell them of our despair over war and our desire for peace," according to the "Plea for Peace" statement.

MCC is also considering plans for relief work in the region. Brubacher suggested one way to make contributions to the fund is to give 10 cents for every dollar of gas one buys. "Since the war began, the price of gas has fallen about 10 cents a gallon in the United States," he said. "This implies that the war is connected to oil. Putting a self-imposed 'tithe' on gas will remind us of our daily connectedness to this war and simultaneously make a little contribution to bridging the gulf."

Those wishing to contribute to the "Bridging the Gulf" fund should contact their local MCC office.

## Mennonites prepare for possible return of military draft

Elkhart, Ind. (MC)—Even though no plans exist to reinstate a military draft in the United States, the Mennonite Church has taken preliminary steps to prepare for alternate service for conscientious objectors. Church leaders have asked Mennonite Central Committee to serve as its "employer of record with Selective Service" in the event a draft should be resumed.

"We believe that MCC would be in the best position to function as the legal representative for our church, and hopefully for other Mennonite bodies, in overseeing arrangements for alternative service opportunities," said James Lapp, executive secretary of General Board, in the church's request to MCC. The arrangement would be similar to the one in effect during the draft that was discontinued in 1973.

Mennonite Board of Congregational Ministries has established a Draft Monitoring Committee, which has begun planning for a quick response in the event the draft is reinstated. In a January meeting the committee recommended that Mennonite Board of Missions prepare in a variety of ways for the possibility of a sudden influx of CO volunteers.

The recommendations include reviewing past responses since World War II, looking to MCC for up-to-date information related to Selective Service, and preparing a list of potential acceptable placements for COs.

MBCM is also responsible for the denomination's peace office. The board has distributed Christian Peacemaker Registration forms to congregations and Mennonite colleges. The forms allow young people to state their religious beliefs

and convictions concerning nonparticipation in war, said MBCM executive secretary Everett Thomas. Worship materials to assist congregations in teaching the peace message are also being prepared and offered to the church for Peace Sunday, scheduled for July 7.

Currently the U.S. all-volunteer armed forces number 2.1 million troops on active duty and 1.6 million in the Reserves and the National Guard. A draft reinstatement would require considerable public debate and an act of Congress. Those men who would turn 20 in the calendar year in which a draft would begin would be the first called, and then in the order of a call by lottery.

"We hope that the draft will not be resumed, but at this point we think it may be prudent to be prepared for that eventuality," Lapp said.—John Bender

## Haiti's poor pleased with new president, say MCC workers

Port-au-Prince, Haiti (MCC)—The poor people of Haiti are hopeful and excited about newly elected President Jean Bertrand Aristide, a Catholic priest known to identify with the poor. "They believe there is a chance their government will finally work with them to change the conditions of their lives," says Gordon Zook, Mennonite Central Committee country representative with his wife, Carol.

Aristide announced his candidacy late in the campaign, but immediately became a front runner due to his overwhelming popularity among the peasants, says Zook. Aristide is popular, Zook says, because he stands for the rights of the people and speaks out against the oppression of the

former Duvalier governments and successive governments dominated by remnants of those regimes.

Throughout Aristide's campaign, "Haiti held its collective breath waiting to see if the election would proceed peacefully," Zook reports. Previous elections were marred by violence of government forces and Duvalier supporters. But only one significant act of violence marred these elections, and Election Day "was a great victory for Haiti's people and a tribute to their determination to see change in their country," says Zook.

In Desarmes, roughly 85 percent of the registered voters cast ballots, reports MCC worker Mike Mullin. Of those, 90 percent voted for Aristide. "They say Aristide only has a bunch of little poor people behind him," said one Desarmes resident before the elections.

In Bois de Laurence, MCCer Karen Ebey attended several preelection assemblies conducted by peasant groups for discussion and information-sharing. "Unlike media-saturated North America, it is difficult to get information here in the mountains," says Ebey. "It was rare to find a group of people who even recognized the names of more than two of the 11 presidential candidates." To help people learn about the candidates and the electoral process, MCC "animators"—Haitian teachers of peasant groups—answered questions and led discussions.

"I'm not sure how Aristide's name got around so quickly," Ebey said, "but he was by far the most familiar in every rural zone. When talking about Aristide, people's eyes lit up and they got excited as if finally they had a choice that is in their advantage."

Following the elections MCC worker Carla Bluntschli joined celebrations in the streets of Port-au-Prince, the capital city. "I was overwhelmed nearly to tears by the exuberance," she said. "It was obvious that



this was a day to remember."

In 1957 François "Papa Doc" Duvalier became Haiti's president in a disputed election; in 1964 he declared himself president for life. Following his death in 1971, his 19-year-old son Jean-Claude, "Baby Doc," assumed office. In 1986 he fled the country amid popular uprisings and since

then the Haitian government has switched hands five times.

Aristide was inaugurated on Feb. 5. Some people fear violence. Opposition groups are still active, and in the past, says Zook, "they have not been afraid to use violence to control Haiti to their benefit."

—Andrea Schrock Wenger



Students join in worship in the new facilities of Good News Training Institute.

## Ghana school gets building of its own

Accra, Ghana (MBM)—Students and faculty of the Good News Training Institute here were especially excited about their new school term that began last fall. In September, classes began in a refurbished bungalow made available by a board member for the exclusive use of the school. Though privately owned, the bungalow, located outside Accra, the capital city, in Madina, is the closest the institute has come to having a home of its own during its 20-year history.

The school began in 1971 under the leadership of Mennonite Board of Missions worker Edwin Weaver as a training center for leaders of Ghana's numerous independent churches. Until 1990, the institute had rented or borrowed space in seven different locations, ranging from community centers to spare rooms of supporting churches.

Most recently, the school was housed in the Faith Gospel Ministries building along the Atlantic Ocean in central Accra. F. A. Mills, head of Faith Gospel Ministries, helped Weaver found the school, and is current board chairman.

Several years ago, with assistance from Lutheran churches in North America, the institute acquired land outside Accra on

which to build its own campus. But difficult economic conditions in Ghana, high construction costs, and uncertain support from the independent churches have prevented that campus development.

The new location in Madina offers an improved climate for learning. Not only are the premises quieter and cleaner than central Accra afforded, but for the first time, students have the option of residential accommodations in a nearby church campus.

Institute staff expect the new facilities to help the school clarify and strengthen its identity in the eyes of the independent churches, many of whom do not have a tradition of formal pastoral training. Building a reliable support base among these indigenous churches remains the institute's most pressing challenge.

Twenty students from 13 churches are enrolled this school year. The school offers a three-year, full-time training program, with part-time evening and extension courses. It is the only school in West Africa expressly serving independent churches.

Since its beginning, MBM has supplied instructors. The most recent are Philip and Julianna Bender, who have been with the school since March 1989.—Philip Bender

## Tom Sine to address young adults



OREGON '91

Christian futurist Tom Sine will meet with students and young adults at Oregon '91. "Sine will lead young adults to think creatively about options for our lives in the future," said Fred Martin of Kitchener, Ont., who is coordinator of student and young adult activities at the convention.

In two seminars and a late-night activity, Sine will also treat specific issues young adults wrestle with, such as housing, jobs, education, service, and preparing for a possible U.S. draft.

Sine is founder and consultant with Mustard Seed Associates (formerly known as Creative Futures Center) in Seattle. The group's mission is to help churches find the biblical vision to meet the challenges of the future.

While their current emphasis is on workshops, Mustard Seed Associates wants to set up a computerized database of innovative mission ideas to be available to churches. Sine's forthcoming book, *Wild Hope*, deals with what the church should be expecting in the future.

Martin hopes to see 150 to 200 young adults—ages 18-30—at Oregon '91. Young adults from both the Mennonite Church and General Conference Mennonite Church are invited.

In addition to participating in the general convention, young adults will have three choices for a day-long tour, ice skating, other seminars, and a full roster of late-night activities. Rooms in two motels have been designated for young adults, in addition to a camping option.

Registration forms are available from congregations or from Mennonite Church General Board at 421 S. Second St., Suite 600, Elkhart, IN 46516; phone 219 294-7131.

**Mennonite Church General Assembly  
July 30 to August 3 • Eugene, Oregon**



## Gulf War hangs over MCC Canada meeting

Clearbrook, B.C. (Meetinghouse)—It was a somber mood. As usual, the tables were set in a huge circle with an elaborate sound system to allow people to hear each other. The difference this year was that the 33 board members at the Mennonite Central Committee Canada annual meeting, held Jan. 18-19 at Clearbrook Mennonite Brethren Church, were clearly distracted by the outbreak of war earlier in the week.

Harry Huebner, a Manitoba professor who was part of a Christian Peacemaker Teams delegation to Iraq in November, opened the meetings by saying, "It's an act of faith to do the mundane things because it says that the world must go on, and God wants the world to go on."

The evening before, the board members had been introduced to the three topics that organizers thought would dominate the annual meeting: Native Canadians, Eastern Europe, and the Middle East. But already that night, through a symbolic lighting of a candle and the presentation by Huebner, the immediacy of the Persian Gulf War overshadowed all other concerns.

For the next two days, as board members plowed through the massive report book, the war was a background theme that kept emerging in comments on peace, updates on what was happening in the news, and the attempt to process a statement on the war, presented and drafted by Bill Janzen of the MCC Ottawa office. The statement included an analytical comment, MCC commitments, and a call to the churches. The most heated point of discussion was how much analysis of the "problem" to include.

"Essentially we want to express our conviction that war is wrong, that this war will do more to enlarge the 'problem' than to resolve it," said Janzen.

Board member Henry Rempel of Manitoba maintained that unless the problem was clearly defined and addressed, "we'll have another war down the road because we won't face up to the problems." However, the board decided that the problem was too complex and opinions too varied to come up with a solution that would satisfy all board members and churches.

The first draft called the church to pray, build bridges, reaffirm nonviolent Anabaptist teachings, and support MCC relief work in the Middle East. The board asked that two more points be included: that churches and individuals be encouraged to write to government and that members repent of their dependence on oil and any unchristian attitudes. The statement was to be released to all Mennonite churches and institutions immediately.

Two other items on the agenda became major concerns.

The first was the changes recommended by the MCC Canadian Programs review

two years ago which will enlarge the Executive Committee from 8 to 10 members to include better provincial representation. This raised some budgetary concerns and a lament for simpler days. A former board member visiting the meeting said, "I am shocked at how this has grown. How can you be a discerning group with so many around the table?" The changes will be evaluated in five years.

The second item was the \$292,000 deficit from 1990 and the 1991 budget with a projected \$135,800 deficit. The new revenue budget of \$21 million means receiving \$700,000 more from the constituency than came in last year. The 1991 budget is also asking \$250,000 more from the provinces, \$100,000 from a direct-mail drive, \$100,000 from Selfhelp Crafts Canada on its outstanding loan, and decreasing expenditures by \$250,000. The budget was passed with a commitment to be more diligent in telling the MCC story.

Siegfried Bartel, who was a German general in World War II and who has recorded his story, "Journey to Pacifism," on video, gave the closing meditation. Regarding the Gulf War, he said, "Friends, we must be political. I once obeyed the government without question and that was the biggest mistake in my life."—Wilma Derksen

## Rural Iowans walk for peace

Kalona, Iowa—A peace walk led by southeast Iowa Mennonites on Jan. 20 attracted local media attention. Contrasting the small, quiet group with more demonstrative movements across the United States, a television news reporter commented, "Somehow you get the feeling these people live their peace."

The walk, created as a response to the Persian Gulf War, was led by Rolland Smith, a Bible instructor at Iowa Mennonite School, and Kenneth Hochstedler, a member of East Union Mennonite Church. About 30 walkers made the 2 1/2-mile trek between the East Union and Kalona Mennonite churches. A stop at a farmhouse where former East Union pastor Dan Fisher lived during World War I provided a break from subzero temperatures and a chance for Fisher's granddaughter, Chris Charles, to tell of the persecution Fisher suffered as a conscientious objector.

At Kalona Mennonite Church, the group doubled in size as other Mennonites joined them for an open forum, a prayer vigil, and hot chocolate. Smith led the discussion, which focused on thoughts, feelings, and beliefs about the war as well as appropriate responses. The most value came, in Smith's opinion, "in getting Mennonites to start talking to each other about the issue." He also noted the value in sharing this dialog with the young people who were present.—Sharon Miller

## mennoscope

• **Family murder.** R. Clair Weaver, a physician and active layman, was murdered on Feb. 17, along with his wife Anna May and 15-year-old daughter Kim, in his Manheim, Pa., home. His 14-year-old son Keith confessed to the crime. Weaver was a senior partner at Norlanco Family Health Center in Elizabethtown. He was also a board member for Mennonite Mutual Aid for 12 years, including the past eight on the executive committee.

• **Packet on conscientious objection.** Because of concerns raised by the Persian Gulf War, Mennonite Central Committee has produced an information packet on the military draft and conscientious objection. The packet, compiled by MCC U.S. Peace Section, includes a Christian peacemaker registration form and a variety of related information. The packet can be obtained for \$3. MCC also has other materials—print and audiovisual—for the study of peace/war issues and the Middle East. A listing is available. The CO packet and the other materials can be obtained from MCC at Box 500, Akron, PA 17501; phone 717 859-1151.

• **Materials on Middle East.** A variety of print materials are available from Mennonite Board of Missions for people interested in further study on the Middle East and the background for the current Persian Gulf War. They include a booklet on Middle Eastern churches and this year's Children's Caring Project and Family Mission Thanks-Giving packets which focus on that region. The materials can be obtained from MBM at Box 370, Elkhart, IN 46515; phone 219 294-7523.

• **Peace Elf.** An annual peace-book reading program for children is attracting increased interest in Scottdale, Pa., because of the Gulf War. Sponsored by Kingview Mennonite Church, the program, called Peace Elf, offers Provident Bookstore gift certificates to children who read all the books on the current list. A new feature this year is a booklet of discussion questions. The Kingview congregation has the list's 12 books in its library and has donated them to two local public libraries and to the other Mennonite church in town.

• **New curriculum for children.** The Development Council for the Anabaptist Curriculum Project for Children met for the first time Jan. 25-26 to begin producing new Sunday school materials. The release date is projected for fall 1994. Rosella Wiens Regier is the project's executive director. Kansas pastor Ron Guengerich serves as Bible consultant. The project is a joint effort of the Mennonite Church, General Conference Mennonite Church, Church of the Brethren, and Brethren in Christ Church. The four denominations have worked together on children's Sunday school materials in the past.

• **Charter members in Philadelphia.** The new Christian Life Mennonite Fellowship in the northwestern part of Philadelphia officially organized with 23 charter members on Feb. 3. The congregation, which held its first public worship services last July, is a church-planting project of the Delaware Valley West District of Lancaster Conference. Eastern Mennonite Board of Missions will provide financial subsidies for three years. The church planters are Parker and Anna Mavi. They are South Africans who are in the United States for study before returning to their own country to start churches.





**Mourning the war.** *Goshen, Ind. (GC)*—Goshen College students and faculty members bundled up for 20-minute shifts in front of "Broken Shield," a sculpture in the center of campus, as a public expression of mourning for the Persian Gulf War. This was part of an all-day "teach-in" on the war. Ashes for penance and a notebook for prayers provided ways for passers-by to participate. The sign explaining the event reads, in part: "We mourn.... The days of sackcloth and ashes are past. Yet in times of such tragic events, many of us don't know how to express our grief...." The metal sculpture, by GC art professor John Mishler, was inspired by Isa. 2:4: "They shall beat their swords into mattocks and their spears into pruning-knives; nation shall not lift sword against nation nor ever again be trained for war" (NEB).

• **Video for Holy Week.** The video *A Passion* is a "powerful reenactment of Christ's last days that will appeal to both youth and adults," says Edward McNulty, a pastor and media reviewer. The nine-minute video, released in 1988, was written and performed by Stephen Shank, a Mennonite Board of Missions worker in Belgium. It can be rented for \$25 or purchased for \$49.95 (in Canada \$59.95). Included with the video is a study guide. Contact MBM Media Ministries at 1251 Virginia Ave., Harrisonburg, VA 22801; phone toll-free 800 999-3534.

• **Award from Epp Fund.** The third annual award from the Frank Epp Memorial Fund goes to Victor Krahn of Waterloo, Ont. He receives \$2,800 to aid in his study of Mennonite immigrants from Mexico who are living in southern Ontario. Krahn is a graduate student in sociology at the University of Waterloo. Epp was a Mennonite historian, writer, churchman, and educator. Information about the fund—how to apply for an award and how to make donations—is available from Conrad Grebel College, Waterloo, ON N2L 3G6.

#### • Missionary transitions:

*Bruce and Betsy Headrick McCrae* became self-supporting overseas mission associates in Belgium recently under Mennonite Board of Missions. They have been living in that country since 1986, when Bruce, a Minneapolis attorney, was transferred to Brussels. Betsy has assisted at Brussels Mennonite Center and has been the volunteer administrator for Trapeze, a Mennonite-related group that produces plays and videos. The couple's address is Av. Jef Lamblaux 32, 1060 Brussels, Belgium.

*Dean and Nancy Brubaker* returned from India in January for health reasons. They had begun a three-year MBM term last summer as dormitory parents at Woodstock School in Mussoorie. Dean also taught mathematics. The couple's address is 1075 Gypsy Hill Rd., Lancaster, PA 17602.

#### • Coming events:

*Campus Open House*, Mar. 1-2, Mar. 22-23, and Apr. 5-6, at Goshen College. These weekends are for high school students and their parents. Participants will sit in on classes, learn about financial aid, and meet with professors. The high schoolers will stay one night in dormitories, and the parents will have a special session of their own. More information from the Admissions Office at GC, Goshen, IN 46526; phone 219 535-7535.

*Annual Men's Retreat*, Mar. 15-17, at Rocky Mountain Mennonite Camp, Divide, Colo. The resource person is Delmar Good, chairman of the Business/Economics Department at Goshen College. The theme is "The Christian Life—Monday Through Friday." More information from Rocky Mountain Conference at 740 Lake Woodmoor Dr., Monument, CO 80132; phone 719 488-2283.

#### • New appointments:

*Larry Bartel*, director of publications and information services, Hesston College. He succeeds Ken Gingerich, who is now a pastor in New Mexico. Bartel was previously interim director of public information at Bethel College, where he had earlier graduated with a degree in English.

*Ruth Sauder*, director, Millersville (Pa.) International House, starting in January. She succeeds Prem Dick. She is serving part-time while also continuing as assistant to the president at Eastern Mennonite Board of Missions. The Millersville facility is an Eastern Board program for international students. Sauder was a missionary in Central America for 16 years.

*Mervin Stoltzfus*, youth minister, Atlantic Coast Conference, starting in January. He succeeds Mike King, who is devoting more time to speaking engagements and to seeking a berth on the 1992 U.S. wheelchair Olympic team. Stoltzfus is serving on a half-time basis while continuing his cabinet-making business. He served previously as conference youth minister.

*Roger Mast and Patti Helton*, athletic directors, Eastern Mennonite College, starting in July. They succeed John Denlinger, who is taking a pastorate. Helton will continue to also head the Health and Physical Education Department. Mast, who is currently a high school coach, will also coach the men's soccer team and the women's softball team at EMC.

#### • Pastor transitions:

*Stan Maclin* became senior pastor of Jubilee Christian Fellowship, Richmond, Va., on Jan. 1. He served previously as senior pastor of Joy Mennonite Fellowship, Peoria, Ill. The Jubilee congregation was founded in 1987 by Virginia Conference.

*Terry Miller* became copastor of Sidney (Man.) Church on Feb. 1. He serves alongside Ronald Dornn and John Hofer. This is a new congregation of former Hutterites. Miller, an ordained Mennonite minister, is a former South Dakota legislator and a Mennonite Renewal Services leader.

*Joe Diener* will become pastor of Argentine Mennonite Church, Kansas City, Kan., this summer. He will succeed Vernon Yoder.

*Timothy Owolabi* was licensed and installed as pastor of the deaf fellowship at Orrville (Ohio) Mennonite Church on Jan. 13. Owolabi, who is himself deaf, is originally from Nigeria.

#### • New books:

*Jesus Christ Our Lord* (revised edition) by C. Norman Kraus. This offers clarifications, charts, and expanded notes/references to the original 1987 book about Christology—the identity and nature of Jesus. The author is a retired Bible professor and missionary. The book, published by Herald Press of Mennonite Publishing House, is available for \$19.95 (in Canada \$27.95).

*Mennonite Foods and Folkways from South Russia*, Vol. 1, by Norma Jost Voth. This is a collection of recipes and stories from the Dutch Mennonites who migrated to Russia in the 18th century and then later to North America. The author, a descendant of those people, is involved in prison ministry and authored five books on holiday baking. This book, published by Good Books, is available for \$24.95.

*The Underberd* by Cathryn Clinton Hoellwarth and Sibyl Graber Gerig. This is a children's book that helps kids face their fears. Hoellwarth, the author, lives on a farm, and Gerig, the illustrator, is a freelance artist. The book, published by Good Books, is available for \$12.95.



## new members

**Holyrood, Edmonton, Alta.:** Christopher Good, Kenton Good, Brian Lefever, and Brent Stauffer.

**Central, Archbold, Ohio:** Candie Jones, Travis Kauffman, Phillip King, Lori Klingelsmith, Lynn Roth, Mark Schoenhals, Aaron Short, Brian Stuckey, Jeffrey Vasvery, Rachel Waidelich, Sheryl Aeschliman, and Dale and Geneva Wyse.

**Hopewell, Kouts, Ind.:** Jason Korth, Will Good, Rachel Miller, and Jeff Overholt.

## calendar

Integration Exploration Committee, Feb. 25-26  
Keystone Bible Institute, Chambersburg, Pa.,  
Feb. 25-Mar. 1

Intercollegiate Peace Fellowship, Hesston, Kan.,  
Feb. 28-Mar. 2

Goshen College board of overseers, Goshen,  
Ind., Mar. 1-2

Women in Ministry Conference, Lansdale, Pa.,  
Mar. 1-2

Associated Mennonite Biblical Seminaries  
board of directors, Newton, Kan., Mar. 7-8

Women's Missionary and Service Commission  
executive committee, Elkhart, Ind., Mar. 8-9

Hesston College board of overseers, Hesston,  
Kan., Mar. 8-9

New York State Fellowship delegate meeting,  
Syracuse, N.Y., Mar. 9

Atlantic Coast Conference annual celebration,  
Leola, Pa., Mar. 9-10

Eastern Mennonite College and Seminary board  
of trustees, Harrisonburg, Va., Mar. 11-12

Mennonite Church coordinating council,  
Elkhart, Ind., Mar. 13

Mennonite Board of Congregational Ministries  
board of directors, Elkhart, Ind., Mar. 14-16

Mennonite Health Association annual meeting,  
Miami, Fla., Mar. 15-20

Franklin Conference annual spring missionary  
conference, Chambersburg, Pa., Mar. 16-17

Lancaster Conference spring assembly, Lancaster,  
Pa., Mar. 21

Confession of Faith Committee, Chicago, Ill.,  
Mar. 21-23

Lancaster Conference annual meeting, Lancaster,  
Pa., Mar. 22-24

Council on Faith, Life, and Strategy, Mt. Pleasant,  
Pa., Apr. 1-3

Illinois Conference annual meeting, Flanagan,  
Ill., Apr. 5-6

Pennsylvania Mennonite Relief Sale, Harrisburg,  
Pa., Apr. 5-6

Ohio Conference annual assembly, Wauseon,  
Ohio, Apr. 5-7

Eastern Canada Conference annual meeting,  
Ontario, Apr. 5-7

Mennonite Church General Board, Belleville,  
Pa., Apr. 11-13

Churchwide Youth Council, Pasadena, Calif.,  
Apr. 18-23

Associated Mennonite Biblical Seminaries consultation on curriculum, Elkhart, Ind., Apr. 19-20

Goshen College commencement, Goshen, Ind.,  
Apr. 21

Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25

Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



**Musicians reunite. Harrisonburg, Va.**—Fifteen Mennonite musicians from across North America held a second meeting at Alive Studios here, Jan. 25-27. Most of those present shaped their vocal and instrumental abilities on the folk, blues, and rock music of the 1960s as solo artists or as members of bands. They had met for the first time last September to discover what each is doing musically and to make music together. Here (left to right) Mark Hartman of Winston-Salem, N.C.; Nancy Sider of Harrisonburg, Va.; and Chuck Neufeld of Newton, Kan., experiment with tunes from *The Mennonite Hymnal*. A major portion of the weekend was devoted to what the group hopes to achieve in making a recording. One of the organizers, James Krabill of Elkhart, Ind., said about half the material will be original compositions, and the production will have a folk-rock flavor. Recording will take place at Alive Studios in early March, with a release date targeted for the Oregon '91 convention of the Mennonite Church this summer. Also during the weekend, the musicians developed and debated possible names for the group and accepted an invitation to be featured in a segment of a future edition of the Mennonite Board of Missions video series *All God's People*.—Jim Bishop

## births

**Albrecht**, Keith and Grace (Mast), Clarence, N.Y., Kevin Lamar (second child), Nov. 23.

**Ashlock**, Bernard and Bonnie (Combs), Garden City, Kan., Christian Mikkell (first child), Jan. 22.

**Bauman**, Kevin and Michelle (Wollis), Floradale, Ont., Nichelle Emily (first child), Jan. 17.

**Bergey**, Michael T. and Andrea K. (Histand), Pennsburg, Pa., Jennifer Yvonne (second child), Jan. 31.

**Berkshire**, Allen and Diana (Suter), Harrisonburg, Va., Anna Marie (fourth child), Jan. 29.

**Blosser**, Philip H. and Donna L. (Moyer), Blooming Glen, Pa., Lucas Philip (first child), Feb. 5.

**Browning**, Scott and Kathy (Nafziger), Champaign, Ill. Jacob Adrian (first child), Feb. 5.

**Dean**, Greg and Sue (Zehr), Port Republic, Va., Janelle Marie (third child), Jan. 31.

**Emswiler**, David and Diane (Lazer), Broadway, Va., Zachary Walker (first child), Jan. 13.

**Gallmeier**, Christopher and Kristen (Rupp), Fort Wayne, Ind., Aubrey Nicole (second child), Dec. 29.

**Good**, Terry and Kim, New Hamburg, Ont., Marcus Terry (second child), Dec. 24.

**Graber**, Dennis and Barbara (Yoder), Plain City, Ohio, Eliza Jean (first child), Feb. 7.

**Groh**, Mark and Diana Quick, Brooklyn, N.Y., Thomas Gabriel Quick (first child), Dec. 19.

**Law**, Rick and Rosemary (Imhoff), Oswego, Ill.,

Ethan Jordan (fourth child), Feb. 5.

**Mark**, David G. and Julie (Phillips), Indianapolis, Ind., Nicole Elizabeth (second child), Nov. 16.

**Martin**, Arlen and Barbara (High), Fleetwood, Pa., Rebecca Joy (first child), Feb. 7.

**McCracken**, Scott and Kelly (Hofstetter), Kitchener, Ont., Kaitlyn Holly (first child), Dec. 25.

**Miller**, Victor and Bitsy (Pries), Chesapeake, Va., Victor Zachery, Jan. 2.

**Miller**, Warren and Lucinda (Schwartz), Harper, Kan., Eli David (sixth child), Jan. 29.

**Nissley**, Jay and Tonja (Lange), Norderstedt, Germany, Jennifer Katarina (first child), Jan. 13.

**Nolt**, Michael and Peggy (Ranck), Lititz, Pa., Janel Joy (second child), Jan. 25.

**Reimer**, Ray and Rosie (Epp), Princeton, N.J., Renee Epp (second child), Jan. 22.

**Reimer**, Wes and Karen (Regier), Protection, Kan., Andrew Ryan (third child), Jan. 16.

**Schwoyer**, Rob and Cynthia (Landes), Souderton, Pa., Brianna Rochelle (first child), Feb. 6.

**Shickel**, Mark and Kendra Dawn (King), Harrisonburg, Va., Kathryn Suzanne and Hannah Elizabeth (first and second children), Nov. 21.

**Snyder**, Jerry and Kim (Long), Breslau, Ont., Stacey Lynn (first child), Jan. 1.

**Stoesz**, Dean and Marcia (Yoder), Ephrata, Pa., Rebecca Ann (second child), Feb. 2.



## marriages

**Broadwater-Miller:** Richard Broadwater, Chesapeake, Va. (Mt. Pleasant), and Carol Miller, Chesapeake, Va. (Mt. Pleasant), Jan. 12 by Harold Bergey.

**DellaBarba-Krupp:** John DellaBarba, Souderton, Pa. (Souderton), and Wanetta Krupp, Souderton, Pa. (Souderton), Feb. 2 by Gerald A. Clemmer.

**Hershberger-Gerber:** James Hershberger, Strasburg, Ohio (Walnut Creek), and Julie Gerber (Valley View), Dec. 22 by Dean Miller.

**Marino-Fireoved:** Stephen Marino, Delran, N.J. (Catholic), and Ruth Fireoved, Philadelphia, Pa. (Germantown), Dec. 29 by Jim Derstine.

**Rhodes-Geil:** Frank Rhodes, Harrisonburg, Va. (Dayton), and Ethel Geil, Broadway, Va. (Zion), Nov. 24 by Samuel Janzen.

**Weaver-Jones:** David Allen Weaver, Stow, Ohio (Walnut Creek), and Cheryl Lynne Jones, Centerville, Ohio (Catholic), Dec. 29 by Mark Burger.

## deaths

**Brubacher, Sylvester,** 73, Elmira, Ont. Born: Mar. 24, 1917, to Levi and Amanda (Brubacher) Brubacher. Died: Jan. 8, 1991, (Kitchener, Ont., of a heart attack. Survivors—brothers and sisters: Elias, Amos, Linda Brubacher, Sue Weber. Predeceased by Emily Warner (wife). Funeral: Jan. 10, Elmira, Ont., by Mary Schiedel. Burial: Prospect Cemetery.

**Eigsti, Marcia,** 37, Eureka, Ill. Born: Apr. 17, 1953, Kewanee, Ill., to Joe and Jean (Litwiller) Eigsti. Died: Jan. 30, 1991, Eureka, Ill. Survivors—parents; brothers and sister: Eldon, Calvin, Ronna Roth; grandmother: Verna Litwiller. Memorial services and burial: Feb. 1, Maple Lawn Homes, Eureka, Ill., by Robert Harnish, and on Feb. 3, Willow Springs Mennonite Church by Alton Horst.

**Gahman, Miriam Y.,** 55, Blooming Glen, Pa. Born: June 9, 1935, to William L. and Ida (Yoder) Alderfer. Died: Jan. 27, 1991, of cancer. Survivors—husband: G. Edward Gahman; children: Connie Lynn, Don Edward; 3 grandchildren; sister and brother: Ethel Clemmer, Claude Y. Alderfer. Funeral and burial: Jan. 31, Blooming Glen Mennonite Church by Robert L. Shreiner, Truman H. Brunk, Gerald A. Clemmer.

**Gingrich, Doris,** 64, Waterloo, Ont. Born: Aug. 19, 1926, to Herbert and Irene Burkhardt. Died: Feb. 2, 1991, at Kitchener, Ont. Survivors—husband: Leonard Gingrich; children: Gary, Marlin, Wendy Bayne, and Kevin; 6 grandchildren; sisters and brothers: Vila Bowman, Ruby Martin, Martha Weber, Ellen Martin, Homer, Roy, Wayne. Funeral and burial: Feb. 4, St. Jacobs Mennonite Church by Sue C. Steiner and Arnold Cressman.

**Herr, Ada G.,** 102, Elizabethtown, Pa. Born: Sept. 27, 1888, to Amos R. and Katie (Gish) Herr. Died: Jan. 8, 1991. Survivors—brother: Ralph G. Funeral and burial: Jan. 12, Risser Mennonite Church by Donald Pickell, Gerald Heistand, Ralph Ginder, Eugene Zimmerman.

**Longenecker, Anna G.,** 74, Lancaster, Pa. Born: July 7, 1916, to Ira and Ellen (Garber) Longenecker. Died: Dec. 30, 1990. Survivors—

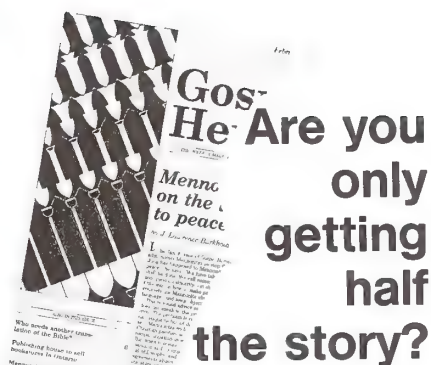
sister: Miriam Fisher. Funeral and burial: Jan. 4, Bossler Mennonite Church by Fred M. Garber, Robert L. Shreiner, J. Herbert Fisher.

**Martin, Lydia Florence,** 100, Valparaiso, Ind. Born: Aug. 13, 1890, Hopedale, Ill., to John and Anna (Riggenbaugh) Egli. Died: Dec. 12, 1990. Survivors—children: Ada Gingerich, Ellen Mast, Lillian Steinhilber, Verda Proctor, Lina Dominick, Evelyn Oswald, Mary Rogowski, Harold, Paul, Edgar, Ben, Victor; 62 grandchildren, 160 great-grandchildren, 66 great-great-grandchildren; sister: Mabel Nafziger. Predeceased by Arthur Martin (husband), 3 daughters, one son. Funeral and burial: Dec. 24, Hopewell Mennonite Church by Jerry Kandel and Jay Birkey.

**Roth, Joseph Ellis,** 77, Tofield, Alta. Born: May 7, 1913, to Valentine and Lydia (Stauffer) Roth. Died: Dec. 27, 1990. Survivors—wife: Fern Stutzman; children: Faye Friesen, Pat Detwiler, Richard; 12 grandchildren; sisters: Martha Sitler, Grace Lehman, Florence King. Funeral and burial: Jan. 1, 1991, Salem Mennonite Church by Levi Smoker and Paul Voegtlin.

**Schweitzer, Wilbur John,** 60, Lincoln, Neb. Born: Feb. 28, 1930, Cairo, Neb., to John and Matilda (Stutzman) Schweitzer. Died: Jan. 31, 1991, of heart failure during heart surgery. Survivors—wife: Merna Jean Stutzman; children: Jan Chatterji, Lyn McCullough, Jody, Andy; 6 grandchildren; brothers and sisters: Mertyon, Lester, Royden, Alarion, Esther Miller, Naomi Beckler. Funeral and burial: Feb. 4, East Fairview Mennonite Church by Bill Saltzman and Lloyd Gingerich.

**Swartzentruber, John,** 96, Goshen, Ind. Born: Feb. 24, 1894, Shipshewana, Ind., to Ephraim and Sophia (Emmert) Swartzentruber. Died: Jan. 29, 1991. Survivors—children: Edna Hochstetler, Mervin, Paul; 12 grandchildren, 6 great-grandchildren; sister: Amanda Eash. Predeceased by Ruth Irene Esch (wife) and Harold (son). Funeral: Feb. 1, Yoder-Culp Funeral Home by Harvey Chupp and Russell Krabill. Burial: Grace Lawn Cemetery, Middlebury, Ind.



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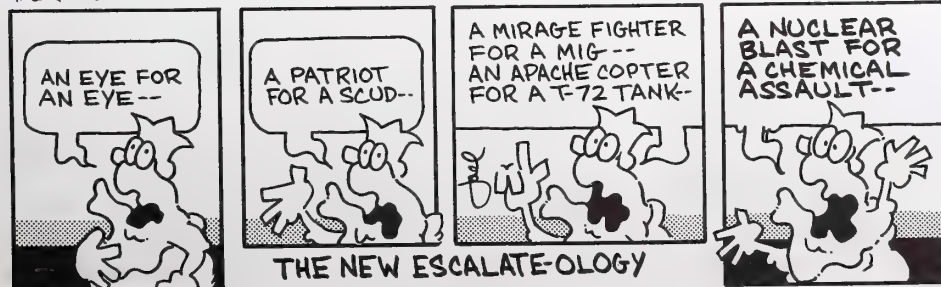
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## Pontius' Puddle





## editorial

## *There is always another way*

And what more is there to say about this war?

By now you've had your fill of live reports and Pentagon interviews on CNN. You've waded through too many maps and too many outlines of strategic plans and "what might happen if..." in your local newspaper.

And did you pull out that eight-page poster, "Weapons of War," in a recent issue of *Newsweek*? It showed every weapon on both sides in full color, including where they came from and what they're supposed to do.

Is there anything more that needs to be said? I admit to oversaturation. I am numb.

Then I remember that somewhere live human beings cower with uncontrollable fear beneath those high-tech weapons of destruction. They too are numb. They have seen friends and neighbors blown to bits by bombs and missiles. They too are speechless. Theirs is a silence that comes from lives forever shattered, dreams forever gone.

Those of us thousands of miles from that horror dare not remain silent. We must raise our voices on their behalf:

- **War is hell. War is sin.**

To say that, of course, raises many problems. If we believe that, how do we relate to our neighbors with sons and daughters fighting in this war? What kind of citizens are we who continue to "enjoy the benefits" but refuse to "pay the price"?

We are citizens of another kingdom, we say. How that relates to our national citizenship we're not sure. We do know we believe Jesus calls us to another way.

- **War is evil. War is sin.**

Many people, Christian people, disagree. They believe that evil must be controlled, that war, while regrettable, is sometimes the last resort. Never mind that to date there's been little agreement on whether there was ever a war that could be considered just, including the elimination of an Adolf Hitler in World War II. Four weeks into this conflict, the just-war language continues to describe what's going on, from the Western perspective. At times I find myself warming to the argument. But reading Jesus' words to "love your enemies" (Matt. 5:44a) brings me back to declare:

- **War is immoral. War is sin.**

Nor does that conviction answer the question of war in the Old Testament, one that's again being debated as the conflict continues with Iraq. God apparently used war in biblical history to fulfill his purposes and punish wicked nations. How and why, we're not sure. I'm convinced we can't use that argument to bless what's happening today.

- **War is wrong. War is sin.**

To make that assertion is to risk disagreement and conflict even among those of us in the historic peace church tradition. In one of our larger Mennonite communities, the daily newspaper recently quoted a Mennonite leader this way: "War may be the result of sin, but one cannot say that all war is sinful."

I believe we must say that all war is sin. I believe we must raise our voices to insist that war is against the will and purposes of God.

My colleagues in the Mennonite press join me in that conviction. Says Paul Schrag, assistant editor of *Mennonite Weekly Review*: "Non-resistance is a simple ethic in a complex world. Those who strive to be peacemakers do not have the answers to all the world's problems. No one does. Peacemaking will not destroy evil in the world or right every wrong. War can't accomplish those things either."

Ron Rempel, editor of the *Mennonite Reporter*, says: "War is wrong not only because we can put forth all kinds of empirical evidence—although that's becoming more convincing in a technological, nuclear age. War is wrong because it denies the very nature of God as embodied in Jesus Christ and the church."

Let that be our witness to our world today: war is sin. It does not address the problems of evil and corruption. It does not redress wrongs or strengthen right. If history tells us anything, it is that war does exactly the opposite.

Katie Funk Wiebe, writing in *The Christian Leader*, tells of the Amish grandfather in the movie, *The Witness*, who may have put it best for us all. When explaining to his grandson, caught playing with a pistol, why not to resort to violence, he said quietly: "There is always another way."—jlp





# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

*When the bombs fall and the missiles fly  
we who believe in the way of peace ask:*

## Where is God?

by James C. Longacre

War precipitates a crisis of faith. Any notion that God is on the throne and all is right with the world is at least half wrong when the missiles are launched and bombs fall. War brings into full view sin, evil, pain, suffering, and tragedy. Just at the time of a new world order, of reawakened hopes, it's back to war.

Two days before war was announced, I joined other Christians in Washington, D.C., for a religious service at the National Cathedral and then a two-mile silent candlelight procession to the White House. I, not the demonstrative type at all, found myself in front of the White House fence thrusting a candle as high as I could—not so much as a plea to President Bush but as a plea to Almighty God that the power of light might overcome the darkness. But, two days later, the planes and missiles were launched.

So I ask, undoubtedly with both believer and unbeliever in Kuwait, Iraq, Jordan, and Israel: "Where is God?" I asked the question again a few days later when I saw a bombed-out Christian church in Baghdad on the evening news. A woman sat amongst the rubble, weeping.

So war brings us to a crisis of faith and a theo-

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***Five possible answers to the question, 'Where is God?'—none of them complete, all subject to correction and discussion.***

logical dilemma: Where is God? I offer five possibilities, none of them adequate or complete, all of them open to the children of God for correction and discussion.

**1. God is absent.**

Has God taken temporary leave? Does God from time to time weary of the waywardness and sinfulness of humankind and simply withdraw? Saints of the ages speak of the dark night of the soul. Is this time a collective dark night?

When God's will is spurned again and again, does God leave us for a time? If Pharaoh's heart is hard, will God let it be? Is sin so overwhelming at times that God turns aside and lets sin burn itself off?

**2. God is in charge.**

This is a more common perspective among religious persons. We believe history has a direction. There is a Lord of history, we say. We affirm that God will move history to its proper end.

Thus we believe in God's hand in the midst of history. Some take that to mean that whatever works out is evidence of God's hand and movement. Whatever happens then falls within God's will. A good friend of mine comments after a prayer meeting that he can now go home in peace, knowing that God is in charge.

But the implication of such a statement is that God is on the side of the powerful. So the president of a Christian college could say recently: "The grab of Kuwait and the treacheries and atrocities that came to people certainly had to be addressed." However painfully, he put God's blessing on the allied military initiative.

I suppose atrocities need to be addressed. But are not some ways better than others? Would not less violence be better than more?

I do believe in God's sovereignty. I believe in God's ultimate control of history. But we dare not apply this overarching theological affirmation as a benediction on any and all human activity. We dare not sing the doxology over every national military adventure.

**3. God is the strategic planner.**

The issue of God's sovereignty gets even more complex in a world where sin is so pervasive and its consequences so grave. War seems so inevitable and so disgustingly frequent. What is God to do in the midst of this mess? Does God employ nations, unbelieving nations, warring nations, as part of God's ultimate purpose? The answer is at least partly "yes." A text reads: "Ah, Assyria, the rod of my anger" (Isa. 10:5).

Since there is violence, since there is war, humanity even in its rebellion is used by the Sovereign One. It would be my understanding, however, that God's use of warring nations is descriptive rather than prescriptive. God figures that since sinful, disobedient, violent humanity is going to fight more often than not, let nations bring each other in check, at least some of the time.

There is a kind of judgment within history. As one nation grows in its power and threatening design, other nations respond. Surely some correcting—judgment, if you will—needed to take place in the Persian Gulf following Iraq's invasion of Kuwait. One might have anticipated that other Arab states would have shifted alliances and military posture to respond to that threatening imbalance. Such is the judgment within history; it is a measure of God's sovereignty.

But one had best leave to God the judgment as to who is the rod of God's anger at any given time. Tragically, nations play heavenly judge and jury. Saddam Hussein speaks of this war as a *jihad*, a holy war. President Bush tells an audience of radio preachers on Jan. 28 that this war is just and moral.

Wars there are, wars there will be. God makes the best of it. But what we must say is that God does not need wars to accomplish God's pur-

***Moral, righteous, just: those are the words of the church. But they have been taken over by the world of violence.***

poses. Maybe God needed war in the Old Testament. But let us never, never forget that when God took decisive action, when God moved history as never before, when God broke history in two, it was not by war. Rather it was by the cross and the resurrection, Ascension and Pentecost.

God does not need war. The basin and towel will do. Love and suffering advance the cause. It is the prayers of the saints and the blood of the martyrs that move the kingdom onward.

**4. God is weeping.**

At a critical turn in history, at a moment of opportunity for Jerusalem, Jesus stood over it and wept. "Would that even today you knew the things that make for peace!" (Luke 19:42). One



would expect that again and again, as the people of this world choose the ways of this world, the Lord stands weeping over the Baghdads, the Washingtons, the Tel Avivs.

##### 5. God is mute.

God is mute—not because God has not spoken through the prophets in times past, or not because God has not spoken definitively in Christ. God is mute because the spokespersons for God now, the Christian community here in North America, has almost wholly given over to the ideologies and perspectives of this society. For generations, ever so slowly, ever so subtly, the vision, words, symbols, and religious fervor of the Christian faith have been handed over to the nations, and the nations have ever so willingly co-opted these.

Walter Brueggemann in *Israel's Praise: Doxology Against Idolatry and Ideology* suggests that this phenomenon is somewhat parallel to what happened to Israel's faith as told in the Old Testament. Israel moved ever so gradually to the gods of Baal, but all the while the pieties of worship continued. Having long abandoned justice and righteousness and vigorously courting the gods of the culture, Israel nevertheless sustained the old-time religion ceremonies.

Jeremiah tried to cut through this charade by reminding Israel that their well rehearsed piety—"This is the temple of the Lord, the temple of the Lord, the temple of the Lord" (Jer. 7:4)—was sheer deception. Amos spoke louder on behalf of God: "I hate, I despise your feasts, and I take no delight in your solemn assemblies" (Amos 5:21). Isaiah was loudest of all: "I have had enough of burnt offerings of rams and the fat of fed beasts." (Isa. 1:11, 15).

For generations the Christian community has thrown on the altar of this society its symbols, its language, its vision. Our wells of holy water are just about dry, for we have sprinkled nearly all on the values of this age.

Meanwhile worship goes on as usual, almost better than ever. But in the face of the tragedies and evils of the age, little power and limited vision issues from the Christian community.

The U.S. president does not regularly go to church; the preachers go to him. It is not the preachers who spell out what is moral and just. The president tells the preachers. The president calls the nation to prayer.

Who shapes the prevailing ideologies, values, and vision of this society? Hardly the pulpit. American Christians live by the prevailing ideologies that this society musters.

Has any news reporter interviewed any preachers in recent days concerning possible policies in the Persian Gulf? No, some lonely Marine on the desert sand is interviewed, and he comes up with a profound overarching rationale for this war: Kick Saddam's backside.

Just at the time when communism, the epitomy of evil, falls in on itself, another enemy emerges. Once again we can ignore our own sins as a people. Once again we can continue the illusion that the world would be well if only this one problem were removed. Iraq, we are told, stands in the way of the new world order.

***When God moved history as never before, it was not by war. It was by the cross and by the resurrection.***

What we need is truth. What we need are preachers. What we need are stories of the marvelous acts of God. We have heard enough of Scud and Patriot missiles; we need now stories of trumpets and pitchers.

This war is about oil, greed, power, control, influence, money, and wealth. But President Bush chooses not to use those words. Rather, he uses words like moral, righteous, just, new world order, and peace. Those words, brothers and sisters, are *our* words. They have been commandeered by the world of violence. We are left speechless. God is mute.

We must again strip the nation of its self-assumed moral authority. Walter Wink puts it this way: "Churches, which continually complain about their powerlessness to induce change, are in fact in a privileged position to use the most powerful weapon of all: the power to deligitimate" (*Sojourners*, Oct. 10, 1990).

Preachers of the world, stand up! We must regain our territory. We must find new, creative, powerful energizing words, ideas, and images. Our society must be told that there will be no new world order by old world methods.

*Ours* is the vision of a new world order. It is a new world in which there is no doubt about where God is.

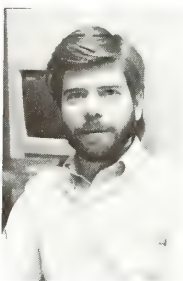
*James C. Longacre serves as conference coordinator of Franconia Conference and oversees several congregations. He and his wife Ellen are parents of three children, ages 17-23.*



# Gospel Herald



**Editor:**  
J. Lorne  
Peachey



**Assistant  
Editor:**  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published weekly for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, PA 15683.

Subscription price (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111. Please send change of address three weeks in advance.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507; telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 10: Mar. 5, 1991**

Cover art: Gwen Stamm. Photos: page 9 by Ron Lapp; page 11 by Mark Boyce; page 12 by Lowell Detweiler; page 13 by Jim Bishop.

**"After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken."**

—John 2:22, NRSV

## readers say

### War is not peace regardless of adjective

The "just" war was a teaching developed by the church in history to rationalize the fact that some members were no longer adhering to the teaching on non-resistance. This is partly because the church had become lax in discipline.

Now comes a letter in *Gospel Herald* calling for the "just" war as an alternative peace witness: "Who Will Witness to a Limited War?" (Feb. 12). Regardless of the adjective in front of it, war is not peace.

Our Savior had quite clear instructions for those who believe. We are called to leave the fighting to the military and their civilian counterparts. We as part of the church are to concentrate on peace. Both have a place within God's plan.

Robert J. Schultz  
Protection, Kan.

### Witness to other Christians difficult but more important

No doubt Mennonites and other peace churches have made important contributions to the thoughts and moral considerations of leaders at the Pentagon and other places of government as described in "Mennonites Make Impact with Gulf Peace Efforts" (Jan. 22). However, do any "peace" Christians have the courage to lobby "war" Christians in their own churches and communities?

It is relatively easy to have discussions with governments. It is not so easy—but much more important—to lobby religious and moral leaders such as Billy Graham and Jerry Falwell. Graham did sleep at the White House the night that the "liberation of Kuwait" began.

William P. Shantz  
Thunder Bay, Ont.

### An open letter to Billy Graham

I have long respected you as one of the most effective ministers of the gospel in my lifetime. But can you imagine the dismay that I felt when the news came that you are supporting the war against Iraq? You spent the evening of Jan. 16 with President Bush at the White House. You accompanied the president to a church service at a military base the following day.

As a media-conscious person, you understand the significance of symbolic gestures. Notwithstanding your longtime friendship with the president, you must have known that your actions would send the clear signal that you were giving your blessing to this war. Subsequent quotations attributed have

confirmed that impression.

Mr. Graham, next to Pope John Paul II, you have for many years been the most "visible" Christian in the world. For a person in your position to be closely identified with the "Caesar" of one of the kingdoms of this world seems to be a contradiction. To be closely identified with one of Caesar's wars seems to be the denial of everything Jesus represents.

I don't insist that you become a pacifist to be my brother. I accept that most Christians subscribe to the "just-war" theory. But hasn't that meant for all practical purposes that the church around the world has supported virtually every war that their nation becomes involved in?

Ultimately, who has taken the "faithful" position in this crisis? In the meantime, I hope you join me in praying that God will break the bows and spears that arrogantly shatter the hopes and prayers of his people around the world.

Abraham K. Gehman  
Bally, Pa.

### A book on the NCC and WCC

Thanks to Daniel Hertzler for his informative article, "What's the Matter with the WCC?" (Feb. 5). As I reflected on this topic, I was reminded of a book I read which might shed new light on the National Council of Churches and the World Council of Churches. That book was *On Thin Ice: A Religion Reporter's Memoir* by Roy Howard Beck (Bristol Books, 1988).

Beck, then working for the *United Methodist Reporter*, devotes several chapters to coverage of the NCC. He outlines its support for South Africa, alleged adultery and homosexuality within its ranks, and the NCC defense after *Sixty Minutes* sharply criticized this body. I would recommend this book to *Gospel Herald* readers wanting to learn more about the NCC.

Lois Beck  
Grantham, Pa.

### Are we really people of peace?

Michael King tells us in his article, "Loving the Gray Woman and Living Apart" (Jan. 29), that at one point, he "thought how few of us Mennonites, people of peace, have been touched by bullets and rape and killing."

If he believes that "few" Mennonite women have been "touched" by rape, or that they are somehow safer than other women, he must be privy to some unpublished statistics.

Michael's compassion and shock at the litany of violence in the courtroom were



appropriate. His conclusion, "how different were the worlds that shape us," was perhaps less so.

Mennonite women get raped, sometimes by Mennonite men. Should we be soothed by the assumption that their numbers are "few"? If we are, then "healing" will never be more than a buzz-word.

Unfortunately, rape is often easier to hide than a bullet wound or a corpse, and insulated attitudes help keep it that way. When the church stops congratulating itself on its gentleness and addresses the injured and violent in its midst, we will be able to more honestly claim the label this article gives us: *People of peace*.

Janet Mast  
Telford, Pa.

### Need perspective on global world

I wish to commend you on the job you are doing with *Gospel Herald*. We have read it for many years and know it takes work to put out a fine periodical.

However, I miss "Kreider Views the World." I think this column would be very valuable with the current state of our world.

I speak for a number of us at Watertown Mennonite Church when I say that we look forward to reading Carl's col-

umn and hope to see it back soon. Cut something else if you need room. But keep us in mind as members of the global world looking for a reasonable and clear approach to the world's changing situations. Carl can do it from a background of knowledge.

Donna Zehr  
Copenhagen, N.Y.

### Editorial puts "heavy" on those who disagree

Your editorial, "What's the Question?" (Dec. 11), asks some good questions. Generally I agree with your thrust.

You read John 17 and conclude that "the Holy Spirit is on the side of integration." I trust that the Holy Spirit will eventually lead us to the right decision on should we or should we not integrate the Mennonite Church and the General Conference Mennonite Church.

If we agree to form one new body, I expect there will be congregations from both sides who will not go along with the new. In the General Conference Church over the last 30 years, one congregation leaves us each year for one reason or another on the average. When this happens, we grieve.

The joint committee exploring integration and the two General Boards want to process as carefully as possible this

issue. If the decision is to merge, we want to keep at a minimum the congregations who choose not to go along.

Vern Preheim, general secretary  
General Conference Mennonite Church  
Newton, Kan.

### Called to be friends, not just servants

I have never heard a sermon on John 15:15. Jesus said: "I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you."

We have had thousands of seminars on servanthood in the Mennonite Church. And servanthood is not to be scoffed at. But it is not God's ultimate intention. God calls us to something more important and effective than doing good things for people. He calls us to do good things *with* people.

That means standing on level ground, looking them in the eye, smiling, and being a friend.

May I suggest that we dust off the Friendship Evangelism materials on the top shelf in the church library? They just may change our priorities.

D. Lowell Nissley  
Sarasota, Fla.

### More on homosexuality

In response to your article, "Different Love: Three Groups That Care" (Feb. 5), I urge readers to study what the Bible has to say about homosexuality and not to be taken captive by philosophy which depends on human tradition. Christians need to show Christ's love to homosexuals without compromising Scripture. We need to tell homosexuals the love they are searching for is found in Christ alone who washes us, sets us apart, and justifies us.

The article ends with the phrase, "Things do change." But remember, the Word of the Lord stands forever.

Julie A. Helmuth  
Broadview Heights, Ohio

"Different Love . . ." prompted in me a somewhat painful memory:

Thirty years ago I overheard a heated conversation on what should be done about a local Christian man who was said to be seeking out young men for sexual purposes. Though I hardly knew then what those men were discussing in their hushed and secretive manner, I was keenly aware that one of the older married men in the group was speaking with an intense degree of anger and hostility in his voice. I sensed that though

he may well have been talking about unaccepted and exploitative male behavior, he was also expressing an attitude of intense hate and rejection. I knew the spoken hate was contrary to the spirit of Christian love and compassion which he professed to hold dear.

Years later, following a growing experience in professional social work, I came to understand that man's hostility in a new light. I have come to realize that the verbal leader of that small group of angry men may well have been giving expression to secret fears of his own *unconscious* homosexual feelings. That older man's lashing out in anger and hate needed to be seen, in part at least, as a reflection of his own sexual anxiety and insecurity.

I am happy now to hear about more reasoned, more mature dialogue regarding persons of same-sex orientation. I trust all of us can grow beyond the anger and hate we may feel toward those whose sexual behavior and attraction is different. I hope we can grow to be secure enough in our own sense of sexual identity so that hating and condemning others is not the response of our hearts and actions.

Milton Lehman  
Rosebud, S.D.

I take exception to the concept of the "listening committee" as set forth in "Different Love . . ." If, as the editorial in the same issue states, "[We] affirm the historic stance of the church" on this issue, then what is the reason for a listening committee on homosexuality?

A special concern for me is the confusion this can cause in our churches. Also, if this is the way we want to go, then we will need listening committees for the military, abortion, and other issues not being "heard."

John N. Keim  
Grottoes, Va.

Whatever its other pluses or minuses, "Different Love . . ." utilizes a common misconception the world has used to press us Christians into its mold: that love and sex are synonymous.

The truth is quite the contrary. For while sex is a most delightful way to express love within marriage, most of our loving relationships are not sexual. A great number (perhaps even a majority) of sex acts, whether within marriage or not, heterosexual as well as homosexual, cannot in any meaningful sense be described as involving love.

D. R. Yoder  
Atlanta, Ga.



# Let's take another look at

*Is our crisis in identity the result of our diversity in worship? Or do we worship with different ways and forms because we're not quite sure who we are?*

by Richard A. Kauffman

**W**e Mennonites are not particularly noted for our worship. We are an eminently practical people; faith is best understood as active—repenting, believing, following Jesus.

Worship, of course, we also do. The early church practiced it, the New Testament advises us on it, and that has sufficed. Though we've had much to say about baptism and the Lord's Supper, self-conscious reflection about worship has not been of great interest to us. Until recently, of course.

For Mennonites, the essence of the church isn't in its gathered form alone, much less in its worship. Yet worship is more important, for there proclamation, admonition, correction, and nurture take place.

Perhaps it is an exaggeration, but at an earlier time in my own short life it was possible to walk into most Mennonite congregations on a Sunday morning and know what to expect. (To be sure there was variety between the different branches of Mennonites on such issues as the use of musical instruments.) Typically, only ordained persons would be in charge, leading worship and preaching. The exception would be song leaders, who were drawn from the "laity."

The worship pattern would be consistent too, the elements few—prayers, congregational singing, Scripture reading, preaching, offering, and benediction. This simplicity has given way to diversity from which a number of "types" of worship services have emerged:

**H**igh church Mennonite: High church Mennonite worship services are characterized by borrowed elements from more liturgical Christian traditions, both Catholic and Protestant: calls to worship, invocations, collects, litanies. Particularly noteworthy is the use of the lectionary and following the church year. Here too there is a concern for esthetics in worship: worship doesn't just happen; careful planning shapes the event and the sum of the whole must be greater than

the individual parts. As for those who lead worship, there isn't a divide between the ordained and laity but rather between the "professionals" and the "nonprofessional": only those who are fully competent to lead worship or perform a musical rendition (or whatever) are used.

**L**ow church, noncharismatic Mennonite: This type of worship is equally noted for borrowing, but if anything it is even more eclectic. Its distinctives, however, are its informal, participatory, and egalitarian style. Worship is not performance, primarily, but participation. Ordained leadership, if involved at all, is more behind the scenes, serving an enabling role. Leading worship is viewed as testing grounds for gift discernment. Planning worship may be important for low-church Mennonite worship services as well, but spontaneity and participation are programmed ("open mike" sharing times, for instance).

**C**harismatic Mennonite: Mennonite reticence over free emotional expression vanishes here. There is freedom to praise God aloud in worship, to raise one's hands in singing, to utter words of prophecy and possibly even speak in tongues, or to ask for prayer for healing. This free expression doesn't happen in a vacuum, as it were, but in a highly controlled manner. Usually there is a strong leader (or leadership team) in charge, pastors or elders who oversee the congregation's journey and vision. Worship is over when it's over, not necessarily at 12:00 noon (or whenever).

**H**ybrid Mennonite: The above types are really only "ideal" types or tendencies. Most Mennonite worship services don't neatly fit into any one pattern. But typically lay persons are used for leading worship and carrying out other functions in the worship service; this frees the pastor to focus her or his attention on preaching. Then too there is diversity of styles of music, use of liturgical elements, and an open mike time for sharing joys and sorrows and making prayer requests. Many congregations are celebrating more special days now than was the case before, especially Advent and Holy Week. And some larger congregations have introduced two distinctively different worship services each week.

So what are we to make of this diversity? Praise or blame? Progress or regression?



# worship

Something within me wants to both praise and blame, affirm and critique. I praise the diversity because I know that personality style and life experiences have much to do with our tastes and needs in worship. It is a credit to the Mennonite fold that we can accommodate the vastly different personality styles reflected in the above types (not to speak of pieties).

I know too from personal experience that worship needs and preferences change through life's stages. Right now I need normalcy, tradition, pattern; at an earlier phase of life I needed innovation, change, spontaneity. (You guessed it: I'm entering mid-life!)

But I wonder: is the much ballyhooed topic of Mennonite identity—what it means to be a Mennonite—the result of this diversity in worship? Or is it merely one of the outcomes of Mennonite pluralism and identity confusion? Even if it is a chicken and egg issue, you don't get chickens without attending to the eggs, or vice versa.

Further, the current interest in contemplative spirituality and charismatic expression perhaps reflects a deficiency in both Mennonite theology and experience given our ethical and peoplehood focus: a lack of emphasis on the transcendence and sovereignty of God, on the one hand, and of personal communion with God, on the other.

The church, it is said, is a community of memory and hope: we live by the memory of what God has done for us in Jesus Christ and by the hope of what God will yet do when the kingdoms of this world will become the kingdom of our Lord and of his Christ (Rev. 11:15). Worship, I contend, is prime time for nurturing and keeping alive this memory and this hope.

Here's a modest proposal: at a time when the General Conference and the Mennonite Church are exploring integration, we are working at church polity and a confession of faith. We have a joint committee on both topics. Perhaps we ought to give as serious attention to our worship: what it means, how we go about it, what is biblical and appropriate to our tradition and our contemporary context.

Anybody for another committee?

*Richard A. Kauffman is administrative vice-president at Associated Mennonite Biblical Seminaries, Elkhart, Ind. This article first appeared in AMBS Bulletin, from which it is reprinted by permission. Kauffman is also a Gospel Herald editorial consultant.*

## *Jesus: my Lord and my God*

*by Tim Atwood*

Many Christians appear to be at a loss when they need to talk about the deity of Christ, declaring Jesus as God. What follows are seven references from the Bible that support this belief. Committed to memory, these verses will be a vital part of theological understanding in this area. All quotations are from the New International Version (NIV).

1. "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9:6).

2. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . The Word became flesh and made his dwelling among us" (John 1:1, 14).

3. "Thomas said to him, 'My Lord and my God!'" (John 20:28).

4. "Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised!" (Rom. 9:5).

5. "No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known" (John 1:18).

6. "... while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ" (Titus 2:13).

7. "To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours" (2 Pet. 1:1b).

*Tim Atwood is pastor of the Ninth Street Mennonite Church in Saginaw, Mich., and a member of the Inter-Mennonite Confession of Faith Committee.*



### Interfaith cable network running prayers for peace

A 24-hour interfaith cable TV network is running a series of 30- and 60-second "Prayers for Peace" spots featuring Christian, Islamic, and Jewish leaders. The spots on Vision Interfaith Satellite Network (VISN) began airing two days after the conflict in the Persian Gulf erupted. "While other networks are admirably covering the news aspects of the Persian Gulf conflict, VISN feels it can make its best contribution by being a place for reflection and prayer leading for action and peace," said Jeffrey Weber, an executive vice-president of the cable network. (RNS)

### Falwell revives patriotic rallies to support war effort

Evangelist Jerry Falwell is reviving the "I Love America" rallies that brought him to national prominence in the 1970s to support President George Bush's policies in the Persian Gulf War. "We'll be performing in support of our troops out there and the president here and in rebellion against those demonstrators who bring this flag down and seem to have disregard for everything high and holy and sacred," said Falwell, a pastor, TV preacher, and college president in Lynchburg, Va. He declared that he is "canceling all furloughs and

calling to active duty everybody on the team here." (RNS)

### Relief agencies look at other side of war: refugees and casualties

While much of America's attention has been directed to the tactics and technology of warfare being used in the Persian Gulf, American disaster relief agencies have been responding to what they see as a human fallout of immense proportions expected from the battle with Iraq. "While we are becoming so enamored and consumed by the Star Wars technology, it is urgent that the world focus on the incredible needs of the civilian casualties," said Tom Getman of World Vision, an evangelical Christian relief organization.

"It is, to us, a monumental crime that with a billion dollars being spent a day on this activity, the people who are taking the most severe blows are women and children," said Getman. He noted that civilians are feeling the effects of the war not only in areas of fighting but in the Israeli-occupied territories, where authorities have imposed a 24-hour curfew, as well as "other parts of the world where we've lost track of what's going on." Getman chairs the Gulf Crisis Coordinating Committee, which represents the full range of private voluntary agencies, from the Red Cross

and the United Nations High Commission on Refugees to Lutheran World Relief and Catholic Relief Services. (RNS)

### Court overturns 45-year sentence given to Jim Bakker

A federal appeals court has overturned the 45-year prison sentence given to televangelist Jim Bakker in 1989 because the judge made implied that Bakker's actions offended his religiosity. In its unanimous ruling in Richmond, Va., the Fourth Circuit Court of Appeals upheld Bakker's conviction on 24 counts of mail fraud, wire fraud, and conspiracy. But it rejected the sentence imposed by U.S. District Judge Robert Potter and ordered that Bakker be resentenced by a different judge.

When Potter sentenced Bakker in Charlotte, N.C., he said, "Those of us who do have a religion are sick of being saps for money-grubbing preachers and priests." In the appeals court opinion, the judges wrote that "whether or not the trial judge has a religion is irrelevant for purposes of sentencing." They said they "are left with the apprehension that the imposition of a lengthy prison term here may have reflected the fact that the court's own sense of religious propriety had somehow been betrayed. In this way, we believe that the trial court abused its discretion." (RNS)

# How's Your Congregation's Love Life



In **worship**, we are lovers of God.  
In **Christian community**, we are  
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we reach out as lovers of the  
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Thomas



# Hymnal Council meets for last time, passes torch to subgroup

*Elgin, Ill. (GCMC)*—The Hymnal Council met here for a week of 13-hour workdays Jan. 7-12 to make final selections for the new hymnal due out in 1992. The council, which consists of representatives of the General Conference Mennonite Church, the Mennonite Church, and the Church of the Brethren, completed eight years of work and in effect "passed the torch" to a small group of representatives which will see the project to completion.

Council members spoke candidly at the meetings and a feeling of congeniality prevailed—a contrast to some earlier meetings. The table where they gathered to select nearly 400 texts and tunes was scattered with aspirin bottles, diet soda cans, notebooks, hymnals, and antacid.

At a worship service on the final day of the meetings, people wept openly and prayed for the small group which will carry on the work of the council. During the service, each member presented an "offering" in the form of a hymn or worship resource and explained its personal significance during the project. The wide range of selections offered reflected the eclectic nature of the group itself.

This diversity has in the past been a cause of discord. "We could go around this room and everyone could tell their own horror story about past meetings," said Ken Nafziger of Harrisonburg, Va. Even so, over the past eight years a bond has formed as project members witnessed the birth of children, the death of parents, and the personal struggles of one another. "My kids don't know what life would be like without the Hymnal Project," said Marilyn Houser Hamm of Altona, Man.

Council members discussed the importance of their task in light of the strong tradition of singing in the Mennonite and Brethren heritages. When Marlene Kropf of Elkhart, Ind., noted that several urban congregations began because people wanted to get together and sing hymns, Hamm responded, "We are making glue."

Because of this responsibility, the council members remained mindful of their audience. They struggled to maintain a balance between traditional texts and tunes while incorporating some inclusive language, new songs, and songs from non-Western cultures. In many cases they compromised. Thus the song "Faith of our Fathers," for example, became "Faith of the Martyrs," and the tune from the Brethren hymnbook, "Immortal Love, Forever Full," was coupled with new words from an ecumenical hymnbook.

"I tend to be very sentimental, and I try not to let that affect my work on the Hymnal Council," said John Rempel of New York City. "I try to think of these as new songs for new people."

Shirley Martin of Atwood, Ont., said, "I have to laugh when I think about how many people have asked me whether '606'—'Praise God from Whom' in the current *Mennonite Hymnal*—will be number 606 in the new hymnal." Nafziger responded, "But there is more to that question. People really want to know what is going to be in the new hymnal, whether the familiar will be there."

There has been a healthy give-and-take among all three denominations about what will be included in the hymnal. The two Mennonite denominations, who produced a joint hymnal in 1969, have displayed some sensitivity in retaining the familiar hymns of the Brethren. One such example is the acceptance by the council of the Brethren favorite, "Strong, Righteous Man

of Galilee" which is set to the tune "Melita." The tune is a U.S. Navy hymn, and council members reflected on hearing it played at President John Kennedy's funeral. When Nafziger abstained from voting on the hymn, he explained, "Maybe I could justify this tune because it has different words. But if those soldiers start coming back from the Persian Gulf in body bags, we're going to hear this tune a lot."

"As I look back," said Hymnal Council chair Nancy Faus, "we've all changed and grown and learned not to be so defensive about what is important to us as individuals. The hymnal will be better because of that. It will represent all our people."

In all, the council waded through some 5,000 texts and tunes. Now that the council's work of selecting hymns and worship resources is complete, the next two years will be devoted to editing and preparing companion pieces, such as a handbook and an instrumental accompaniment book.—*Beth Hege*



**Menno-Stridors keep pace for MCC.** *Hubbard, Ore.*—A group in this state has found a new way to raise money for Mennonite Central Committee. They collect pledges for running in the annual 191-mile relay from the slopes of Mt. Hood to the ocean on the West Coast. The entire distance is covered by 12-member teams, with each participant running about 15 miles. Pictured is the "Menno-Stridors," who were among 750 teams at the last race. "It is a grueling demand on the physical and mental capacity as well as social abilities, as each becomes a part of the whole in moving the team along," says participant Ron Lapp (third from right). Menno-Stridors are already looking forward to the next race and the chance to present a check for the needy at the annual MCC-related Oregon Fall Festival. Anyone interested in joining the team should contact Ron Lapp at Box 372, Hubbard, OR 97032.



# Campus pastor found dead

*Harrisonburg, Va. (EMC)*—Darrel Brubaker, campus pastor at Eastern Mennonite College, was found dead at his home on Feb. 25. Death was by asphyxiation.

Brubaker, 33, joined the EMC faculty last August. Before this, he had been director of the Washington, D.C., office of Evangelicals for Social Action and had been a member of the pastoral team at Washington Community Fellowship. From 1984 to 1988 he was pastor of Sandia Brethren-in-Christ and Mennonite Church in Albuquerque, N.M.

Brubaker was a member of the Board of Directors of Mennonite Board of Missions

since 1987. He had just returned from a meeting of that board in Elkhart, Ind.

Brubaker's death was announced in college assembly by Lee Snyder, vice-president and academic dean. "Darrel fought a valiant fight against depression for the past two years and was receiving professional help," she said.

Students and faculty were visibly shaken by the announcement, and persons joined hands and arms for a time of prayer led by Stephen Dintaman of the Bible Department. "This tragedy completely shakes our sense of security, and we can only cry out to God for help in expressing our grief," he said.

EMC faculty members and local pastors made themselves available to offer counsel to the campus community.

Brubaker is survived by his wife, Sheri Hartzler.

## Church ties valued, employer rated high in MMA staff survey

*Goshen, Ind. (MMA)*—A recent survey shows the staff of Mennonite Mutual Aid believes MMA's connection with the church is very important. The staff also rates MMA very highly as an employer. "I was extremely pleased with the degree of commitment shown by our staff to the mission of MMA and to the importance of ethical values," said MMA president James Kratz. "Our staff is the most important asset we have in carrying out our mission."

The survey was conducted by Life Office Management Association of Atlanta for MMA. It is an independent agency which operates programs to help insurance organizations improve their home office operations. Nearly 150 questions were included in the survey, covering such areas as attitudes about individual jobs, work groups, MMA as an organization, the reward system, overall job satisfaction, and commitment to the organization.

"The results were extremely favorable," said Lynn Allen of the Atlanta firm. "I have never worked with a company that had results that were consistently this high. We usually see some strong areas, some mediocre areas, and some problem areas. We didn't expect to see such positive results in so many areas."

The survey showed 98 percent of the staff said MMA's link to the church is important, and 97 percent are committed to MMA's mission. The survey also showed 96 percent of the staff is satisfied with MMA as a good place to work, and they would be willing to work for MMA if they had the choice to make again.

The positive results were true not only of the organization as a whole, but of individual work groups. Some 96 percent reported they get along well with the employees in their work group, and 89 percent said they have a good working relationship with their supervisor.

The survey results were also compared to 39 other similar organizations in the Midwest and 29 other organizations of similar size. MMA's results were much higher than the norm for those organizations in nearly every category.

"We see such surveys as benchmarks against which we can measure our progress in the effective utilization of the skills which our employees possess," said Shirley Yoder, MMA vice-president for human resources. "Employees who are satisfied with their jobs and feel their efforts are recognized and rewarded also provide better service to our members."

She continued: "The survey also showed us several areas where employees feel we need to make improvements. We will actively pursue solutions in those areas, but

## Lancaster, Pa., group holds AIDS conference

*Akron, Pa.*—A group of concerned Mennonites and Brethren in the Lancaster, Pa., area held a one-day conference at Akron Mennonite Church to provide information about AIDS and some steps people in the church can take to help people with AIDS or someone who is providing care for them.

The first session was led by Bernie Good, an assistant professor of medicine at the University of Pittsburgh. He had been involved in the care of people with AIDS the past several years at the Veterans Administration Medical Center in Pittsburgh. He presented basic medical information about AIDS—what the disease is and how it is and is not transmitted.

Ann Showalter, director of pastoral services for the AIDS Pastoral Network in Chicago, and Art Isaak, a certified psychodramatist at Penn Foundation in Sellersville, Pa., worked together in two sessions which dealt with prejudice, grief, hope, and pastoral response. These sessions enabled everyone to become aware of the feelings—many conflicting—which each person has to deal with when relating to someone with AIDS or when talking with another person about AIDS.

A family—husband, wife, and two teenage sons—shared their experience of having the wife's brother come to live with them after he became ill as a result of AIDS. His church family was very supportive of him and his sister's family during his illness and subsequent death. A mother also shared her experience of her son's AIDS-related illness and death and the painful lack of involvement and support she felt from her Mennonite congregation. Several attenders shared their stories, too.

The conference ended with a panel of representatives from groups in the Lancaster area which provide various services to people with AIDS, their caregivers, and

others who are supportive.

The conference's organizers are concerned about the lack of knowledge and understanding about AIDS within the church. Those with questions who want to talk confidentially with someone about AIDS are encouraged to call 717 393-7140.

## Latin America agency becomes clearinghouse for Anabaptist resources

*Bogota, Colombia (MBM/GCMC)*—A two-year-old inter-Mennonite agency in Latin America has begun serving as a clearinghouse for Anabaptist resources in that part of the world. Latin America Anabaptist Resource Center, known by its Spanish acronym, CLARA, will produce a catalog this year which lists all Anabaptist books known to be available in Spanish, along with addresses of where they can be obtained.

Because of such diverse sources for the books—over 50 different publishers—CLARA will also begin a warehousing and centralized marketing program for at least 10 copies of as many of these books as financially feasible. The goal is to eventually have at least 200 books in stock or that could be shipped by the publisher under special arrangements with CLARA.

CLARA also plans to share the Anabaptist vision with interested non-Mennonites. For example, CLARA director Jack Suderman led a workshop last November on the holistic gospel and the kingdom of God to leaders of an indigenous, independent church in Ecuador. Suderman is a missionary in Colombia with the General Conference Mennonite Church.

Another CLARA goal for 1991 is to coordinate publication of new materials with SEMILLA, the inter-Mennonite seminary in Central America and Mexico.



our employees will participate in finding those solutions."

One finding that is sure to receive attention covers the broad topic of management style. Only 54 percent of the staff indicated they believe employees are encouraged to participate in decision-making, while only 48 percent said management solves important problems quickly. The Atlanta firm pointed out that scores on those questions are typically low at most companies. This may reflect a greater expectation of younger people that they will be more involved

in making decisions than workers from previous generations.

This is the second time such a survey has been taken. The first survey was taken three years ago, and several areas were targeted for special emphasis and improvement. The most recent survey revealed marked improvements in nearly all of those areas.

MMA management and staff are now in the midst of a series of meetings to review the survey results and identify strategies for improvement.—*Steve Bowers*



Some participants wear white ribbons for peace during the AMBS Interterm. Sharing perspectives are (left to right) instructors Marcus Smucker, Erick Sawatzky, James Yaussy Albright, and Janet Mitchell.

## Interterm students get third-world perspective on reading Bible

*Elkhart, Ind. (AMBS)*—If C. Rene Padilla had been a student in the Interterm class he taught at Associated Mennonite Biblical Seminaries, he would have learned three main things about reading the Bible from a third-world perspective.

"I would have learned three main things about reading the Bible from a third-world perspective," he said. "For good or evil, we are conditioned by our environment and our culture." He would have learned that Christians need to "find ways to back away from a monocultural reading of the Bible." And, he would have learned that oftentimes Christians in North America are conditioned "to read the Bible in a very individualistic way that reinforces privatized faith." In such a reading people fail to see the Bible's emphasis on community, justice, and peace, he said.

Padilla is general secretary of Latin America Theological Fraternity in Buenos Aires, Argentina. He formerly served as an

editor and as a Baptist pastor. He was assisted at AMBS by his wife, Cathy, a teacher in a Bible institute and a seminary.

A total of 105 students were enrolled in the seven courses offered in the Jan. 7-25 Interterm.

In another guest-taught course, "Conflict, Communication, and Conciliation," an attorney and a counselor addressed conflict issues in churches as well as on the interpersonal level.

Attorney Janet Mitchell said she has become increasingly interested in mediation as opposed to arbitration, on an international as well as local level. She and fellow instructor James Yaussy Albright practice as a team at Fort Wayne (Ind.) Mediation Center. Both are members of the Church of the Brethren and are active in peacemaking. Mediation is a field in which a skilled intervener assists two conflicting parties in coming to an agreed-upon contract outside the court system.

## Children's mini-convention



In keeping with the Oregon '91 general theme, children will focus on "Discover

God's Wonderful World." Activities such as papermaking, flying kites, biking, and swimming are planned to acquaint children with the natural environment of the Pacific Northwest (including a visit to the Pacific Ocean) and nurture an awareness of the earth and its inhabitants.

The children's mini-convention is designed for children who will be three years of age by Sept. 1 through grade 8 (completed by this summer). Activities for preschool, elementary, and middle school children are scheduled July 30 through Aug. 3 at O'Hara Catholic School, next to the adult convention site.

On different days of the week children will discover God's world by focusing on earth, sky, animals, and people. Kindergarten-age children will meet an Oregon logger and in a trip to the beach learn about creatures in the sea. Middle-school-age children will go biking in Eugene—one of the most bikeable cities in the country. Three-year-olds will have their own special program.

"We want you to come and have fun with us in Oregon," says Bonnie Heppner, who with her husband, Caleb, are coordinating the Oregon '91 children's team. Bonnie estimates there will be about 100 people involved in some form or other in the children's program.

Registration for the children is to be done on the adult registration form, available from congregations or from Mennonite Church General Board at 421 S. Second St., Suite 600, Elkhart, IN 46516.

- An April issue of *Story Friends* will feature the game, "Oregon or Bust," and a story related to the children's convention. *On the Line* will feature a story in the form of a diary of a pioneer boy who describes what he saw as he come through the McKenzie Pass on a cattle drive.

- Infant and toddler care will be provided for children under the age of three at O'Hara Catholic School, Tuesday through Saturday, on a fee-for-service basis.

**Mennonite Church General Assembly  
July 30 to August 3 • Eugene, Oregon**



## Library in Nicaragua dedicated in memory of former MCC worker

*Managua, Nicaragua (MCC)*—A new library and documentation center were dedicated here on Dec. 30—exactly one year after Mennonite Central Committee worker Dan Wenger died in a car accident. Nearly 100 people gathered to dedicate the facilities, which were built in honor of Wenger with donations from the Dan Wenger Memorial Fund and other contributions.

During the service, MCC worker Moses Beachy remembered Wenger as a young person with a vision for peace, a spirit of service and sacrifice, and a deep love and concern for people.

Moises Moraga, executive director of Christian Medical Action, where the library and documentation center are located, led a prayer of dedication. He promised "... that this place will inspire ... a spirit of willingness to those who want to serve their brothers and sisters, love and justice to those who thirst for them, and will nurture the hope of the poor, the downhearted, and the oppressed."

Following the prayer, Wenger's parents, Daniel and Erma Wenger of Lancaster, Pa., unveiled a portrait of Dan. The portrait will hang in the library next to an engraved leather scroll that reads: "In memory of our deeply loved brother, Daniel Wenger, we dedicate this documentation center which will be an instrument of love for the cause of the poor."

Dan's parents presented a variety of

Spanish-language books on peace, discipleship, and family life to supplement the library's collection of medical texts.

Wenger worked with Christian Medical Action during his 11 months of service in Nicaragua. It is a group of Nicaraguan Christian health and other professionals committed to serving Nicaragua's poor.

—Kryss Chupp

## Prayer important now during Gulf War, say workers in Israel

*Nazareth, Israel (MBM)*—Prayer plays an important role in the lives of Robert and Nancy Martin these days as they serve in Israel. The Mennonite Board of Missions workers continue their ministries at Nazareth Hospital despite the Persian Gulf War. Bob is medical superintendent; Nancy directs the school of nursing. The hospital, located in the largest Arab city in Israel, serves mostly Arab patients.

Martins, who served at the hospital during the wars of 1967 and 1973, have seen or heard several Iraqi Scud missiles being intercepted in the Nazareth area during the current war. And the importance of prayer was highlighted on Jan. 25.

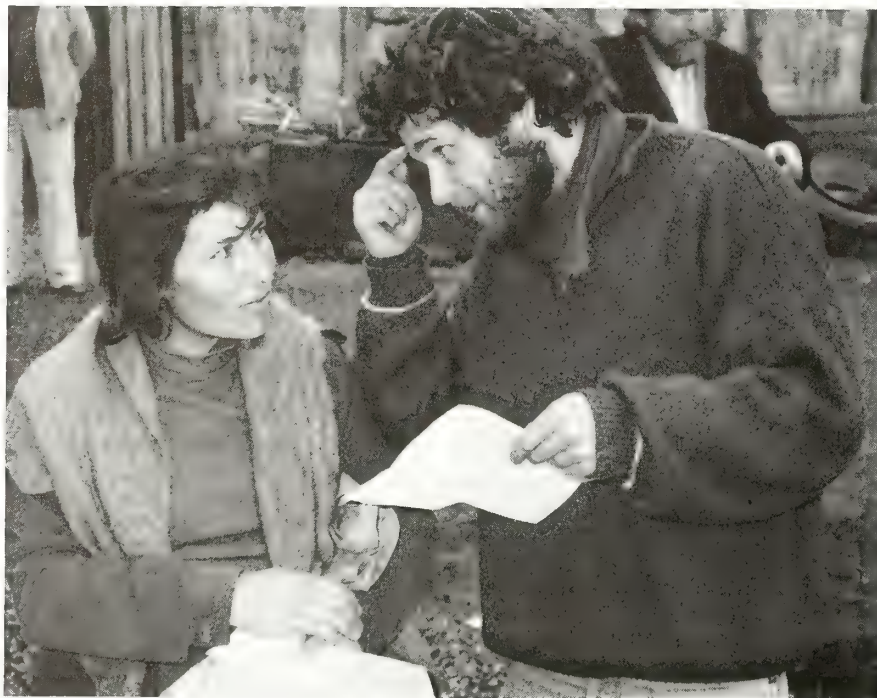
Paul Landis, president of Eastern Mennonite Board of Missions, called that day to tell Martins that special prayer had just concluded for them at a staff meeting. Martins said they had returned to the hospital to help with emergency procedures following a Scud alarm. They said they had heard an explosion in the distance.

Hospital staff meet daily in the hospital chapel for 30 minutes of prayer. "We are aware of our vulnerable position," the Martins said. "But with this also comes a growing reliance on the Lord for his protection. We are also aware of the prayer support and love of Mennonites in North America. That gives us courage and strength as we walk alongside people who don't have many other options."

Martins say the hospital has a good supply of medication in case of a chemical attack. And sealed rooms have been prepared in the hospital and on the grounds for all patients and residents. Between interruptions from the war, Martins and their colleagues attempt to maintain regular hospital services. The hospital's \$3.5 million expansion and renovation project continues.

Martins are the only MBM workers still in Israel. John and Sandra Shenk Lapp left Ibillin the day before the war started and are living temporarily in Akron, Pa. Garry and Ruth Denlinger are on a one-year North American assignment and live in Harrisonburg, Va. Naomi Weaver, a nursing instructor at Nazareth Hospital, is on extended vacation and living in Ephrata, Pa.

—Phil Richard



*Swiss MCCer chooses life of peace. Akron, Pa. (MCC)*—Andreas Hofer, pictured with an Armenian friend, has become an articulate but humble spokesman for living a lifestyle of peace. His journey has taken him from farm work in Switzerland to reconstruction among the rubble of earthquake-ravaged Soviet Armenia to Mennonite Central Committee headquarters here, where he reported on his one-year term as on-site coordinator of MCC's Armenia project. Many of the 17 North American and European volunteers who served with MCC in Armenia brought home reports of local hospitality. They also talked about their faith, which grew and changed with the passing weeks in Armenia. Arega Bagirian, translator for the 16 months of MCC presence, often wanted to talk about faith. "By the time we left, she was calling herself 'the first Mennonite in Armenia,'" Hofer laughs. Learning to know and love Soviet citizens changed Hofer's life. "As a child we were given an enemy picture of the East," he says. "But then I go over and I meet people who are friends, not enemies. And I think, How can I fight them?" Choosing to live peacefully is not easy for young Swiss men, who are required to take a 21-week military training course and annually serve three-week terms in the military. Before going to Armenia, Hofer completed his training and one three-week stint in the military's medical service. "But now I cannot do that," he says. Upon his return to Switzerland in February, he faced two to six months in jail for refusal to serve. After prison he will be fined heavily each year he refuses to serve in the military.



• **Outreach in Richmond.** A four-year-old congregation in Richmond, Va., is busy helping the needy in its inner-city neighborhood. Jubilee Christian Fellowship's community involvements include meals for the homeless, discipleship classes, food/clothing distribution, crisis referral/intervention services, and evangelism. In January the congregation welcomed Stan Maclin as its new senior pastor. He came from Peoria, Ill., where he was executive director of Harrison Homes Mission and senior pastor of Joy Mennonite Fellowship. He is currently president of Afro-American Mennonite Association.

• **Church growth in Tanzania.** Membership in Tanzania Mennonite Church, which totals 22,000, is growing at the rate of several thousand members per year. Over 800 people attended an evangelistic service recently in the Majita tribal area; 38 new believers were baptized that day. An urgent need of the church now is for more pastors. The church is planning to reopen its Bible college in Bukiroba, which had been closed for 15 years. Eastern Mennonite Board of Missions is giving high priority to supporting that effort. Bryan and Ardyth Butler of Edmonton, Alta., are currently studying the Swahili language in preparation for teaching at the college.

• **Earthquake response in Costa Rica.** Costa Rican Mennonites formed an emergency committee in response to a Dec. 22 earthquake that shook that country's Central Valley, including the capital city of San Jose. Only one person died, but 13,000 were left homeless. The committee is determining areas of greatest need and organizing work brigades.

• **Tourists in Lancaster, Pa.** About 75,000 tourists in Lancaster County's Amish country visited Mennonite Information Center in 1990. According to Maribel Kraybill, director, the number of visitors has held steady the past three years. Opportunities abound to introduce them to the Christian faith, she says. The aim is to help tourists discover the faith that lies beneath Mennonite and Amish culture. The center is currently planning improvements for its building and its displays. A new video on Mennonites is also planned.

• **Use your brains.** John Cobb wants Christians to start using their brains. He wants to see ordinary church people putting their heads together and spouting theology as a result. But not the sort of theology one would expect from theologians. What he wants to hear is "serious Christian thinking about practical matters of all sorts." This is interesting advice coming from a man who is himself a world-renowned theologian. In lectures on Feb. 7-8 at Goshen College, he shared his hope that Christians will "reclaim" theology from the professional theologians. Cobb, a longtime professor at the School of Theology in Claremont, Calif., was this year's Staley Distinguished Christian Scholar at Goshen.

• **Invitation to New Mexico.** Carlsbad (N.M.) Mennonite Church invites Mennonites to come and live in that city. Pastor Peter Hartman says the climate is good, housing is reasonably priced, and taxes are low. "Retirees especially find the area to their liking," he adds. More information is available from Hartman at 2611 Western Way, Carlsbad, NM 88220; phone 505 885-4426.



**Word and music ministry.** *Harrisonburg Va. (EMC&S)*—Raymond and Corean Bakke of Chicago spent three busy days at Eastern Mennonite College and Seminary for the annual Staley Christian Scholar Lecture Series Feb. 6-8. Ray gave several addresses and led forums on the theme, "Ministry for an Urban World: From Biblical Foundations to Contemporary Implications." Corean, an accomplished pianist, gave a recital of American music and an illustrated lecture on "The Many Faces of Worship." The couple has lived and worked in inner-city Chicago since 1965. Ray noted that "the Bible begins in a garden but ends in a city" and commended Philippians and Colossians as a blue print for urban ministry. Bakkes both teach part-time at Northern Baptist Theological Seminary and are widely traveled speakers and writers. The lectureship is sponsored by the Thomas Staley Foundation.

• **New name for Dallas congregation.** Dallas (Tex.) Mennonite Fellowship has changed its name to "Peace Mennonite Church" after several months of discussion and prayer. "The term 'church' implies not only fellowship, but also worship, nurture, discipline, service, and outreach," said Pastor Floyd Born. "It also presents an image in the community of stability and permanence." The word "peace" best describes what the congregation is all about in its work with Dallas Peace Center and other programs, he said.

• **Another name change.** A suburban Chicago congregation has marked its 10th anniversary with a change of name, from First Mennonite Church of Oak Park to "Oak Park Mennonite Church." This will make it easier for people

to find the church in the telephone directory and other listings. The congregation, which consists of 75 adults and children, meets on the second floor of First Methodist Church. David Myers is the pastor.

• **Help for sex offenders.** The concept of victim-offender reconciliation is being applied to sex offenses in a unique program underway in Fresno, Calif. It started after one of the state prisons contacted the Mennonite-related Victim-Offender Reconciliation Program to see if it could help inmates who were being released after serving sentences for sexually molesting children. Ron Claassen, the director, and John Bergey, a volunteer worker, then organized a support group on the "outside" for offenders who had been part of a support group in prison. So far the participants have written letters to their victims, telling about their feelings, asking forgiveness, and offering some form of compensation. Face-to-face meetings may come later.

## • Coming events:

*Annual Assembly of Atlantic Coast Conference*, Mar. 9-10, at Forest Hills Mennonite Church, Leola, Pa. The event has become more celebrative in nature, with much of the business of the conference handled at two other times during the year. The theme this year is "Building a Healthy Home," and the speakers are Truman and Betty Brunk. Also planned are a variety of workshops and activities for children. The abbreviated business session will be led by moderator J. Lester Graybill and executive secretary Melville Nafziger. More information from Andy/Irene Ebersole at 49 Timberline Dr., Leola, PA 17540; phone 717 656-8849.

*Single and Single Again Retreat*, Apr. 19-21, at Laurelville Mennonite Church Center. Previously known as Singles and Formerly Married Retreat, this annual event is for singles and persons no longer married due to separation, divorce, or death of spouse. The leaders this year are a team from Virginia—Sam Janzen, Paul and Twila Seland, Dale Cooper, Christine Mast, and John Branner. More information from Laurelville at R. 5, Mt. Pleasant, PA 15666; phone 412 423-2056.

*Youth Convention*, Apr. 5-7, at Eastern Mennonite College. Planned by EMC students, this is an annual event for high schoolers from all denominations. The speaker is Steve Shank of Advance Ministries, a missions training agency. Also planned are special-interest seminars, a concert by WhiteHeart, worship, and recreation. More information by calling toll-free 800 368-2665 (in Canada or Virginia 703 433-8711).

**Special meetings:** Steve Wingfield, Harrisonburg, Va., at Grace, Berlin, Ohio, Mar. 24-27.

## new members

**Faith, South Hutchinson, Kan.:** Riley and Kay Krehbiel, Dan and Shelley Kauffman, and Tony and Diane Miller.

**South Flint, Flint, Mich.:** Ross Burr and Lee Rosenberger.

**Julesburg, Colo.:** James Dean Fraker and Paula Kay Fraker.

**Dayton, Va.:** Elva Showalter Rhodes and Cynthia Harmon Shank.

**Crown Hill, Rittman, Ohio:** Cleo Brenneman and Chad Ramseyer.



## births

**Batdorf**, James and Carol (Stauffer), Phoenix, Ariz., Kara Lynn (third child), Feb. 4.  
**Buschert**, John and Lyn (Schlabach), Goshen, Ind., Daniel Edward (third child), Oct. 5.  
**Coblentz**, Randall and Diane (Yoder), Hartsville, Ohio, Ayla Marie (first child), Dec. 15.  
**Detweiler**, Greg and Twila (Reinford), Timber Bay, Sask., Nicole Renae (third child), Jan. 27.  
**Frey**, Neal and Christine (Schrock), Shipshewana, Ind., Caleb Jay (first child), Feb. 2.  
**Good**, Bob and Lori Freed, Spokane, Wash., Amanda Freed (first child), Dec. 7.  
**Liechty**, Philip and Margaret Sprunger, Philadelphia, Pa., Conrad Philip (first child), Jan. 17.  
**Mast**, Gerald and Sheryl (Roth), Canby, Ore., Krista Rose (third child), Feb. 4.  
**Miller**, Derwood and Vicki, Hartville, Ohio,

Tyler Scott (second child), Jan. 15.  
**Miller**, Myron and Sherry, Hartville, Ohio, Jordan Jacob (second child), Feb. 2.  
**Mishler**, Robert and Kenda (Kropf), Topeka, Ind., Kyle Robert (second child), Feb. 4.  
**Ocasio**, Angel and Joanne (Short), West Bank, Israel, Christina Amal (first child), Dec. 21.  
**Sauder**, Michael and Pam (Klopfenstein), Archbold, Ohio, Melinda Sue (second child), Feb. 5.  
**Spory**, John and Mary (Vincent), Boswell, Pa., Jenna Lora Rose (third child), Jan. 7.  
**Thompson**, Leonard and Diana (Locke), Philadelphia, Pa., Joshua Jacob (third child), Jan. 24.  
**Truxal**, Kevin and Jewel (Christner), New Carlisle, Ohio, Thomas Wesley Paul (fifth child), Jan. 22.  
**Wenger**, Gerald and Kris (Hess), Manheim, Pa., Angela Rose (second child), Jan. 16.  
**Wilcoxon**, David and Lisa (Halvorsen), Chicago, Ill., Gail Louise (first child), Feb. 3.

## deaths

**Fisher**, Orlo C., 90, Wellman, Iowa. Born: Aug. 2, 1900, Parnell, Iowa, to Sam S. and Mary (Yoder) Fisher. Died: Feb. 4, 1991, Wellman, Iowa. Survivors—children: Robert W., Orlo, Jr., Ruth Fisher; sisters and brothers: Maggie Hochstetler, Fern Troyer, Luetta Johnson, Leonard, Vernon, Waldo. Predeceased by Amanda Kauffman (wife). Funeral: Feb. 6, West Union Mennonite Church by Robert K. Yoder and Sharon Miller. Burial: Eash Cemetery, Sharon Center, Iowa.  
**Gahman**, Harvey S., 83. Born: Sept. 18, 1907, Bedminster Twp., Pa., to Abram and Emma (Strouse) Gahman. Died: Dec. 31, 1990, at Sellersville, Pa. Survivors—wife: Maggie Derstine; children: Erma Knarr, Harold D.; 6 grandchildren; 2 brothers: Norman, Pierson. Funeral and burial: Jan. 5, Deep Run Mennonite Church East by John Ehst and Arnold Roth.  
**Godshall**, Mamie G., 96. Born: Feb. 28, 1894, Montgomery Co., Pa., to Wilson A. and Alice K. (Geissinger) Metz. Died: Feb. 3, 1991, at Souderton, Pa. Survivors—children: Eva Greaser, Anna Landis, Miriam Detwiler, Verna Mae Detweiler, Willard M., Ernest M., Linneaus M., Stanley M.; 26 grandchildren, 39 great-grandchildren, 2 great-great-grandchildren. Predeceased by Jonathan B. Godshall (husband). Funeral: Feb. 6, Souderton Mennonite Homes Chapel by Henry L. Ruth, Russell M. Detweiler, and Floyd M. Hackman. Burial: Franconia Mennonite Cemetery.  
**Meyers**, Mabel M., 91. Born: May 9, 1899, at Bedminster Twp., Pa., to Harvey and Ella (High) Mill. Died: Jan. 26, 1991, of coronary disease. Survivors—children: W. Emerson, Alice Moyer; 8 grandchildren, 13 great-grandchildren, one great-great-grandson; brothers and sisters: Lloyd, Walter, Chester, Jane Schmell, Nora Detweiler. Predeceased by Clayton M. Meyers (husband). Funeral and burial: Jan. 29, Deep Run Mennonite Church East by John Ehst and Arnold Roth.  
**Miller**, Katharine L., 82, Pettisville, Ohio. Born: Aug. 6, 1908, Archbold, Ohio, to Levi and Anna (Short) Rupp. Died: Feb. 7, 1991, St. Petersburg, Fla. Survivors—husband: Charles L. Miller; stepchildren: Robert, Glen, Marlin, Dale, and Virgil Miller, Lois Short, Ada Brenneman, Marilouise Waidelich, Maurice and Walter Schmucker, Virgie Wyse, Nellie Wyse, Bessie King, Mary Beck, Anna Rose Fuentes, Carol Eddy; 59 stepgrandchildren, 107 step-great-grandchildren, 8 step-great-great-grandchildren; brothers and sisters:

David P., Sr., Denver, Lucille Rupp, Lydia Juillard. Predeceased by Myron Schmucker (first husband). Funeral: Feb. 11, West Clinton Mennonite Church by Edward Diener, James Roynon, and Walter Stuckey. Burial: Pettisville Cemetery.  
**Schultz**, Ralph R., 64, Souderton, Pa. Born: Mar. 26, 1926, to Russell and Elizabeth (Reiter) Schultz. Died: Feb. 7, 1991, at Sellersville, Pa., of a sudden illness. Survivors—wife: Ruth Benner; sons: Ralph, Philip; brother and sisters: Irwin, Anna Koffel, Sarah Benischek. Funeral and burial: Feb. 11, Souderton Mennonite Church by Gerald A. Clemmer, Russell B. Musselman, and Douglas Emr.  
**Troyer**, Daniel, 90, Union City, Pa. Born: Aug. 4, 1900, Shickley, Neb., to John and Lucinda (Stutzman) Troyer. Died: Feb. 5, 1991, Union City, Pa., of heart failure. Survivors—wife: Della Stutzman; children: Laura Lee Martin, Duane, Clifford, Cletus, Norman, Mervin; brother and sister: Vernon, Velma Hostetler. Funeral and burial: Feb. 9, Beaverdam Mennonite Church by Herman F. Myers.  
**Unternahrer**, Katie, 80. Born: May 21, 1910, Cairo, Neb., to Joseph and Jacobine (Roth) Gascho. Died: Dec. 26, 1990. Survivors—husband: Joe Unternahrer; sister and brother: Ida Gascho, Harry. Funeral and burial: Dec. 29, Wood River Mennonite Church by Willis Roth and George Hansen.  
**Wideman**, Leon John, 65. Born: Feb. 2, 1925, Imlay, Mich., to Richard and Louise (Ulrich) Wideman. Died: Dec. 28, 1990, Buffalo, N.Y., of cardiac arrest following knee surgery. Surviving—wife: Marjorie Yoder; children: Mary Lou Regan, John Leon, James Richard, Robert Lynn; sisters: Leona Erb, Arlene Snyder, Clara Dintaman. Funeral: Dec. 31, Clarence Center-Akron Mennonite Church by Howard Bauman and Roy Walls. Burial: Good Cemetery.  
**Ziegler**, Clarence H., 92. Born: Sept. 7, 1898, Montgomery Co., Pa., to Irwin G. and Ellen (Hagey) Ziegler. Died: Feb. 3, 1991, Souderton, Pa. Survivors—children: Kathryn Bergey, Dorothy Detwiler, Betty Jean Landis, Russell L., Irwin L.; 19 grandchildren, 39 great-grandchildren, 2 great-great-grandchildren; brother and sister: Raymond R., Alice H. Clemens. Predeceased by Lizzie Ruth Landis (first wife), Amelia Myer (second wife), Ella L. Allebach (daughter). Funeral/burial: Feb. 7, Franconia Mennonite Church by Floyd Hackman and Russell Detweiler.

## marriages

**Alderman-Stoltzfus**: Eric Alderman, Sadsburyville, Pa. (United Methodist), and Beth Stoltzfus, Gap, Pa. (Ridgeview), Jan. 6 by Bob Petersheim.  
**Funk-Housel**: Jim Funk, Green Lane, Pa. (Souderton), and Dawn Housel, Telford, Pa. (Souderton), Feb. 9 by Gerald A. Clemmer.  
**Kauffman-Kaufmann**: Roy Kauffman, Tiskilwa, Ill. (Willow Springs), and Helen Kaufmann, Tiskilwa, Ill. (Willow Springs), Feb. 2 by Wilbur Nachtigall.  
**Otto-Penner**: Jon A. Otto, Tulsa, Okla. (Glenwood), and Sandra Penner, Tulsa, Okla. (Grace Hill), Nov. 24 by John Otto.  
**Pope-Wills**: Tony Pope, Albany, Ore. (Prince of Peace), and Molly Wills, Albany, Ore. (Baptist), Feb. 9 by Leo Schlegel.  
**Warren-Edwards**: Curtis Warren, Ames, Iowa (Baptist), and Beverly Edwards, Iowa City, Iowa (First Mennonite), Feb. 9 by Wilbur Nachtigall.

## calendar

Associated Mennonite Biblical Seminaries board of directors, Newton, Kan., Mar. 7-8  
 Women's Missionary and Service Commission executive committee, Elkhart, Ind., Mar. 8-9  
 Hesston College board of overseers, Hesston, Kan., Mar. 8-9  
 New York State Fellowship delegate meeting, Syracuse, N.Y., Mar. 9  
 Atlantic Coast Conference annual celebration, Leola, Pa., Mar. 9-10  
 Eastern Mennonite College and Seminary board of trustees, Harrisonburg, Va., Mar. 11-12  
 Mennonite Church coordinating council, Elkhart, Ind., Mar. 13  
 Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 14-16  
 Mennonite Health Association annual meeting, Miami, Fla., Mar. 15-20  
 Franklin Conference annual spring missionary conference, Chambersburg, Pa., Mar. 16-17  
 Lancaster Conference spring assembly, Lancaster, Pa., Mar. 21  
 Confession of Faith Committee, Chicago, Ill., Mar. 21-23  
 Lancaster Conference annual meeting, Lancaster, Pa., Mar. 22-24  
 Council on Faith, Life, and Strategy, Mt. Pleasant, Pa., Apr. 1-3  
 Illinois Conference annual meeting, Flanagan, Ill., Apr. 5-6  
 Pennsylvania Mennonite Relief Sale, Harrisburg, Pa., Apr. 5-6  
 Ohio Conference annual assembly, Wauseon, Ohio, Apr. 5-7  
 Eastern Canada Conference annual meeting, Ontario, Apr. 5-7  
 Mennonite Church General Board, Belleville, Pa., Apr. 11-13  
 Churchwide Youth Council, Pasadena, Calif., Apr. 18-23  
 Associated Mennonite Biblical Seminaries consultation on curriculum, Elkhart, Ind., Apr. 19-20  
 Goshen College commencement, Goshen, Ind., Apr. 21  
 Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25  
 Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



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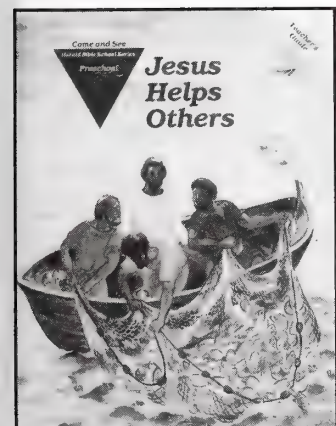
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editorials

## Canada, Mennonites, and peace

Are Canadian Mennonites still a peace church? I've wondered about this often in my 21 years of living here.

After all, Canadians haven't been conscripted for 45 years. The men in my congregation who were once ridiculed in the village as conscientious objectors are now retired.

Most of us have felt comfortable with Canada's post-World War II role as a "peacekeeper" nation, contributing to United Nations' forces in Cyprus and elsewhere. To have 8 percent of our tax dollars going for military purposes has seemed "within reason."

But then came the UN Security Council resolution about Kuwait. Canada sent three antiquated retrofitted warships, 36 CF-18 fighters, 1,800 ground troops, and a field hospital to the Persian Gulf.

With the first sortie of those CF-18's, everything changed. Canada was now "in combat" for the first time in 38 years.

Are Canadian Mennonites still a peace church?

I think we still want to be. We've prayed at vigils and put white ribbons on our aerals or white

candles in our windows. We've written letters to government officials and looked again at our peace theology.

But we still have a lot to sort out—even with news reports suggesting a possible end to the war. Despite our different histories, maybe the questions for Canadian Mennonites are similar to the ones for U.S. Mennonites:

- Are we willing to risk losing our "good name" if our proclamation of peace is misunderstood should Canadians die in combat?

- Do we really mean it when we say, "No blood for oil"?

- Dare we pay for a kind of warfare where "ordnance" and "collateral damage" sanitize death?

- Will we add our voices to those seeking justice in the Middle East once this war ends?

Are Canadian Mennonites still a peace church? I hope so.—*Sue C. Steiner*

*Sue C. Steiner, one of Gospel Herald's editorial consultants, is pastor of the St. Jacobs (Ont.) Mennonite Church.*

## They also serve who wait

I hate lines. Maybe that's why I always get behind shoppers with bulging carts who wait to open billfold until the totals are registered. Then they insist on finding the right change from three different places in their wallets.

I don't fare much better in traffic jams. There I look for the fastest lane. Yes, I'm a "weaver," skipping from line to line as one or the other moves ahead.

Lines seem so "counterproductive." They're not "quality time." They interfere with my "priorities" for "time" and "personal space."

Words, all of them, increasing in Mennonite vocabulary of late. In our lives of schedules and calendars and "to-do" lists we seem to have so much to do with so little time to do it in! Is that what it means to be a modern Mennonite, at least in North America?

There are other voices. I found one at Southside Fellowship, Elkhart, Ind., several weeks back while waiting (yet again) for a Sun-

day-morning service to begin. It was a list of suggestions for making waiting meaningful.

Learn to wait, the handout read. Don't try to beat the yellow light. Stop and use the time to reflect on the meaning of waiting. Use the grocery line to think, pray.

I've tried it. Not often, but enough to know it works. Approached with anticipation, waiting can give rich rewards.

I should have known. The Bible is replete with examples of people who had to wait: Hannah for her son; Job for God's answer; Simeon for the Messiah. Their stories hint of character made better for waiting.

We've heard often that being a Christian is much more than doing. In this day of proposals and counterproposals that have to do with war and peace, we may also be learning that being a child of God sometimes means to wait. Said the poet John Milton: "They also serve who only stand and wait."—*jlp*



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

MAR 14 '91

## *War isn't as simple as it sometimes seems*

*A Vietnam combat veteran who is now a Mennonite pastor with an unshakable biblical pacifism learned too late that war is full of all sorts of paradoxes.*

I am a Mennonite pastor with an unshakable commitment to biblical pacifism. But 31 years ago, I was something else altogether. On Apr. 10, 1959, I voluntarily and eagerly enlisted in the United States Navy. During the next nine years, two months, and four days of my active military service, I spent six years on sea duty, went twice to the conflict in Vietnam (including being involved in the Tonkin Gulf incident), and learned too late that war is full of paradoxes.

by  
*Lynn  
Miller*

For example, although it was—and continues to be—said that it was our “strength that had kept the peace,” I found out that we actually needed to have a good war now and then to keep that strength. It’s simply a matter of timing. A military career only lasts 20 to 30 years. If you don’t have a major war every 20 to 25 years, you will eventually have a military whose leadership has no combat training or experience. The pilots of Vietnam are now the commanders in the Gulf. War is now an essential part of having a strong military.

What is worse, if you don’t have a major war every two decades or so, you will have a generation of weapons systems that will never have



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*It is the cross that is at the root of our peace stance, not the uselessness of war, not the wrong political motives behind war. Jesus proclaims a different way.*

been tested under combat conditions. One of my assignments during the latter years of the Vietnam conflict was in a unit whose job was to sort through the hundreds of potential weapons systems submitted by the research and development arm of American war industries. We were to decide which merited being quickly sent on to the battlefield for testing under combat conditions before the Vietnam War and the possibility for doing so ended.

Another paradox is the response to war. Although it was officially said then, as now, that "no one wants to go to war," when we got there we found that war was not the hell that we had expected. In fact, a lot of us did "want to go to war." We quickly discovered that war was quite exciting and at times a lot of fun for the majority of those involved. It was a lot like an adult Boy Scout camp, except that (as some wag has

said) there was no adult supervision.

War was, after all, "what we had been trained for." Finally, we had the chance to do "what we do." Up to that point we were like a basketball team that had no opponents. We had spent our time training in inter-squad scrimmages. But now that war was here, we finally had a real live opponent, someone to test ourselves against. The problem in peacetime is that you can't hire anyone to stand there and be shot at with live ammunition. No one is willing to die so that others might be better trained.

That brings up the third and most insidious paradox of all. While we were fond of proclaiming that our Vietnam War dead were heroes because they "gave their lives for their country," in fact no one actually "gives" their lives in war. Their lives are involuntarily taken from them while they are trying to take the life of someone else. And until you are dead, not even the military pretends otherwise. In all the training courses I ever took during my decade of service, I was never taught how to "die for my country." But I was well trained to *kill* for my country. The threat of death is the only power the military has.

And that is the crucial point of my pacifism. Since I have already died with Christ, I will willingly die for you. But I will not kill for you. If your life is threatened by someone, I will die in your place, but I will not kill in your defense. Jesus, who was well armed with the power of God and legions of angels, laid down his weapons and went to the cross voluntarily to die for us. It is the cross that is at the root of our peace stance, not the uselessness of war, not the wrong political motives behind war. Jesus has come to proclaim an amazingly different way.

Most amazing of all, it was precisely while we were his enemies that Jesus died for us. No wonder he calls us to love our enemies, for it was he who died in an act of love toward his enemies. Now he commands us to "go and do likewise."

So as a combat veteran of the U.S. military, when I am asked why I did not support the Persian Gulf War, our president, or anyone's troops, I have an answer. I am in the army of a different Lord. My Lord has clearly commanded me to seek peace in a different way.

*Lynn A. Miller is pastor of the South Union Mennonite Church, West Liberty, Ohio, and author of the recently released book, Firstfruits Living (Herald Press, 1991).*



## *Missing in action*

Because he is too small to understand  
he silent sits and waits  
in a house stopped by sorrow.

When he can speak, he asks,  
"Will our daffodils bloom?"

—Helen Alderfer



# *Now that our world has been at war*

by Kevin Block

**H**ow do we as Mennonites respond to the crisis in the Middle East?

I believe we must respond out of the kind of people we are—and the kind of people we are encouraging one another to become.

We are not people of peace because of the justice of the cause. Nor is our pacifism based on the premise that war will never achieve any degree of justice.

Rather, our pacifism is based on Christ's commands, on the way in which he persuades people to come to him. I am a pacifist because I believe that suffering is sometimes necessary to eradicate evil and to experience God's peace. I am a pacifist because I believe in the risky notion that personal conviction is more important than political circumstances.

How we respond to what has happened in the Middle East depends, then, upon people. We need to nurture God's work within one another. More specifically:

**1. We must respond with honesty.** We hear repeatedly that the first casualty of war is the truth. It may even be that "doves" do as much harm to the truth as "hawks." Our temptation as pacifists, in our attempt to lessen the reasons for war, is to downplay injustice and to deny the battle between good and evil.

The "creative use of the truth" must be resisted regardless of the cause. We Christians, of all people, having confessed ourselves as sinners, and having placed our hopes in another kingdom, should search for the facts and resist the influence and the use of our propaganda. This kind of truthfulness should characterize our letters and phone calls to elected officials as well as our efforts to influence one another. We need to contribute to a climate of honesty so that others, who may be advocating war, will also be encouraged to be honest.

**2. We must respond with humility.** Presumptuous speculation about the motives of the leading figures in this conflict has flourished over the past months. George Bush is said to be motivated by personal political aspirations and a cheaper price at the gas pumps. Brian Mulroney and Joe Clark are characterized as simply dancing to the American tune. Saddam Hussein is portrayed repeatedly as a power-hungry maniac, out to conquer the Middle East and terrorize the world.

This is sheer speculation. It is dangerous

guesswork in which, I must confess, I have participated. Some of it may be true, but much may be false. Its dangerous effect, as in any quarrel, is to infuriate people, increasing their stubbornness, and making serious dialogue impossible. Christians, however, would do better to see these persons as complex human beings whom God loves and for whom Jesus Christ died.

**3. We must respond with obedience.** Several times in the New Testament believers are instructed to be obedient and respectful citizens (Rom. 13:1-7; 1 Pet. 2:13-17). In a nation such as ours, this obligation is a privilege to fulfill. But there may come a time—and perhaps that time has arrived—when the laws of our land are in conflict with those of God. This requires discernment. It is necessary to decide when our government's laws contravene God's laws. It is necessary to determine precisely which laws contravene God's laws. It may be difficult, if not impossible, for us to arrive at a consensus at this point.

## ***A Mennonite response to the Persian Gulf War must grow out of who we are as a people—and who we want to become.***

For example, some of us may feel convicted to withhold a certain portion of our income tax as a protest against military funding. Others, equally committed to peace, might feel wrong to take such an action. I hope our commitment to peace is strong enough so that these differences will not divide us. At any rate, the principle stands: we must obey God rather than the laws of any human institution (Acts 5:29). But we cannot make these choices lightly.

**4. We must respond with love and prayer.** This is especially true for those who threaten us, just as Jesus commanded (Matt. 5:44). Our orders are to turn enemies into friends, wear hatred down with love, and pray that goodness will win the battle raging in each human heart. This is the slow way, the difficult way, the often undramatic way. But it is, to my mind, the way God has chosen to draw all men and women to himself and to each other.

*Kevin Block is pastor of the First Mennonite Church in Vineland, Ont. This article is part of a sermon he preached on Jan. 13.*



### Fleshing out the impact

I resonate with Jim Bishop's sharing ("Prioritizing Portfolios of Prospective Partners," Feb. 12) and have a concern that we endeavor to facilitate feedback and flesh out the impact of his input. Lorne, could we express mutuality by credentialing him to head up a task force to prioritize the networking of those of us in the Mennonite Church who have communication concerns? Could a gifts discernment committee appoint Jim Bishop to serve as our Mennonite language person?

Joanne Lehman  
Kidron, Ohio

### Personal on personal crises

Thank you to Michael A. King for his sensitivity, insight, and ability to articulate "Loving the Gray Woman and Living Apart" (Jan. 29). As I have served here in Hawaii "apart," I have run into person after person who have stories we need to hear. But not only do we need

to hear; these people need to be part of our church fellowships so we can learn more about true compassion and love. We need to learn how to respond to each other.

Our "sheltered living" offers us a haven of rest in the Lord. Even my crises, which in the past I have thought were sometimes devastating, are nothing like those I have heard during the past two years in my work here.

Joyce C. Hedrick  
Kailua Kona, Hawaii

### Help in knowing how to dialogue with each other

We would like to thank Glenn Lehman for his article, "Different Love: Three Groups That Care" (Feb. 5) and *Gospel Herald* for tackling such a difficult issue with openness and obvious caring. It is only as we dialogue with each other under the Holy Spirit's guidance that we can better understand each other and God's purposes for our lives.

This is an issue that has caused a great deal of pain in the church for homosexuals as well as their families. There are persons in our congregations who care for such individuals, but they are very uncomfortable in knowing how to relate to them. There are also those who are very condemning and critical. Articles such as this can be helpful in knowing how to dialogue with each other.

We would also like to affirm your editorial on homosexuality in the same issue and to wish you God's grace.

Paul and Martha Snyder  
Breslau, Ont.

### Do not justify sin

Today I received the Feb. 5 issue. I am deeply disturbed about the article and the editorial on dialoguing about homosexuality. I believe that we need to repent instead of trying to figure out ways of justifying sin.

James Miller  
Carstairs, Alta.

### More on the Middle East

"What happened to all our prayers and our petitions for peace?" you ask in an editorial (Jan. 22). Previously (Dec. 25) you implied that 110,000 Mennonites praying for peace might move God into action.

It appears we use human reasoning in the area of prayer. If 100 people on the picket line or the names of 1,000 people on a petition get more attention and results than 10 people, then we assume that the same principle works in prayer.

But numbers are not that important with God. One man, Elijah, prayed and it didn't rain for three years. God responds to the prayer of faith.

The Dec. 25 editorial also noted it was "surprising" and "fun" when our prayers were answered. But 1 John 5:14-15 states: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him." Our prayers should not be ones of repetition or bring surprise when they are answered.

Most of our prayers should consist of praise and thanksgiving to God for who he is, for his Word, for hearing and answering our prayers, and for what he has done for us. I believe continual prayers of praise and thanksgiving after the initial request is made will produce far more answers to prayer. Then we will be more surprised when our prayers are not answered than when they are.

K. J. Yoder  
Meadville, Pa.

We are deeply concerned and sorrowed by the action of our country and of Iraq in going to war with each other. We pray for an end to the death and destruction. We call upon the leaders of each country to negotiate a resolution to the conflict.

As a Mennonite Church, seeking to be faithful to the lordship of Jesus Christ, we encourage our people to be active peacemakers. We encourage our people to adhere to our biblical tradition that we do not take up arms, nor do we support the war effort. We encourage our people to follow Jesus Christ in both word and deed in ways of love, justice, and peace toward all peoples.

As a Mennonite Church, we hold that our highest loyalty is to God. We recognize that, as we follow Christ in the way of peace, there may be times that our people will be faced with difficult choices of conscience. We pledge to sup-

port our people who for conscience sake cannot participate in the war effort, whether through draft registration, military induction, or other means.

Lombard Mennonite Church  
Lombard, Ill.

I welcome and support the article "Let's Be More Creative This Time Around" by Earl Martin (Jan. 8). Here's an idea for carrying out the suggestion, "Support the families of American troops," from a British congregation I recently heard about. They have opened a phone line for anyone to call in who has concerns, anxieties, or fears about the Persian Gulf War. They are finding this a real ministry with many unchurched people calling in. Might not some of our Mennonite congregations also find this a ministry?

Juanita B. Shenk  
Birmingham, England

### Pontius' Puddle





## Who speaks for spouse and family?

The two-part series by Duane Beck, "How to Reduce Pastor Casualties" (Jan. 22 and 29), is excellent. Duane suggests several practical ways in which both pastor and congregation can avoid casualties.

However, both articles give very little attention to one of the most important causes of pastoral casualties: the expectations and role of the pastor's spouse and family. In our 37 years in the pastorate, we have seen pastors leave the ministry and others refuse or dismiss their call because of the expectations placed on the spouse or family by the pastor or the congregation.

Several years ago, we attended a pastors' seminar that included persons from a number of different denominations. They reported that close to 50 percent present of pastor's spouses either had a nervous breakdown or showed serious pressures that caused problems in the pastorate. We like to think that this would be less in Mennonite churches, but we wonder.

Who speaks for the spouse or family? Who dares voice their frustrations and pressures? It's time to give this a higher priority if we are serious about pastor casualties.

*Paul and Lois King  
Fresno, Ohio*

## Articles should be required reading

I want to express appreciation to Duane Beck for his excellent articles, "How to Reduce Pastor Casualties." This ought to be required reading for every church member.

I saw our congregation in a number of things he mentioned. We've not had helpful evaluations, nor do we have any plan for the pastor's continuing growth. We also need to do better in defining expectations and in our communication.

At the present we have an interim pastor who is taking us through studies on decision making in preparation for a new pastor. But, sad to say, there are those within the congregation who feel this is a waste of time.

*Name withheld by request*

## Evaluate by what pleases God, not us

You published the articles on pastoral burnout, "How to Reduce Pastor Casualties," just as our congregation, ACTS Covenant Fellowship, was going through an evaluation. One of the significant differences of our approach was the focus on the whole church rather than just on the performance of the pastor.

It seems to me that to focus just on the pastor or leadership misses the

point in several areas. First, we are supposed to be a body in which every part is important. No matter how good a leader we have, if there are strains, sprains, or even gangrene in the body, we're in trouble.

Even more important, we as a people focus too much on what pleases or satisfies us. The Bible is full of examples of God choosing leaders who seemed unsatisfactory in almost every way. Just remember what happened when Miriam and Aaron led an evaluation of their brother, Moses, the pastor.

Leadership needs to be accountable to the people, but our focus must always be how they measure up to God's call, rather than how they please or satisfy us. In fact, that is the standard we must all follow. It is so easy to fall into the world's pattern of measuring our performance by those around us rather than by the standard raised by the Lord.

*Karen Boyd  
Lancaster, Pa.*

## Old hymns with new instruments

In some Mennonite church services, young folks play their musical instruments occasionally. When they do, I think churches should give youth more encouragement to play the old and familiar hymns. The reward will be watching the facial expressions, the sparkle, and the gleam in older people's eyes. At the same time young people will develop a deeper appreciation for the legacy of hymns in the church.

*Art Martin  
Goshen, Ind.*

## Bring back Kreider

I like the new look of *Gospel Herald*, especially listing some of the contents on the cover.

One feature I especially looked forward to each month was the column, "Kreider Views the World." It seems that must have been dropped. I see this as a serious loss, especially in light of recent world events. I would urge you to consider using it again.

*Ruth Heatwole  
Charlottesville, Va.*

## Where's "World View"?

I appreciate some of the changes that are being made in *Gospel Herald*. However, I note that Carl Kreider's column hasn't appeared recently. I feel that Carl's insights into international politics and economics are especially needed in these troubling times. I would hope that this column could be continued.

*Merritt Lehman  
Elkhart, Ind.*

# Gospel Herald



*Editor:*  
J. Lorne  
Peachey



*Assistant  
Editor:*  
Steve Shenk

*Editorial consultants:* Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published 50 times a year for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, PA 15683.

Subscription price (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111. Please send change of address three weeks in advance.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507; telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

**Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.**

**Vol. 84, No. 11: Mar. 12, 1991**

**Photos:** page 9 by Phil Richard; page 11 by Al Friesen; page 12 by Nathan Zook Barge; page 13 by Kevin Sensenig.

**"For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life."**

**—Eph. 2:10, NRSV**



# Sometimes faithfulness means

*Two Mennonites from Ontario were among 800 international observers at Haiti's first democratic elections in December.*

by Arthur P. Boers

Should you go to Haiti? Isn't your prime responsibility at home? How can you take such risks?"

These were three of many questions that came to me when people found out I had accepted an invitation to be one of 800 international observers at Haiti's first democratic election last Dec. 16.

I didn't come to the decision lightly. Ever since I had visited Haiti in 1968, I felt an affinity for that suffering country. During the summer of 1990, I read a lot about Haiti and felt God nudging me to act on its behalf. So when the Washington Office on Haiti—a human rights group that monitors that country—invited people to be observers at Haiti's election, I decided to apply. Kevin Abma, a close friend from the Valleyview Mennonite Church in London, Ont., and I were both accepted. Kevin was interested because he and his wife, Marilyn, had served with Mennonite Central Committee in Haiti.

My family and congregation supported the assignment, although everyone was understandably reluctant. One church member noted that my primary responsibilities were to my family and church. He felt it inappropriate for me to take risks.

I agreed. But I also felt sometimes God calls us to act on behalf of brothers and sisters beyond our nuclear families. (In Kevin's case the call was even clearer, since his adopted daughter is Haitian.) Early Anabaptists paid a high price in taking risks when called by God. Given the ongoing suffering of families in Haiti, I felt our short venture was the least we could do.

Mennonites condemn war, but warmakers are often braver than we are. If we are serious about peace, then we must be willing to take risks for it. The Christian Peacemaker Team's excursion to the Gulf last November was one such faithful example. Discipleship and cross-bearing is costly. William Willimon and Stanley Hauerwas argue that no ethic or faith is worth having unless it may at some point risk the suffering of those we love.

True, there were hazards in this venture. The U.S. State Department issued a travel advisory. Some internationals had been previously killed in Haiti, but not many. It seemed this election would go through, although no one was even sure. The day before the election we heard that the Tontons Macoute (the paramilitary of the previous dictatorship) had threatened to kill observers. We knew that this was an attempt at intimidation, but it was sobering nonetheless.

But the risks were not all specific to Haiti. Anytime we fly, we are exposed to hazards. (I flew from the Detroit airport where in the previous month several people were killed in a jet accident.) One of us made sure that our life insurance was up to date. Any trip that involves changes in language, geography, and orientation is somewhat risky.

While Haiti is turbulent, many fears are rooted in sensationalism. When the local CBS radio station interviewed me before my trip, they wanted to talk about the dangers I might face. I wanted them to focus on the brave endeavors of Haitians working toward a more just society.

Haiti is not as bad as some make it out to be. Living previously in Chicago, I heard more gunfire in one week there than I did during visits to Haiti. There are probably more guns in Detroit than there are in all of Haiti. Yet I routinely go to Detroit to visit bookstores or hear concerts without thinking much about the risk.

But several things strengthened us in facing the hazards of this trip. For one, Kevin and I had the calm resolve and rare clarity that comes from doing what one must do. Believing that God called us to Haiti, we knew we were in God's hands, whatever might happen.

We felt strong support from Christ's body. On election day we often thought about the Christians back home who were praying about the situation. Church members supported our families while we were gone. They also helped raise over half of our financial support. The critic who wondered whether we were violating obligations to our families was one contributor! We were also strengthened by the affirmations of those who cheered us on, believing in what we were doing.

When we returned, people told us how glad they were that their members made a contribution in Haiti. They saw us as the church's extension and representative in the process.

In Haiti, there was only one moment when I was deeply afraid. On election day, we arrived at a slum school with 18 polling places, representing 4,500 voters, that had not yet opened. After



# watching an election

five hours of waiting in hot weather, the crowd was angry and suspicious. Tempers were on the verge of exploding; we feared the crowd might become a mob. We arrived timidly. But people were glad to see us, among the first internationals there. Angry people were happy to have us take their protests, snap pictures, and take notes. Now their concerns would be known.

Someone asked, "If we riot now, whose fault is it? The army's? Ours?" But patience prevailed, the polls eventually opened, and things quickly quieted down. One voter counseled a restless crowd: "Be patient. We're learning *how* to vote and they're learning how to *let* us vote."

The worst risk in visiting places such as Haiti is spiritual: will one be faithful to God's call, sensitive to the suffering of others? The greatest antidote to fears about Haiti is going there. The Haitians I encountered were generous and warm, even those in the most destitute slums and villages. People often thanked us for coming, and some thought we should be able to vote! Several times when we were lost in a city at night, Haitians helped us.

All the 800 international observers who monitored Haiti's first democratic election reported favorably. There were predictable difficulties. Getting voting materials to polling places was difficult. Many polling sites opened late, especially

***Mennonites condemn war, but warmakers are often braver than we. If we are serious about making peace, then we must be willing to take risks for it.***

in poor areas. Some sites had no electricity: votes were counted with the aid of flashlights, kerosene lamps, or even candles.

These problems were small in the face of other obstacles. The population is 80 percent illiterate. Many voters and election officials had never voted before. Since President Jean-Claude Duvalier fled in 1986, Haiti has endured a quick succession of governments.

A scheduled election in 1987 was preceded by widespread Duvalierist violence, much of it tolerated or abetted by the army. Two presidential candidates were killed: one by a mob and the other apparently by police outside a police station. That election was aborted, and over 30 people were massacred in Port-au-Prince. Such

memories pervaded Haiti this past December. Early in the month a grenade attack killed eight and injured 15 at a political rally.

Many elements contributed to the election's success. The failed 1987 election heightened the resolve for this one-last-chance at democracy. As well, the army finally decided to support an election. Its commitment was reaffirmed when it stopped an attempted coup in January.

A large measure of the success was the popularity of Father Jean-Bertrand Aristide. A liberation theologian, he lived and worked in the slums of Port-au-Prince. His sermons denouncing the government, the Duvalierists, and the wealthy were often broadcast. His entry into the election electrified and galvanized Haiti's poor majority. His mystique was heightened by his surviving three assassination attempts; one killed 13 of his parishioners and gutted his church.

The presence of international observers also contributed to a safe election. Officials and soldiers gave us unlimited access to polling places. Their cooperation indicated Haitian respect for the world community.

The day after the election, before the total count was in, the crowds correctly assumed that Aristide was Haiti's newly elected president. Tens of thousands took to the streets in celebration. The crowds danced, sang, chanted, waved branches, and beat drums in a euphoric frenzy.

The branch waving reminded me of Palm Sunday, a metaphor that was both exciting and sobering. One hopes that Haiti need not have any more Good Fridays; it has endured so much suffering already. While Aristide's landslide was cause for popular euphoria, he inherits monumental obstacles.

I do not know what the future holds. The election was a small but important step in setting a new direction. I was honored to witness a good day in the history of Haiti, a country that has seen too many bad days.

In a small way, I stood in fellowship and solidarity with my siblings in Haiti. On Dec. 16 I went to Haiti because God also loves us all, including the Dieudonnes, Thelismas, Christians, and Frere Arnaouds of Haiti. I went to act in ways that were both helpful and true to my faith. And I would do it again.

*Arthur P. Boers is a free-lance writer and pastor of the Windsor Mennonite Fellowship in Windsor, Ont.*



# War seen as threat to future mission work in Middle East

The Persian Gulf War threatens the future of Christian missionary work in the region for years to come, according to U.S. religious leaders who work in their denomination's foreign mission units. "Things are not going to be the same," said Erich Bridges of the Foreign Mission Board of the Southern Baptist Convention. Missionary work will be harmed "for a half a century, anyway," said William Hopper of the Global Missions Ministry Unit of the Presbyterian Church (USA).

A number of missionaries and church workers fled areas of bombing and conflict. Others, fearing a backlash by Muslims angry at the U.S.-led attacks on an Islamic nation, pulled out of countries neighboring

Iraq. Middle Easterners often hold missionaries responsible for the actions of their Western governments, said Mary Sue Robinson of the United Methodist General Board of Global Ministries. "There have been so many wars fought against them in the name of Christianity. They have a long collective memory that goes back to the Crusades." (RNS)

## Church, peace offices newly busy with inquiries about CO status

In the aftermath of U.S. involvement in the Persian Gulf War, interest in conscientious objector status has surged among young adults and parents who have changed their minds about military service or fear the return of a military draft. Some church workers say their telephones and

counseling offices, rather quiet for years, have suddenly become busy since the Persian Gulf War. An agency representing numerous religious bodies, the National Interreligious Service Board for Conscientious Objection, has had so many telephone inquiries that "we rationed calls coming in," said William Yolton, executive director.

It could be that the churches themselves helped provoke interest in the issue. The Evangelical Lutheran Church in America, for instance, distributed 17,000 packets of CO information to all of its pastors and campus ministries. The Episcopal Church and the United Church of Christ prepared new CO material, as did the United Methodist Church and other denominations. Catholic leaders have also been actively promoting the CO option. The materials usually provide a religious faith perspective on objecting to taking part in war, as well as information on how to claim CO status for draft purposes. (RNS)

## Seeking Candidates For

# President

Mennonite Mutual Aid  
Goshen, Indiana

The Presidential Search Committee of Mennonite Mutual Aid is accepting letters of inquiry from members of the participating Mennonite conferences. The position of president will be open as early as June 1, 1992, to allow for orientation prior to the retirement of James D. Kratz, current MMA president, in September 1992.

Candidates must share a deep commitment to the biblical principles of stewardship and mutual aid as understood by the Mennonite Church. The position requires creative leadership and experience in management.

All letters of inquiry must be accompanied by a resume and should be submitted to

Arthur Jost, Chair  
Presidential Search Committee  
Mennonite Mutual Aid  
1110 N. Main St.  
Goshen, IN 46526



**Mennonite  
Mutual Aid**

1110 North Main Street  
Post Office Box 483  
Goshen, Indiana 46526  
800-348-7468  
(219) 533-9511

## Taize draws 80,000 European youth to gathering in Prague

The ecumenical Taize community attracted 80,000 young adults from all over Europe to its youth gathering in Prague, Czechoslovakia, in a step toward reconciliation among peoples who have regarded themselves as enemies for four decades. "We stressed throughout the sessions the special responsibility of Christians to be a leaven of reconciliation at this special time in the history of Europe," said Brother Emile, a Canadian Catholic member of the French-based ecumenical community who serves as its press representative. Brother Roger Schutz, the Swiss Reformed founder of Taize, preached at a noon prayer service that was televised live by Czech National Television. (RNS)

## Pope calls for new effort to evangelize, especially in third world

Pope John Paul II has called for mass mobilization of Catholics to spread church teachings in a new wave of missionary activity, particularly to the third world and even in countries where proselytizing is forbidden by Islamic law. "The mission of Christ the Redeemer, which is entrusted to the church, is still very far from completion," the pope said in a 153-page encyclical letter. The mission must continue, he said, with the conviction that the Roman Catholic Church "alone possesses the fullness of the means of salvation." Titled "Redemptoris Missio," the message is the eighth encyclical issued by John Paul II in his 12-year papacy and the church's first major statement on missionary work in a quarter of a century. An encyclical letter is one of the most authoritative forms a papal pronouncement can take. (RNS)



## 'Miracle January' helps MBM nearly close gap on deficit

**Elkhart, Ind.**—A "miracle January" helped Mennonite Board of Missions come within \$25,000 of ending its 1990 fiscal year in the black. That was part of the mostly good news that President Paul Gingrich reported to the MBM Board of Directors that met here Feb. 21-22. MBM's fiscal year ends on Jan. 31.

Over \$1 million in contributions came in during the month, for a year-end total of \$4.9 million. The goal was \$5.1 million, but other income—from Choice Books, Voluntary Service worker earnings, estate gifts, and other sources—helped boost total revenue to \$8.6 million. This was just short of total expenditures, which were only slightly over budget.

The bad news, though, is that this is the third year MBM's income has not kept pace with the rate of inflation. So MBM will have to continue to cut back on its programs at home and abroad.

The year-end financial picture was complicated in October when MBM issued a special above-budget appeal for \$100,000 to aid war-torn Liberia. Some people worried that it would compete with MBM's regular fund-raising and that Mennonites would not respond on such short notice late in the year. But Ron Yoder, who directs MBM work in Africa, reported that the appeal has brought in \$150,000. "A lot

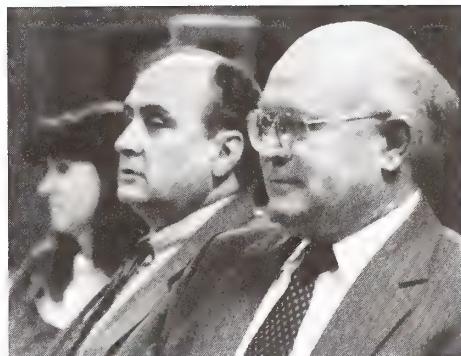
of enthusiasm was generated by this effort," he said.

War in another area—the Middle East—was on everyone's mind as well. Board chair Ron Schertz, an Illinois attorney, urged board members to "keep a proper perspective" in the midst of the war fever around them. Media Ministries director Ken Weaver presented the peace spots for television and radio that MBM produced for use in early January. Other MBM staff reported on plans for providing alternative service opportunities for conscientious objectors if the military draft is reinstated in the United States. Ron Yoder offered a proposal for an exchange program between Arabs and North Americans.

Board vice-chair Janice Yordy Sutter, an Indiana pastor, noted how MBM constantly "assesses the world situation and then sets priorities for the use of MBM's limited resources." In a "book review" of the annual report, she pointed out a recurring theme: "taking seriously another's worldview." Added board member Larry Hauder later: "MBM's job is to find the entry points in other worldviews for our ministry."

In other business, the board:

—Bestowed the 1991 Lark Award for longtime contributions in home ministries to LeRoy and Irene Bechler of Sarasota, Fla., and Raymond and Elizabeth Rohrer



*Listening to a report are (right to left) MBM president Paul Gingrich, board chair Ron Schertz, and vice-chair Janice Yordy Sutter.*

of Ronks, Pa. Bechlers, now leaders in Southeast Conference, were church planters and pastors in black communities. Rohrer founded First Deaf Mennonite Church of Lancaster, Pa.—the first of its kind in North America.

—Strongly recommended that MBM-related health and welfare institutions continue their church-relatedness by affiliating themselves with Mennonite Health Services. During the past 10 years MBM has gradually divested itself of these institutions but wants them to maintain church ties.

—Endorsed a new thrust in metropolitan ministries that will include church planting and social services in the suburbs as well as the inner-city. Detroit, where MBM is already at work along with other Mennonite groups, is a prototype.

—Added the word "Anabaptist" to MBM-sponsored Deaf Ministries in recognition of its work beyond Mennonite Church circles, including the Church of the Brethren.

—Appointed 12 new or returning overseas workers (both short-term and long-term) to Argentina, Brazil, Liberia, Japan, and Nepal.

—Adjourned early in order to conduct a 24-hour retreat in nearby South Bend to set priorities for the future. The leader was Howard Brenneman, a Kansas consultant who was previously chief executive officer of Hesston Corporation.—*Steve Shenk*

*Richard Baum of Perkasi, Pa., is the longest-serving member of the MBM board. Beside him is Esther Augsburg of Washington, D.C.*



## FOR VACATION BIBLE SCHOOL...

### Mennonite Central Committee has these children's materials:

- Caretakers—Giving project teaches children to be good stewards of God's creation.
- Children in Lesotho—Project to introduce children to children in southern Africa.
- Food for friends—Giving project helps feed hungry people overseas.
- Gifts from God's earth—Teaches about people, cultures and MCC agriculture projects around the world.
- Job stickers—Money-raising project for MCC's job creation program in Bangladesh.

To order, contact:



**Mennonite Central Committee and MCC U.S.**  
21 South 12th Street, PO Box 500  
Akron, PA 17501-0500  
(717) 859-1151 (717) 859-3889

**Mennonite Central Committee Canada**  
134 Plaza Drive, Winnipeg, MB R3T 5K9  
(204) 261-6381



# Integration Exploration Committee struggles with role and function

Lancaster, Pa.—What is the purpose of the Integration Exploration Committee? To lead the church in discussing all the options for the future? Or to serve as an advocate for the merger of the Mennonite Church and the General Conference Mennonite Church?

Those were some of the questions continually surfacing when the 13-member integration committee met here Feb. 23-25 for its third meeting.

This session began with the committee fine-tuning a rationale for integration drawn up at its previous meeting. But after listening to questions and reactions from representatives of four district conferences, the group soon agreed that a rationale for cooperation (continuing "the status quo") needed to be in the same document as that for integration. Otherwise the committee feared it would appear to be advocates rather than explorers.

The committee met with four district conferences: Lancaster, Atlantic Coast, and Franconia from the Mennonite Church and Eastern District from the General Conference. They heard words of caution and "yellow flags," expressions of fears about integration, hurts left over from past disagreements, and concerns about theological differences.

"What is the plan for integration?" one Eastern District leader asked. "I seem to hear two different plans: one congregational, the other conference based." Committee members looked at each other and wondered afterward if that person "knows something we don't." They also

heard with some chagrin a Franconia Conference representative say that "basically integration is a movement of the bureaucracy."

"Some of us are sensitive to the perception that integration is something being pushed from the top down," cochair Jim Gingerich responded. And after also hearing that integration is not high on the agenda of the district conferences, committee members began to ask themselves questions about their role. Appointed by the general boards of both Mennonite groups, the committee now found its function questioned by the same churches that had commissioned it.

But there were also calls for the committee to be more aggressive for integration. "If there's a vision and it seems right for now, then let's have strong leadership for integration," one Franconia Conference officer said.

As the result of these conversations, the committee agreed to schedule talks with MC conferences and GC districts at all its semiannual meetings between now and 1995. They will meet in Sioux Falls, S.D., in the fall of 1991 and in Winnipeg, Man., in the spring of 1992.

In response to an action by the Mennonite Church General Board that the committee go public with integration models by 1993 or 1994, the committee wrapped up its meeting with several hours of intense discussion on possible models for a united Mennonite church. They agreed this will be a difficult part of the assignment, since ownership in existing structures and in

methods of operation becomes more intense when faced with change.

Plans call for the committee to "go public" with its statement on integration and cooperation this spring. The committee also began a process through which it hopes at least half of both MC and GC congregations will become involved with some activity focusing on integration by 1995. That is the year for a joint MC/GC assembly, scheduled for Wichita, Kan., to make a decision on the integration issue.

Member Jose Ortiz may have put into words the reactions of the entire committee at the end of the Lancaster meeting: "I now have the feeling the task of this committee is larger than I had thought before."—*J. Lorne Peachey*

## MBCM ends year free of debt

Elkhart, Ind. (MBCM)—Mennonite Board of Congregational Ministries concluded its 1990 fiscal year on Jan. 31 with a general fund balance of \$19,000 on a budget of \$486,000. This is the first time in seven years that MBCM has concluded its fiscal year in the black.

Everett Thomas, executive secretary, attributes the good news to three factors, but notes that the news may be short-lived. "MBCM has been fortunate to receive the services of several staff members on a voluntary-service basis," he said. "We have also been operating with a reduced staff, and at the same time have seen a slight increase in congregational contributions."

Ray and Lillian Bair, Atlee Beechy, and Russell Krabill are staff members who contributed their time in 1990 or worked for a modest stipend.

Reduced staff during the past two years has also enabled MBCM to gradually lower an operating deficit that reached \$40,000 in January 1988. Absence of staff in the Ministerial Leadership Office has been the most notable example. In addition, other positions were eliminated or reduced.

Congregational contributions to MBCM increased by 4 percent in 1990 over the previous year. This represents \$362,000 contributed to MBCM's churchwide ministries through offering-plate giving.

In the spring of 1989, the MBCM Board of Directors decided to offer services to the church based only on the amount of funds available through congregational contributions. This means that MBCM will not create a development office for the solicitation of individual contributions. In a related action, Mennonite Church General Board voted in April 1990 to increase MBCM's resource base by 50 percent over the next five years. This is being communicated by Stan Kropf of General Board through his annual letter to congregations in which each congregation is invited to contribute a specific amount to MBCM.

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**Here's the beef. Monrovia, Liberia (MCC/MBM)**—Twelve tons of Mennonite Central Committee canned beef was flown to this city in late February. Church World Service and Witness (formerly Church World Service) arranged for the meat to be air-freighted. Pictured are Ed Heinrichs (left) and Andrew Heinrichs getting the beef ready for shipment. They are short-term volunteers from Manitoba at the MCC material resources warehouse in Ephrata, Pa. Other MCC aid—13 tons of canned beef, 5,000 school kits, and 25 tons of used clothing—will be shipped to Liberia later. Sharing these resources is part of a joint MCC and Mennonite Board of Missions ministry to “bind up the wounds” of Liberians suffering as a result of that West African country’s devastating 11-month civil war. An MBM/MCC assessment team will visit Liberia in the near future to plan a reconstruction project and maybe make conciliation resources available. Other responses to the civil war include sending four short-term Mennonite medical workers to Liberia. Costs related to this are being paid from funds contributed to MBM’s Operation Hope, a special above-budget fund appeal begun last October. Contributions now total \$150,000, including \$20,000 from MCC.

## ‘Capital Sabbath’ called to witness in D.C.

**Washington, D.C. (CPT)**—The Steering Committee of Christian Peacemaker Teams is inviting groups and individuals from Brethren, Mennonite, and Quaker congregations to the nation’s capital for one- to three-day periods between Mar. 17 and Apr. 17 to vigil, pray, lobby, and become better informed about urgent matters of Middle East peacemaking. Public peacemaker ministries will be organized in front of the White House as part of what is being called “Capital Sabbath.”

Capital Sabbath is called during the time of important holy days for three major religions of the Middle East. Christian Holy Week occurs during the second week of Capital Sabbath. The dates for Capital Sabbath also fall within the period of Ramadan, the Muslim fast. Mar. 30 is the beginning of the Jewish Passover.

Congregations are invited to send representatives to the event. Sunday school classes, prayer groups, and others are urged to begin developing plans now. Student groups are also invited to join the effort.

Capital Sabbath is an extension of “Emergency Sabbath,” which was observed by hundreds of Mennonite and Brethren congregations across North

America in response to the start of the Persian Gulf War in January. It was also called by Christian Peacemaker Teams, a Chicago-based organization sponsored by four Mennonite and Brethren denominations.

In recent months, peace church people have been widely involved in vigils in Washington, and several (including Pastor Al Beitler and four members of suburban Hyattsville Mennonite Church) were arrested when they refused to leave during prayers in front of the White House.

Individuals who express interest in civil disobedience will be given special training. It is not assumed that participants in Capital Sabbath will necessarily engage in civil disobedience. Opportunities to meet and witness to legislators, government officials, and religious leaders who have just-war and militaristic views will be a part of the experience.

Coordinating Capital Sabbath will be Michael Sprong of Newton, Kan. Congregations and church offices in the Washington area will assist him. For most of the period housing may be available at the Center for Creative Nonviolence near Capitol Hill.

More information on Capital Sabbath is available from Gene Stoltzfus at Christian Peacemaker Teams, 1821 W. Cullerton St., Chicago, IL 60608; phone 312 421-5513.

## mennoscope

- **Goshen commencement speaker.** Marian Claassen Franz, a Mennonite activist in Washington, D.C., will be the speaker at Goshen College’s 93rd annual commencement exercises on Apr. 21. She is executive director of National Campaign for a Peace Tax Fund, which seeks legislation allowing people conscientiously opposed to war to have the military portion of their taxes allocated to peacemaking.
- **Nursing pioneer dies.** Orpah Mosemann, 80, the founder of Goshen College’s nursing program, died on Feb. 19 at Oak Lea Nursing Home in Harrisonburg, Va. The program, which she directed 1950-71, was the first collegiate nursing school with a clinical nursing major in Indiana and in the Mennonite Church. Mosemann was active in the National League for Nursing and served a term as president of the Indiana Board of Nursing. She also served on several Mennonite Church committees. Mosemann was a native of Lancaster, Pa.
- **Longtime pastor dies.** Fred Gingerich, 81, a pastor in four states, died on Feb. 2 at Newton (Kan.) Medical Center. Born in Versailles, Mo., he was a farmer before accepting ordination to the ministry in 1947. He served congregations in Chappell, Neb.; Alpha, Minn.; Glenwood Springs, Colo.; and Crystal Spring, Kan. He was ordained a bishop in Iowa-Nebraska Conference and served as president of the conference’s mission board 1961-70. Gingerich is survived by his wife, Alice Kauffman.
- **Pastor/teacher/editor dies.** Ezra Beachy, 89, a longtime pastor, teacher, and editor, died on Feb. 10 at Greencroft Nursing Center in Goshen, Ind. He was a public school teacher for 29 years and also pastor of Calvary Mennonite Church, Pinckney, Mich., for 20 years. In addition, for 28 years he served as editor of *Gospel Evangel*, the periodical of Indiana-Michigan Conference. Beachy is survived by his wife, Bertha Nohejl.
- **Highest imprisonment rate.** The United States is now the world’s leader in the imprisonment of its citizens. In the past decade, the U.S. has surpassed the Soviet Union and South Africa in the percentage of its citizens who are in prison. “Building more prisons has not and will not solve our over-use of prisons,” says Howard Zehr, director of the Criminal Justice Office of Mennonite Central Committee U.S. “Prison populations will not decrease until our purpose becomes less punitive, non-prison options become more accepted, and decision-makers are made accountable for their actions.”
- **Survey of new churches.** Results of a survey of Mennonite churches started in the last five years are now available from Mennonite Board of Missions. The 87-page document reports information about the church planter, the process of church planting, and the characteristics of the church that was planted. The survey form was sent to 85 new churches; 53 responded. The report can be obtained for \$5 (plus \$2 for postage) from Roma Miller at MBM, Box 370, Elkhart, IN 46515.



• **Church expansion in Guyana.** The emerging Mennonite Church in the small south African country of Guyana now has two congregations. The one in New Amsterdam also has a new building. The Guyana church is led by Reginald and Marilyn David. They are assisted by Virginia Mennonite Board of Missions, which helped the church get national registration and provides leadership training through its theological-education-by-extension program.

• **Marriage enrichment in Jamaica.** Trying to build solid marriages, loving families, and caring communities in a country such as Jamaica with its tragic history of slavery is difficult at best, say Mennonite Central Committee workers Milo and Viola Stahl. Slavery broke down the institutions of marriage and family. But the Stahls see positive changes as a result of the marriage enrichment seminars they have been leading.

• **Homes for the elderly.** Mennonite Housing Rehabilitation Services of Wichita, Kan., will build up to eight small energy-efficient homes for the elderly, thanks to a \$145,000 grant from the Knight Foundation. The homes will be built by volunteers in older neighborhoods on land donated to the effort or sold at low cost. Mennonite Housing is currently recruiting volunteers from churches, businesses, and civic organizations.

• **Coming events:**

*Brethren/Mennonite Health Assembly*, Mar. 15-20, at Sheraton Brickell Point Hotel, Miami, Fla. As usual this annual event is held in conjunction with the Protestant Health and Human Services Assembly. The theme is "Faith Values for the New Decade," and the featured speakers are Mennonite Church moderator George Brunk III and Church of the Brethren moderator Philip Stone. An important part of the assembly is the gathering of specific interest groups, like chaplains, nurses, and hospital administrators. Also scheduled is the annual business meeting of Mennonite Health Association. More information from MHA at 202 S. Fifth St., Goshen, IN 46526; phone 219 533-9069.

*Conference for Financial Providers*, May 30-June 1, in Williamsburg, Va. It will examine ethical and management dilemmas connected with financial failures, mortgage defaults, and stretched credit. Sponsored by Mennonite Economic Development Associates, the event is for people working in banks, credit unions, and insurance firms as well as for financial consultants and stock brokers. The theme is "Christian Mission in Financial Institutions," and the key speakers are Pennsylvania bank executive Merrill Moyer and Mennonite Mutual Aid executive J. B. Miller. More information from MEDA at 12 Greenfield Rd., Lancaster, PA 17602; phone 717 399-9440.

*Illinois Mennonite Relief Sale*, Mar. 15-16, at Peoria (Ill.) Civic Center. The 33rd annual event is a fund-raiser for Mennonite Central Committee. The centerpiece is an auction of quilts and other items. Also planned is a Pennsylvania Dutch Market and numerous booths with foods and crafts. More information from Donald Roth at 249 Baltimore Ave., Morton, IL 61550; phone 309 266-7704.

*West Coast Mennonite Relief Sale*, Apr. 5-6, at Fresno (Calif.) Pacific College. The 24th annual event is a fund-raiser for Mennonite Central Committee. It will feature indoor and outdoor auctions of a variety of items. Also available will be numerous food booths. More information from MCC West Coast at 1010 G St., Reedley, CA 93654; phone 209 453-0522.



**Protest at U.S. Embassy. Guatemala City, Guatemala (MCC)**—

More than 150 Mennonites gathered here in front of the U.S. Embassy to protest the Persian Gulf War. It was the first time the various Mennonite groups in Guatemala joined publicly in a united voice, according to Nathan and Elaine Zook Barge, Mennonite Central Committee country representatives. "Holy war does not exist," says the sign in the photo. In a statement signed by the group, the Mennonites expressed their profound pain for events in the gulf as well as the death and "violation of life" that occurs daily in Guatemala and other Central American countries. "We insist," said their statement, "that nobody can assume the right to say that God is on the side of their war and much less defend their cause by violent means."

*Kishacoquillas-to-Shipshewana Tour*, July 11-24, sponsored by TourMagination. Led by Arnold and Rhoda Cressman, it will be a "community on wheels" from the Allegheny Mountains of Pennsylvania to the flat farmlands of Indiana, exploring Amish and Mennonite life and hearing their stories. More information from TourMagination at 1210 Loucks Ave., Scottsdale, PA 15683; phone 412 887-9436.

*Annual Meeting of Rockway Mennonite School Association*, Mar. 22, at Rockway Mennonite Collegiate, Kitchener, Ont. It includes a banquet and business meeting. The theme is "Education in a Time of War," and the guest speaker is *Mennonite Reporter* editor Ron Rempel. More information from Rockway at 110 Doon Rd., Kitchener, ON N2G 3C8; phone 519 743-5209.

*Unit 5 Reunion of Civilian Public Service*, Sept. 3-5, at Black Forest Camp and Conference Center, Colorado Springs, Colo. This is the 50th anniversary reunion for conscientious objectors who served in CPS in Colorado Springs during World War II. More information from Melvin Siemens at R. 2, Box 209, Leoti, KS 67861; phone 316 375-2685.

• **Pastor transitions:**

*Randy Reminder* was ordained as copastor of South Union Mennonite Church, West Liberty, Ohio, on Feb. 10. He was licensed in 1989. He serves alongside Lynn Miller.

*Darrell Jantzi* resigned as pastor of St. Agatha Mennonite Church, Waterloo, Ont., in December. Steve Gerber succeeded him as interim pastor.

*Ingrid Peters* was licensed and installed as pastor of Kingston (Ont.) Mennonite Fellowship on Jan. 13. She serves the young congregation on a half-time basis while also working in prison ministry.

*Harold Bergey* was installed as pastor of Mt. Pleasant Mennonite Church, Chesapeake, Va., on Dec. 30. Licensed in 1988, he served previously as assistant pastor.

*Ingrid Loepp* was licensed and installed as associate pastor of Steinmann Mennonite Church, Baden, Ont., on Jan. 20. She serves alongside Pastor Fred Lichti. She is a 1990 graduate of Associated Mennonite Biblical Seminaries.

• **Job openings:**

*Project manager*, in Liberia, for 6-12 months, starting immediately. The person will plan, organize, and supervise a post-war reconstruction project sponsored by Mennonite Board of Missions and Mennonite Central Committee. Knowledge of and experience in all phases of building construction is required. International experience is preferred. Contact Ron Yoder at MBM, Box 370, Elkhart, IN 46515 (phone 219 294-7523); or Bill Loewen at MCC, Box 500, Akron, PA 17501 (phone 717 859-1151).

*Principal*, Sarasota (Fla.) Christian School. The person will assist the school administrator in overseeing the educational program, which includes grades K-12. A master's degree in education or administration is required. Send résumé to Steve Ponchot at the school, 5415 Bahia Vista St., Sarasota, FL 34232.

*Director*, Hans Herr House, Willow Street, Pa., starting in April. This is a historical site and museum. The person is responsible for interpretive programs and exhibits, historical collections, staff training/supervision, and fundraising. Contact Carolyn Wenger at Lancaster Mennonite Historical Society, 2215 Millstream Rd., Lancaster, PA 17602; phone 717 393-9745.

*Chief executive officer*, Mennonite Memorial Home, Bluffton, Ohio. A minimum of three years' experience in nursing home management is preferred, with broad experience in such areas as finance, personnel, development, and long-range planning. Send résumé to Lois Wetherill at the home, 410 W. Elm St., Bluffton, OH 45817.

*Program director*, Pine Lake Fellowship Camp, Meridian, Miss., starting immediately. This is a half-time position. Contact the camp at R. 14, Box 272, Meridian, MS 39307; phone 601 483-2267.

*Summer program director*, Pine Lake Fellowship Camp, Meridian, Miss., for seven weeks starting on June 1. Contact the camp at R. 14, Box 272, Meridian, MS 39307; phone 601 483-2267.

*Directors/caretakers*, Camp Camrec, Leavenworth, Wash., starting in April. Needed is a married couple with skills in program planning, promotion, office work, maintenance, and housekeeping. This is about one full-time position. Contact Cleon Claassen at 4185 W. Lakeshore Dr., Moses Lake, WA 98837; phone 509 765-9475.

• **Change of address:**

*Vernon Yoder* from Kansas City, Kan., to 6776 Mahoning Ave., Warren, OH 44481.



## births

**Alderfer**, Phil and Pat, Souderton, Pa., Melissa Ann (first child), July 30.

**Baranowski**, Gary and Joyce (Springer), Metamora, Ill., Jacob Lawrence (third child), Jan. 31.

**Beachy**, Conrad and Karen (Moser), Tremont, Ill., Travis Conrad (third child), Feb. 13.

**Bender**, Eric and LuAnn (Miller), Harrisonburg, Va., Joseph Eric (first child), Feb. 5.

**Blymier**, Charles and Edna (Stoltzfus), Leola, Pa., Danielle Sheree (second child), Feb. 12.

**Boettger**, Conrad and Beth, Hesston, Kan., Joel Conrad (second child), Jan. 30.

**Byler**, Richard and Pat (Butts), Belleville, Pa., Kelsey Jo (first child), adopted Feb. 5.

**Cipolla**, Joe and Barbara (Wenger), \_\_\_\_\_ Va., Natalia Christine, Dec. 25.

**Clark**, Danni and Linda, Newport News, Va., Benjamin Caleb (first child), born Dec. 27, 1988; received for adoption Feb. 14.

**Critchfield**, Norman and Denise (Peters), Hesston, Kan., Kendall Wayne (first child), Feb. 17.

**Detweiler**, Greg and Twila (Reinford), Timber Bay, Sask., Nicole Renae (third child), Jan. 27.

**Gerber**, James and Bonnie (Yoder),

Mishawaka, Ind., Elizabeth Ruth (second child), Feb. 4. Received for adoption.

**Grimesey**, Robert and Carol (Martin), Harrisonburg, Va., Hannah Marie (third child), Feb. 12.

**Hertzler**, Dan and Christie (Bradford), New Paris, Ind., Abigail Rose (third child), Feb. 14.

**Kirkland**, Andrew and Brenda (Cressman), Waterloo, Ont., Kristen Michelle (first child), Feb. 5.

**Krabill**, Wesley and Susie (Rabenstein), West Liberty, Ohio, John Ryal (fourth child), Feb. 11.

**Lantz**, Paul and Lydia Ann (Fisher), Christiana, Pa., Austin Wade (second child), Oct. 22.

**Maness**, Jeff and Tammy, Harper, Kan., Rebecca Marie (second child), Jan. 27.

**Martin**, Clifford and Carol (Nolt), Stevens, Pa., Dustin Lee (third child), Feb. 20.

**Martin**, Tim and Marsha (Moyer), Hatfield, Pa., Ethan Wade (third child), Aug. 17.

**Miles**, Doug and Melanie, Newport News, Va., Wendell Robert (first child), Feb. 14.

**Miller**, Ken and Lori (Ward), Bristol, Ind., Holden Edward (third child), Feb. 13.

**Miller**, Paul and Sandra (Hostetler), Mt. Solon, Va., Jolene Katherine (fifth child), Feb. 16.

**Miller**, Scott and Pam, Telford, Pa., Kathryn Ann (first child), Jan. 13.

**Miller**, Steve and Marcia, Hesston, Kan., Julia Alane and Audra Marie (twins), Feb. 9.

**Milstead**, Richard and Kay (Burkett), Harrisonburg, Va., Chassidy Renee (first child), Jan. 25.

**Myers**, Jeff and Audrey (Thomas), Harrisonburg, Va., Jacob Thomas (first child), Feb. 14.

**Nafziger**, Roger and Laurie (Neumann), Goshen, Ind., Matthew Neumann (third child), Sept. 6.

**Peters**, Dennis and Donna (Helverson), Quakertown, Pa., Clint Tyler (second child), Feb. 19.

**Schrock**, Roger and Cynthia (Yoder), Lancaster, Pa., Hannah Elaine (first child), Feb. 19.

**Simpson**, Roscoe C. III and Teresa (Kaufman), Lytton, Iowa, Josiah Ross (second child), Dec. 11.

**Spinosa**, Terrence and Wendy, Allentown, Pa., Costantino Paul (first child), Feb. 17.

**Ulrey**, Eric and Phyllis (Kurtz), Cuyahoga Falls, Ohio, Beau Christian (second child), Dec. 28.

**Wenger**, Mel and Mim (Wenger), Orrville, Ohio, Whitney Lauren (fourth child), Feb. 10.

**Wilgress**, Don and Susan (Bowlby), New Hamburg, Ont., Amanda Susanne (first child), Jan. 27.

**Yoder**, Warren and Rhoda (Byler), Jackson, Miss., Zachary J. Byler (third son), Dec. 23.



**New volunteers. Akron, Pa. (MCC)**—Seventeen people from the Mennonite Church were among the 59 new volunteers who participated in Mennonite Central Committee orientation here Jan. 8-18. They were: Front row (left to right)—Lisa Good of Lititz, Pa., Selfhelp Crafts marketing staffer at MCC headquarters; Carolyn and Brad Nance (with Allison and Lindsay) of Lancaster, Pa., unit leaders with SALT exchange program in Winnipeg, Man. (starting last August). Second row—Alice Bauman of Wallenstein, Ont., Selfhelp warehouse staffer in New Hamburg, Ont. (starting last July); Art and Oma Smucker of Goshen, Ind., computer analyst/programmer and clerk at Selfhelp store in Ephrata, Pa. (starting last October); Wilma Swartz of Au Gres, Mich., Selfhelp short-termmer in Ephrata, Pa.; Robin Wenger of Akron, Pa., Selfhelp marketing staffer at headquarters (starting last September); Catherine Hernley Glenn of Cleveland, Ohio, Selfhelp short-termmer in Akron, Pa. Back row—Nathan Beachy (with Jared) of Cleveland, Ohio, physician in Nigeria (along with his physician wife, Rochele); Rachel Hess of Lititz, Pa., Selfhelp purchasing manager at headquarters (starting last June); Rachel Koch of New Hamburg, Ont., receptionist/secretary at MCC office in Kitchener, Ont. (starting last August); Shirley Wagler of Tavistock, Ont., assistant manager of Selfhelp store in New Hamburg, Ont. (starting last November); Steve Schumm of Tavistock, Ont., Selfhelp warehouse staffer in New Hamburg, Ont. (starting last June); Sheldon Martin of Gap, Pa., Selfhelp returns supervisor in Akron, Pa. (starting last September); Dale Nafziger of Phoenixville, Pa., rural electrification planner in Nepal; Marilyn Beiler of Mifflinburg, Pa., Selfhelp receptionist/secretary in Akron, Pa. (starting last December).

## marriages

**Finkbiner-Yoder**: Craig Finkbiner, Johns Island, S.C., and Beth Yoder, Johns Island, S.C. (Locust Grove), Dec. 15, by Max Zook.

**Gehman-Warfel**: David E. Gehman, Ulysses, Pa. (West Union), and Debra Jo Warfel, Lancaster, Pa. (River Corner), Oct. 20, by Glenn H. Shenk and Harold Miller.

**Martin-Burkholder**: Darwin J. Martin, Stevens, Pa. (Ephrata), and Tara Burkholder, Ephrata, Pa. (Ephrata), Feb. 16, by J. Elvin Martin and Leroy Martin.

**Peachey-Rothrock**: Kent D. Peachey, Belleville, Pa. (Locust Grove), and Debra S. Rothrock, Lewistown, Pa. (Locust Grove), Dec. 22, by Max Zook and Robert Hartzler.

**Ropp-Boxwell**: Byron Ropp, Albany, Ore. (Prince of Peace), and Debbie Boxwell, Corvallis, Ore. (Prince of Peace), Jan. 5.

**Slagell-Coblentz**: Dwayne Allen Slagell, Hydro, Okla. (Pleasant View), and Kerry Lynae Coblentz, El-Reno, Okla. (Zion), Nov. 17, by Duey Matthews and Daryl Driver.

**Sunderland-Reeser**: Tom Sunderland, Seattle, Wash. (Seattle), and Emily Reeser, Seattle, Wash. (Seattle), Sept. 8.

## new members

**Upper Skippack, Skippack, Pa.**: Mary Reinford.

**Pike, Elida, Ohio**: Melody Mumma, Karen Troyer, and Michelle Mumma.

**Bethel, West Liberty, Ohio**: Kirk Newcomer, Carmen Newcomer, Kathy Kurtz, Chris Longenecker, Daniel Showalter, Ryan Kauffman, Karen Byler, Theresa Rabenstein, Theresa Steiner, Norma Hostetler, and Eileen Hostetler.

**Wooster, Ohio**: Jenny Weaver and Ron McKinley.

**Shore, Shipshewana, Ind.**: Ryan Bontrager, Shane Gingerich, Nathan Hooley, Nathan Lichti, Justin Miller, and Steve Miller.



## deaths

**Allebach, Norman F.**, 90. Born: May 15, 1900, Silverdale, Pa., to John G. and Lucy (Freed) Allebach. Died: Feb. 13, 1991. Survivors—wife: Stella K. Fulmer; sons: Kenneth F., Lloyd F., Claude F., Darwin F.; 11 grandchildren, 18 great-grandchildren; brothers: Joseph, Paul F. Funeral: Souderton Mennonite Homes, Souderton, Pa. Burial: Souderton Mennonite Church Cemetery.

**Danner, David D.**, 77, Ravenna, Ohio. Born: Nov. 17, 1912, Milford, Neb., to William and Salina (Stutzman) Danner. Died: Oct. 6, 1990. Survivors—wife: Neva Stutzman; sons: David W., Robert D.; 7 grandchildren; sister: Sylvia Kuhns. Funeral and burial: Oct. 10, Aurora Mennonite Church, by Marlin Birkey.

**Detweiler, John B.**, 89. Born: June 30, 1901, West Liberty, Ohio, to Samuel and Malinda (Cauffman) Detweiler. Died: Feb. 13, 1991, Eureka, Ill. Survivors—children: Gerald, Eugene, Jennita Wright; brothers and sisters: Oren, Chester, Stella Troyer, Mary Yoder. Predeceased by Laura Scheirtz (wife). Funeral and burial: Feb. 16, Roanoke Mennonite Church, by Bob Harnish and Rick Troyer.

**Evers, Velma B.**, 74, Cheraw, Colo. Born: Apr. 23, 1916, to John and Iva Kiser. Died: Dec. 15, 1990, La Junta, Colo. Survivors—daughters: Evelyn Risser, Imogene Plank, Beverly Evers; 4 grandchildren, 2 great-grandchildren; brother: Lloyd Kiser. Predeceased by John Evers (husband). Funeral and burial: Dec. 17, East Holbrook Mennonite Church, by Darrel Otto.

**Gerber, Fairy**, 94, Kidron, Ohio. Born: July 8, 1896, Wayne Co., Ohio, to Peter J. and Barbara (Schneck) Amstutz. Died: Feb. 8, 1991, Orrville, Ohio. Survivors—children: Dorothy Schrock, Ellis, Ruth, Celia Lehman; 9 grandchildren, 17 great-grandchildren; sisters: Frieda Amstutz, Verda Zuercher. Predeceased by Grover Gerber (husband). Funeral and burial: Feb. 11, Kidron Mennonite Church, by Bill Detweiler and Frank Sturpe.

**Gingerich, Frederick Floyd**, 81. Born: Jan. 2, 1910, Versailles, Mo., to Amos and Nannie (Yoder) Gingerich. Died: Feb. 2, 1991, Newton, Kan., of heart failure. Survivors—wife: Alice Kauffman; children: Joyce Zuercher, David, Elizabeth Yoder, Daniel, Ruth Penner; 16 grandchildren, one great-grandchild; brothers and sisters: Leroy, Truman, Paul, Simon, Clayton, Charity Troyer, Eunice Histan, Lois Bender. Funeral: Feb. 5, Whitestone Mennonite Church, by Ronald Guengerich and Kenneth Livengood. Burial: Eastlawn Cemetery. Frederick was ordained to the ministry in January 1947 and served pastorates in Chapell, Neb.; Alpha, Minn.; Glenwood Springs, Colo.; and Crystal Springs, Kan.

**Kauffman, Pearl S.**, 79. Born: Dec. 9, 1911, to Eli and Esther (Lapp) Shank. Died: Dec. 6, 1990, at Albany, Ore. Survivors—husband: George Kauffman; children: Jeanie Hershey, Donna Miller, Marian Miller, Sharlene Yordy, Myron; 14 grandchildren, 3 great-grandchildren; sister and brothers: Ruth Landis, Raymond, Marvin. Funeral: Dec. 10, Lebanon Mennonite Church. Burial: Fairview Mennonite Cemetery.

**King, Hubert C.**, 82. Born: Apr. 16, 1908, Garden City, Mo. Died: Feb. 14, 1991, Gifford, Ill. Survivors—wife: Alice Marie Heiser; children: Martin D., Bonnie K. Mallory; 2 grandchildren; sister: Delia King. Funeral and burial: Feb. 18, East Bend Mennonite Church, by Millard Osborne and Wayne King.

**King, Paul P.**, 91. Born: Dec. 17, 1898, Belleville, Pa., to Rufus and Annie King. Died: Nov. 23, 1990, Goshen, Ind. Survivors—children:

Helen Hostetler, Joan Zook; 8 grandchildren, 7 great-grandchildren; sister: Mary Yoder. Predeceased by Mabel King (wife). Funeral: Nov. 25, Kauffman Funeral Home, West Liberty, Ohio. Burial: South Union Church Cemetery.

**Long, Henry W.**, 85. Born: Oct. 19, 1905, to George and Hannah (Weber) Long. Died: Jan. 23, 1991, Lehigh Valley Medical Center. Survivors—children: Verna W. Keeler, Paul W.; 7 grandchildren, 10 great-grandchildren; brothers: Clayton, Wilmer, George. Predeceased by Eva D. Nace (wife). Funeral and burial: Jan. 28, Salford Mennonite Church, by Willis A. Miller, John L. Ruth, and Royden A. Landes.

**Mosemann, Orpah B.**, 80. Born: Aug. 27, 1910, Lancaster, Pa., to Harry H. and Cora S. (Becker) Mosemann. Died: Feb. 19, 1991, Harrisonburg, Va. Survivors—sister: Elizabeth B. Mosemann. Funeral: Feb. 21, Parkview Mennonite Church, Harrisonburg, Va., by Owen Burkholder and Shirlee Yoder, and Oct. 22, Gundel Funeral Home, Lancaster, Pa., by Wilbert Lind. Burial: Mellingers Church Cemetery.

**Moyer, Anna Mary H.**, 82. Born: Mar. 3, 1908, Montgomery Co., Pa., to Alvin D. and Lizzie (Haupt) Moyer. Died: Feb. 15, 1991, Sellersville, Pa. Survivors—sister and brother: Pauline H. Moyer, Floyd H. Funeral and burial: Feb. 19, Franconia Mennonite Church, by Russell M. Detweiler, Paul M. Lederach, and Floyd M. Hackman.

**Nunemaker, Kari Ann**, 16. Born: Nov. 2, 1974, Goshen, Ind., to Don and Shirley (Gingerich) Nunemaker. Died: found murdered, Feb. 5, 1991, at Bristol, Ind. Survivors—sister and brother: Wendi, Darin; grandparents: Raymond and Edna Gingerich and Willis and Miriam Nunemaker; great-grandmother, Mary Troyer. Funeral: Feb. 8, Bethany Christian High School, by Samuel J. Troyer and Bill Hooley. Burial: Olive Cemetery.

**Otto, Florence**, 83. Born: June 3, 1907, Lansdale, Pa., to Mason and Anna Fetterolf. Died: Feb. 12, 1991, Lansdale, Pa., of cardiac arrhythmia. Survivors—brothers and sister: Epentus, Willard, Dorothy Lease. Predeceased by Harry E. Otto (husband). Funeral: Feb. 15, C. Henry Longenecker Funeral Home, by Lowell H. Delp. Burial: Greenlawn Cemetery.

**Risser, John E., Jr.**, 85. Born: at Hagerstown, Md., to John David and Susan (Eshelman) Risser. Died: Dec. 31, 1990, Sellersville, Pa., of congestive heart failure. Survivors—children: Margaret L. Swartzentruber, Doris A. Rosenberger, Lucille M. Baer, Donald E.; 12 grandchildren, 9 great-grandchildren. Predeceased by Ida S. Martin (wife). Funeral and burial: Reiffs Mennonite Church, by Reuben Martin, Daryl Martin, and Earl Miller.

**Schwartz, Sally Jean**, 14, Kent, Ohio. Born: Nov. 18, 1975, Elkhart, Ind., to James and Gloria (Hunsberger) Schwartz. Died: July 22, 1990, at Akron, Ohio, of pneumonia. Survivors—parents; brother and sister: Tom, Sarah; grandparents: Paul and Edna Hunsberger and Elizabeth Schwartz. Funeral and burial: July 24, Aurora Mennonite Church, by Phil Miller and Lawrence Brunk.

**Short, Alice Marie**, 69. Born: Sept. 7, 1921, Ridgeville Corners, Ohio, to Aaron and Verena (Yost) Short. Died: Feb. 13, 1991, at Toledo, Ohio. Survivors—husband: Joseph Short; sons: Duane, David, Mervin; six grandchildren; brother and sister: Kenneth, Clara Richer. Funeral: Feb. 17, Bancroft Mennonite Church, by Phil Ebersole. Burial: Ottawa Hills Memorial Cemetery.

**Slagel, Clara**, 88. Born: June 12, 1902, Princeton, Ill., to Joseph and Lydia (Sear)

Springer. Died: Feb. 10, 1991, Streator, Ill. Survivors—children: Joe, Mary Bennett; 7 grandchildren, 15 great-grandchildren; sister: Martha Schertz. Predeceased by Willis Slagel (husband) and Richard (son). Funeral and burial: Feb. 13, Waldo Mennonite Church, by Lester Zook and Thomas Novy.

**Sommerfield, Hattie Elva**, 92. Born: Mar. 9, 1898, Canton, Kan., to Henry and Elva (Smith) Sommerfield. Died: Feb. 8, 1991, Hesston, Kan., of a stroke. Survivors—brother and sister: Edwin, Anna Chapple. Funeral: Feb. 11, Whitestone Mennonite Church, by Ronald Guengerich and Kenneth Livengood. Burial: Spring Valley Mennonite Church Cemetery.

**Sutter, Valarie Sue**, 30. Born: Nov. 14, 1960, North Bend, Ore. Adopted by Eldon and Mildred (Kuhns) Schrock. Died: Jan. 30, 1991, Sweet Home, Ore. Survivors—parents; children: Loni, Christopher; sisters and brothers: Diane Heath, Debbie Jackson, Jonathan Schrock, Greg France, Jerry France. Funeral: Sweet Home Mennonite Church, by John Willems. Burial: Fairview Mennonite Cemetery.

**Weidman, Ella H.**, 97. Born: Feb. 14, 1894, East Hempfield Twp., Pa., to Rohrer and Katie (Hostetler) Stoner. Died: Feb. 11, 1991, at Landisville, Pa. Survivors—children: Frank S., Catherine W. Aument, Helen W. Booth, Erma W. Miller; 10 grandchildren, 21 great-grandchildren; sister: Catherine H. Stoner. Predeceased by Frank G. Weidman (husband). Funeral: Feb. 13, Mount Joy Mennonite Church, by Joe N. Sherer and Robert H. Garber. Burial: Kraybill Mennonite Cemetery.

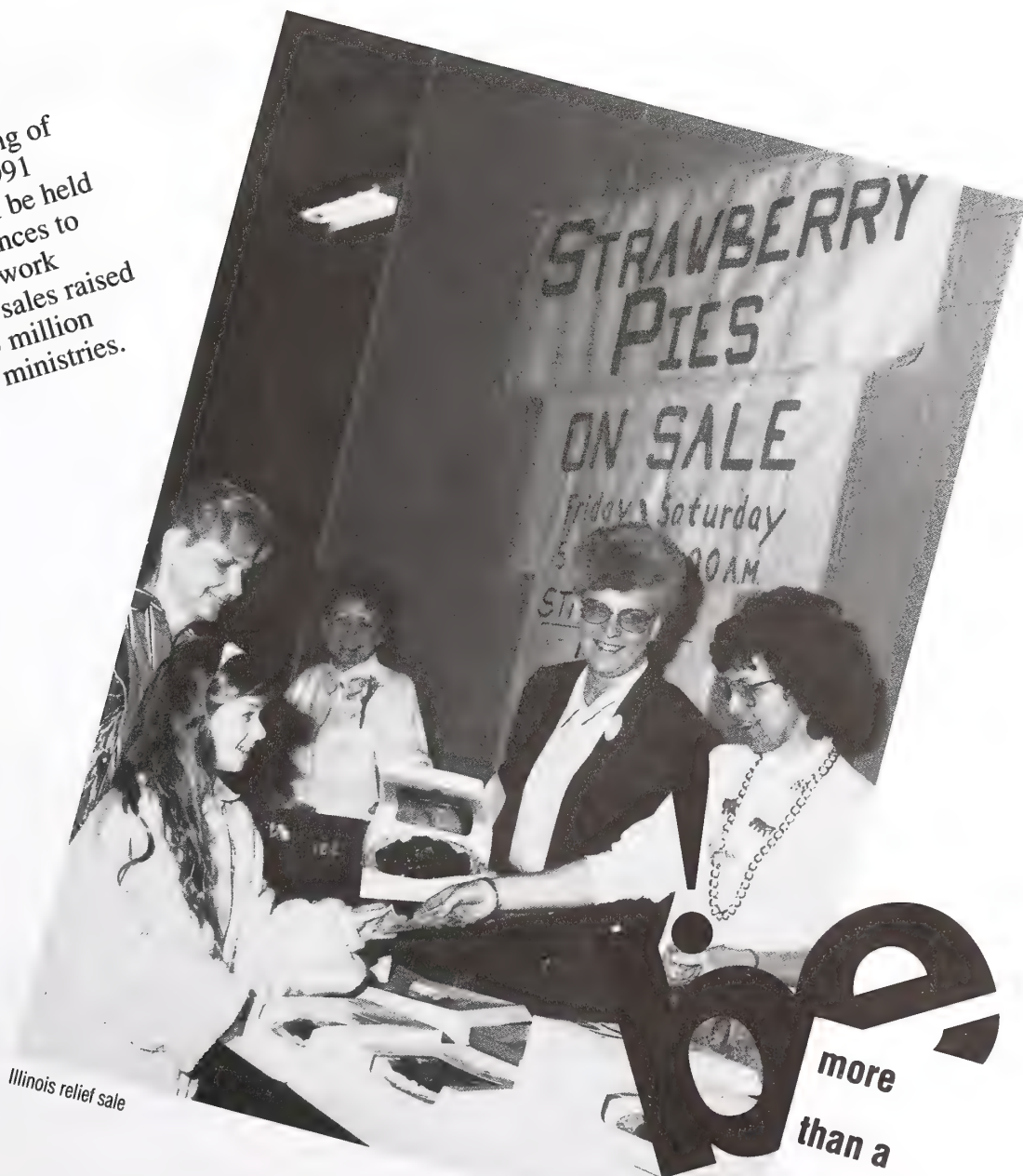
## calendar

Mennonite Church coordinating council, Elkhart, Ind., Mar. 13  
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 14-16  
Congregational Singing Workshop, Elkhart, Ind., Mar. 15-17  
Mennonite Health Association annual meeting, Miami, Fla., Mar. 15-20  
Franklin Conference annual spring missionary conference, Chambersburg, Pa., Mar. 16-17  
Lancaster Conference spring assembly, Lancaster, Pa., Mar. 21  
Confession of Faith Committee, Chicago, Ill., Mar. 21-23  
Lancaster Conference annual meeting, Lancaster, Pa., Mar. 22-24  
Council on Faith, Life, and Strategy, Mt. Pleasant, Pa., Apr. 1-3  
Illinois Conference annual meeting, Flanagan, Ill., Apr. 5-6  
Pennsylvania Mennonite Relief Sale, Harrisburg, Pa., Apr. 5-6  
Ohio Conference annual assembly, Wauseon, Ohio, Apr. 5-7  
Eastern Canada Conference annual meeting, Ontario, Apr. 5-7  
Mennonite Church General Board, Belleville, Pa., Apr. 11-13  
Churchwide Youth Council, Pasadena, Calif., Apr. 18-23  
Associated Mennonite Biblical Seminaries installation of dean, Elkhart, Ind., Apr. 19-20  
Goshen College commencement, Goshen, Ind., Apr. 21  
Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25  
Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



**Be more than a spectator. Donate an item to be sold at a relief sale near you, volunteer to work there or go to the sale with a friend.**

March marks the beginning of the relief sale year. In 1991 some 34 relief sales will be held in 19 states and 5 provinces to raise money for MCC work overseas. 1990 relief sales raised \$4.3 million U.S. (\$5 million Canadian) for MCC ministries.



Illinois relief sale

**more  
than a  
spectator**



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## editorials

## *And there is peace?*

Apparently the Pentagon was right after all: it was a "short" war. By military standards loss of life was minimal, at least on the Allied side (it will likely be years before we know exactly what happened from the viewpoint of the Iraqis).

It was a technological war. Superior fire power resulted in almost no resistance. That enabled U.S. President George Bush to go on television Feb. 27 and declare the war over even before the other side had agreed.

"This is not a time of euphoria; certainly not a time to gloat," President Bush said. But many people found that hard not to do. Even as an "objective" source as CBS anchor Dan Rather commended the U.S. troops for "a job well done" in a live report from Kuwait City. And North American companies tried not to appear too delighted as they lined up for lucrative contracts for rebuilding Kuwait.

While Feb. 27 may have been a good day militarily, it was not particularly so for those of us who believe in a lifestyle of peace. Contrary to what we had predicted, the war worked. Might apparently did make right from the viewpoint of the Kuwaitis.

So to declare another way of settling conflicts won't make much sense to a lot of people in the days ahead. Even our own children may ask how a stance for peace could have brought about the liberation of Kuwait or halted the ambitions of a Saddam Hussein. If we're honest, we might admit to a thought or two about the war having gone a bit worse, as many of us in the peace movement thought it would.

At the very least we're tempted to raise our voices and predict a grim future. Who knows what terrible price the U.S. and its Allies will eventually pay in its relations with the Arab world? Some are making comparisons of what happened in the Middle East in the last seven months with the Crusades of the Middle Ages.

That may all very well be true. But we must be careful. If the events of the last several years have taught us anything, it should be that alliances are unpredictable and friendships fragile. To be smug about any predictions, be they from the side of war or of peace, is to court embarrass-

ment if not naivete.

As Anabaptist-Mennonite Christians, the recent events of our world should reinforce our conviction that we do not base our arguments for peace on what is expedient politically. That is not the foundation of our lifestyle of peace. It is rather that we are members of another kingdom with a different set of values. The basis for our nonresistance or pacifism or peacemaking is the life and teaching of our leader, Jesus Christ. It does not come from what seems best for ourselves or for our Iraqi neighbors in the aftermath of this war.

We will need to tell each other that often in the next months. Peacemaking as a way of life will likely not have high profile as the world sorts through what happened and why in the Persian Gulf.—jlp

### *We are not at ease*

"I am not at ease, nor am I quiet; I have no rest; but trouble comes," Job (3:26) told God when pain and affliction descended on him.

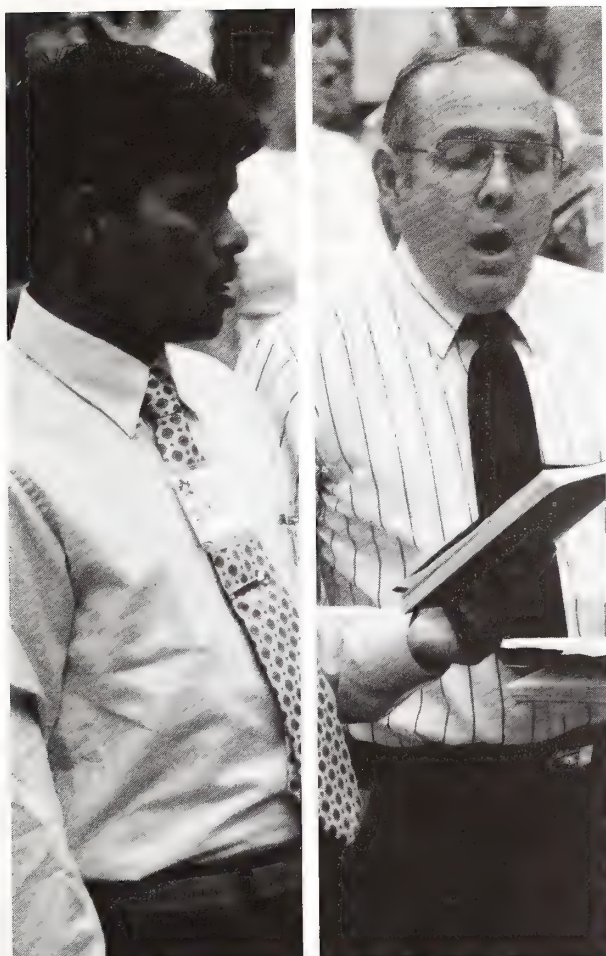
His lament may well be those of the Mennonite Church these days. For not only has violence been the way of our world at war; in the last month we have also experienced it in our congregations and our communities.

First there was the murder of high school student Kari Ann Nunemaker in Elkhart (Ind.) in January. In the middle of February three members of one family—Clair, Anna May, and Kim Weaver—were slain in the Lancaster (Pa.) area. February ended with the shock of the Harrisonburg (Va.) community when Eastern Mennonite College's pastor to students, Darrel Brubaker, was found dead of asphyxiation.

This violence is painful for our church. Whether or not we knew the victims, their deaths touch us all with sadness, pain, uncertainties. We call on God, we're not sure how.

Perhaps we do it best with additional words from Job. After his trials and grief and pain he addressed God with a simple faith: "I know that you can do all things, and that no purpose of yours can be thwarted" (Job 42:2).—jlp





# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *How to have a 'good worship experience'*

*The church not only has the message of reconciliation. It also is that message. Thus true worship can only come as we experience the reconciliation we profess.*

In worship we offer ourselves to God. Although we can give no gift that is not already God's, in worship there is the mystery of giving back the gift of our love.

A parent or an uncle or an aunt feels joy in being given something by a child: a bouquet, a leaf, a stone. But the joy would be disturbed if the child grabbed the gift from someone else's hand in order to present it.

"If," says Jesus, "while in the act of worship, you recall that your brother or sister has a grievance against you, interrupt that act, and do what you can to make peace. Then come back to the altar." In other words, there's a priority here. We must worship God as whole persons, not just with some private segment of our souls.

People in Jesus' time expressed their worship in bringing a gift. While not criticizing that, Jesus implies that the gift must symbolize an undivided heart. If the heart offering the gift is divided by a grudge or by the neglect of a brother or sister, the gift itself is questionable.

In saying this, Jesus is insisting on the integrity of worship. He does the same thing in Matt.

by  
John  
L. Ruth

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to Persian Gulf area . . . . . 9**





*Once the counsel meeting was the time we inquired of each other whether our relationships corresponded to the reconciliation in Christ we celebrated.*

19, where he says God's forgiveness of us can't be separated from our forgiveness of each other.

It would hardly be too much to say that our Mennonite fellowship was formed in response to the teaching that in worship we are not to forget our relationship with each other. Worshipping God in liturgy while letting human divisions take their course in life was seen by our Anabaptist-Mennonite forebears as flatly opposite to what Christ teaches.

**H**aving sacred moments every so often, but not getting reconciled to the person by your side—this is conventional Christianity. It allows you to be devotional in one dimension and unreconciled in another. On the other hand, we are told in Eph. 11:9-10 that God's secret and fundamental purpose throughout the ages is to bring all things into unity. This has been done, and is being done, in Christ. And note: where this secret is declared—made open—is precisely in *the church*. The church of Christ is a family in which reconciliation is made visible by its very character.

Thus the church not only *has* the message of reconciliation, it *is* that message. Unfortunately, though, everybody "talkin' 'bout church ain't goin' there"—theory is easier than practice. As a result, much worship is not whole, not truly a "living sacrifice."

Few moments in our church life seem more sacred than our coming to the Lord's Table. Of course, in an important sense, we can't make one time more sacred than another—all time belongs to God. But there is a special focusing of our thanks for the gift of salvation, the gift of a Savior, at the communion service. In this act we receive afresh the sacrifice of God for us and identify more and more with that giving attitude.

The gift we bring to the altar of communion is our thanks. But right at the altar, Jesus says, remember your brother and sister. The meaning is unmistakable: to worship God rightly we must do what we can about our sister and brother *first*. The seriousness of remembering and anticipating at the Lord's Table must be reflected in our thoughts of our brother and sister as well.

Traditionally in many Mennonite churches this reflection has been done at a "counsel meeting" before communion. Here we inquire among each other as to whether our relationships correspond to the reconciliation of Christ we are celebrating. But in spite of (or because of) this traditional sensitivity, when we've been weak or unimagina-

tive, counsel meeting has seemed to become more and more of a burden—an extra requirement. At times it has even seemed like bad news, with its air of formality or intimidating heaviness. Gloomy father-figures seemed to be standing guard over the Lord's Table.

So, for example, over 100 years ago the *Umfrage*, or counsel practice, began to die in the Eastern District of the General Conference Mennonite Church. In recent decades it has become more and more vague in the Franconia Conference of the Mennonite Church. We've heard less and less teaching on the counsel meeting and our need for reconciliation.

This is not progress. The urgent voice of our tradition on this topic is ultimately the voice of Christ in Matt. 5 and 18. I must not separate my relationship with my brother and sister from my approach to God. The world already is full of such divided religion. As a true worshiper, I must accept the priority Christ called for.

Much of our church life today skitters away from specific moral discernment. Yet Jesus said that when those gathering in his name permit some things and forbid others, heaven is behind them. Some offense may indeed arise in our procedures, and in our humanness we may make some mistakes. But that is all the more reason why, in our acts of worship, we must not neglect reconciliation with our brothers and sisters.

**W**hile hearing much today about how to have a "good worship experience," we are somewhat starved for teaching on the necessity of reconciliation. But we need to catch that vision. We need to see the church of Christ as a family that not only preaches about a reconciled life but works at it. We need to hear the good news in this, in a generation of uncovenanted neighbors.

We must renew our understanding of the communion service as a celebration of God, in Christ, reconciling the world unto himself, breaking down the barriers between persons. We must reclaim the understanding that the very theme of atonement—the cross—is reconciliation. And

***Christ's message is this: to worship God as we should we must do what we can about our relationships first.***



that we will never want to separate our worship from that.

Certainly the energy to reconcile comes from our God, rather than from our own unaided strategies. But we dare not celebrate a cheap salvation that lets us, however orthodox our claims, go on with grudges and resentments and unfinished relational business while we return again and again to the Lord's Table with a gift of uncovenanting thanks.

As hard as it may be to ask a brother or sister for reconciliation, it's only a matter of putting one foot in front of the other to go see that person. If he or she won't accept peace, we can go back to the altar having at least tried. If we can't bring ourselves to do that before "offering our

gift," what kind of prayer are we praying? On the other hand, doing so is a sign both of what the world needs and of God's hidden purpose in creation.

For the sake of truth, for the sake of the church and its witness, and for the sake of the oncoming generation to whom we must model church, let us take our worship seriously. Let's not bring the gift of our presence to the table without remembering the brother and sister by our side.

*John L. Ruth is associate minister at the Salford Mennonite Church, Harleysville, Pa. This article was adapted from a sermon he preached at Salford before a communion service.*

## **Summer Camp Week at EMC**

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## *The path is straight, the gap is wide*

by Robert Proudfoot

What an awful celebration! Chagrined, I watched Abba Mai slaughter his prized ram in sacrifice to Allah. My landlord's servants dragged his doomed champion sheep from its feeding harem and pinned it to the swept ground of his compound. Abba Mai offered prayers to heaven, then stretched the beast's neck and swiftly executed it with a single stroke of his dagger. Suppressed by its handlers, the ram's painful writhing gradually abated as its blood spurted and filled a hole freshly spaded nearby. It was left to die while Abba Mai departed to sacrifice other animals for the community.

I followed him down narrow, winding streets from hut to mud-block hut. I suppressed my aversion, determined to witness Abba Mai performing his ritual duties. He slaughtered three huge rams for a rich businessman. This owner of six trucks, three taxis, and a new sports car (not to mention four wives and countless children) magnanimously paid Abba Mai 500 *naira* for his service. This was a regal fee compared to the tailor's 100 *naira* for killing a small blotchy ram or the farmer-turned-bicycle-repairman's 60 *naira* for sacrificing a rangy he-goat. Rich man or pauper, sacrifice great or small, Abba Mai showed his composure, strength, and humility equally to each Koranic brother who had requested him to intercede for them to Allah.

As a Christian living in a conservative Muslim village, I could only sit and watch. To be an interested observer was all my landlord expected and wanted of me during his own sacred religious festivals. He allowed me to tag along that gray, drizzling morning because he was amused that I wanted to share in his people's celebration.

Abba Mai knew that I refused to embrace Islam as my own religion, even though our community marched rigidly to its demanding beat. Was he not an esteemed Koranic teacher who bowed in prayer five times each day in his mosque adjoining our own parlor? We both revered and honored God with exemplary living, but I was a "disbelieving infidel," unwelcome to enter that mosque on any occasion. I could not join with Muslims in prayer, though I also valued prayer and was part of those "people of the book" with them. Our prayers, our understandings of God, were sadly, resolutely different.

The slaughter of rams commemorates that

great day in Abraham's life when he was obedient to God even to the point of preparing to offer his only son (Gen. 22:1-19). But God in mercy supplied Abraham with a ram for sacrifice instead. In Surah 27:101-113, the Koran speaks of God, "ransoming Abraham with a tremendous victim" in faithful acknowledgement of his complete surrender to Allah's will in this difficult test. In Islam, Abraham is revered as the "first Muslim" because of his faithful obedience.

Christians focus more on God's response: the ransoming of humans with the sacrifice of Jesus Christ. This "tremendous victim," this unblemished ram (lamb) of God, was also our Father's only Son. How could I believe this joyful gospel and yet entertain the Koran's statement that Jesus was only a prophet, like Noah and Moses and Abraham before him?

If I accepted Abba Mai's Islamic notion that Jesus was a man who was taken up to heaven in the flesh by God, rather than crucified and raised from the dead, I failed to embrace Christ's claims that he is the resurrection and the life. Watching those mighty rams stand dumbly before Abba Mai offering no resistance to his deadly intentions harshly reminded me of how innocently Jesus died for all our sins.

It's ironic that Jesus' bold claims to be "the way, the truth, and the life," that nobody comes to the Father except by me," are supported by Muhammad's teachings. In Surah 3:42-51 of the Koran, Jesus declares that he has come with a message from Allah (God): that humans should obey him as he calls us to keep our duty to God and worship God, for such is "a straight path." Muslims pray five times each day that God will show them the straight path, yet ignore or are blind to their salvation in Jesus Christ, toward which their own holy scriptures clearly point.

Muslim men of age and position pay premium prices each year to buy and slaughter their own rams. While I admire Abba Mai and his godly life, I pray that he will understand that God has already and forever made the supreme sacrifice for us all.

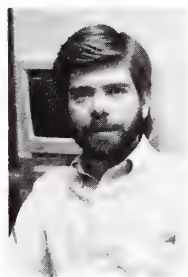
*Robert Proudfoot and his wife, Valerie, are Mennonite Central Committee workers in Nigeria. They are members of the Lethbridge (Alta.) Mennonite Church.*



# Gospel Herald



**Editor:**  
J. Lorne  
Peachey



**Assistant  
Editor:**  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published 50 times a year for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683.

Subscription price (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111. Please send change of address three weeks in advance.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507; telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 12: Mar. 19, 1991**

**Photos:** cover by Ron Blaum; pages 9 and 13 by Jim Bishop; page 10 by Phil Richard; page 12 by Wally Ewert.

***"I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people."***

**—Jer. 31:33b, NRSV**

## readers say

### Peace is part of the gospel

In regard to your editorial, "So What Do We Do Now?" (Feb. 19): keep up the peace material. Don't apologize. As J. L. Burkholder points out in the same issue: we don't agree on how to *do* nonresistance, but it's certain we have to do it. It's part of the gospel, after all.

*John Simpson  
Grand Rapids, Mich.*

### The real questions for peace churches

I would like to respond to the letter, "Who Will Witness to a Limited War?" (Feb. 12). Mitchell Brown states, "There is a second form of peace witness: the just war."

The trouble is that no government ever seems to admit that its war policy is unjust, nor that its enemy may really be the party with the "just" cause. The just war theory is really not a witness against war as such, but only against what governments generally recognize as "war crimes." It attempts to answer the wrong question: "When may we take up arms?" We must ask, "When may we put down our arms?" From Gethsemane and Golgotha comes the answer: now and forever.

"If we in the church do not call for a limited war, who will?" the writer asks. Let's not call for *any* war. Let's call for peace and do our part to make it. Most churches already "call for" a just war—and the military is well-staffed with their members. So the real question is, "If we in the peace churches don't call for an end to war, who will?"

*J. Craig Haas  
Manheim, Pa.*

### Using 'the tube' to end the war

I am setting out to disagree with your editorial "The Bad News on TV" (Jan. 22). It will not, however, be an easy task.

I too am disturbed by the heavy censorship holding back information from the war in the gulf. I too wish the curtain of honor and glory could be shoved aside to expose the horror and hideousness we know to be war.

However, I think it important we weigh ahead of time the violence inherent in broadcasting pictures of blood and gore. Studies have shown that domestic violence increases during times of war, that children are more likely to behave violently when shown pictures of death and destruction, that death becomes surreal when sandwiched between ads for chewing gum and floor wax.

Similarly, I am against the death penalty, but I do not advocate broadcasting live coverage of executions. Such exhibi-

tion only serves to encourage more violence. Here in Louisiana the murder rate increased during a two-month period when several people were executed.

Perhaps we should put our energy into using TV to counter the enemy image our government has created of Iraqi citizens. Pictures of Iraqi children at play; interviews with families affected by the bombing; documentaries on Arab culture: these may be more peaceful and effective means of using the power of the tube to bring an end to the war.

*Jody Miller Shearer  
New Orleans, La.*

### Help to apply nonviolence

In this time of war and peace, don't miss the six true stories starting on page 81 of the book *What Would You Do?* by John H. Yoder. They will encourage your heart and remind you of ways to apply nonviolence in relationships. Give yourself a treat—even if you don't have time to read the entire very readable book.

*Marnetta Brilhart  
Scottdale, Pa.*

### The spiritual discipline of honesty

I am very sympathetic to the issues raised by Tony Lapp in "Who Will Be Patient? Who Will Not Judge?" (Jan. 15). However, I do quarrel with one statement: "The military encounters I've witnessed in my lifetime have been quick and low on casualties, like the Panama and Grenada invasions."

I believe it would be much more accurate to identify low United States casualties. From the peace church stance, we must also be concerned about the casualties among those peoples whom our governments call "enemies."

At a time when we are being denied accurate information about casualties in the Persian Gulf, I believe we Christians must mourn the deaths and wounding of all who are directly and indirectly touched by war's destruction. We need the spiritual discipline of honesty. We must continue to re-personalize the "enemy" as one who shares our humanity, who bleeds and dies, who cries in terror, who loves children and tries to protect them even when bombarded by bombs.

Our call from Jesus, the friend of peace, is to love the enemy. We cannot truly love if we do not know and name the sufferings which our enmity creates.

*Ruth E. Krall  
Elkhart, Ind.*

(continued on next page)



(continued)

### Conferences also responsible for pastor casualties

I was comforted and encouraged by Duane Beck's article, "How to Reduce Pastor Casualties" (Jan. 22 and 29). I was also impressed by Duane's vulnerability in addressing the humanity of his own life as a pastor. Yes, we pastors need to be ushered back to our "first love" in Christ through prayer, self-reflection, and time management.

However, I am still pondering the comments on the pastor's need for a supervisor. While I am personally committed to this arrangement, some of our conferences have moved away from supervisors, be they bishops, overseers, or conference ministers. They seem to be struggling with what type of supervision and accountability will work with the independence our congregations have acquired. So we need to address conference leadership on the casualty question as well.

Darryl Henson  
Bluesky, Alta.

### Downsizing gobbledygook

I strongly desire to affirm the vision of Jim Bishop in "Prioritizing Portfolios for Prospective Partners" (Feb. 12). Feedback from the grass roots would possibly seem to indicate that he should network with a mentor and prioritize the prioritizations required to flesh out this portfolio! Empowering this task force with proper credentials would facilitate resourcing a scenario to downsize gobbledygook to a viable presence. In other words, thanks for a humorous and very timely article.

Joel L. Nafziger  
Hopedale, Ill.

### So open-minded your brain leaks out

I offer two comments in response to "Different Love: Three Groups That Care" (Feb. 5) and your editorial.

First, I challenge the implication of an unbiased presentation. Observing and writing are subjective exercises. To be credible one must be forthright about one's personal frame of reference. Total objectivity on religious and moral issues is simply not possible, and to suggest otherwise is to be either naive or dishonest.

Second, many of us in the generation of today's leaders place high value upon qualities of openness and tolerance. I suspect our convictions are rooted in memories of painful experiences within past church structure and discipline. However, I would caution that excess at either end of the continuum has the po-

tential for great harm to those struggling for answers to controversial issues.

Sometimes I wonder if it is possible to become, as musician Steve Taylor chants, "... so open-minded that your brain leaks out."

Marilyn Kennel  
Mount Joy, Pa.

### With you in courage

Just a quick note to thank you for printing "Different Love..." There are many of us in the wide Mennonite family who do care deeply about the way our gay and lesbian brothers and sisters are being treated. I assume you'll be receiving a lot of flack for your courage to represent homosexuality as a different kind of love. I stand with you.

Betsy Headrick McCrae  
Brussels, Belgium

### Storytelling

Thank you for printing Shirley Kurtz's moving story, "The Invitation" (Jan. 15). I would welcome more stories of this depth and power. Done with such human and spiritual sensitivity, telling a story can move us toward God as persuasively as expositing Scripture or reciting confessions. One might even suggest that "telling stories" is a necessary dimension of discipleship. Jesus, whom we follow and by whom we are transformed, was a master of the art of storytelling.

John Stahl-Wert  
Pittsburgh, Pa.

### Pontius one of the more real and candid

Thank you, Pontius, for your prophetic words from the puddle. I saw nothing humorous or satirical about the "give me five" cartoon (Dec. 25), only realities. Christians in general, Mennonites to be specific, attempt to make God more hip. Pontius merely reflected this trend.

We attempt to dictate this hipness with seminars, goals, visions, and high-handed, ego-centric, self-righteous approaches to interpretation of the great

commission. The mandates of the 11 "words of grace" tend to be watered down in committees, commissions, dialogue, and million-dollar buildings with little attention other than lip service to those who are homeless, hungry, and naked.

While the address, "Jehovah Dude," may not be appropriate by itself, it certainly is hip to the message of the cartoon. Pontius is one of the more "real" and candid elements of the *Gospel Herald*. Thank you for sharing him with us.

Daniel E. Lais  
Terrebonne, Ore.

### Suggestion

I note you have new members, births, marriages, and deaths listed in *Gospel Herald*. How about having a column for widows and widowers to meet? After a spouse dies, we have a hard time meeting other Christians who believe the same as we do.

Clara Frey  
London, Ohio

### Herald the gospel

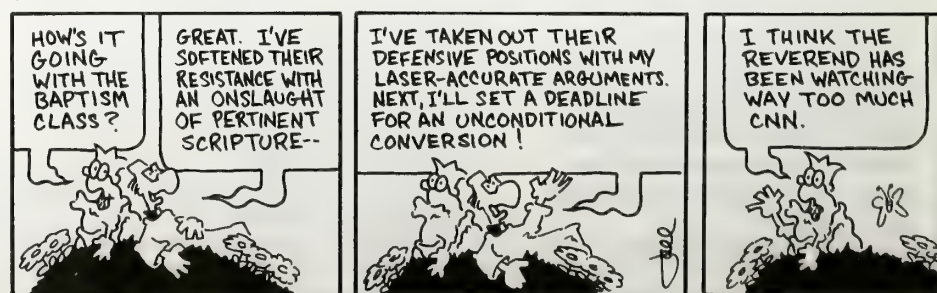
The church today is called to proclaim the glorious message of God's love and light in Christ Jesus. The message reveals God's love, shows us our sinfulness, and calls us to repent and live a holy life.

There is a temptation today to soften the claims of the gospel in areas of sin and morality. We are tempted just to listen. True, we must listen to hear each other and discern where we are in our spiritual pilgrimage. But listening and proclaiming belong together.

The weekly magazine of the Mennonite Church has an excellent name: *Gospel Herald*. Herald the gospel. May God enable his church to proclaim faithfully the eternal word of God in the power of the Holy Spirit. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

Richard H. Frank  
Elizabethtown, Pa.

### Pontius' Puddle





# Why do I feel like sackcloth and ashes while my neighbors feel like ticker tape?

by Mike Chandler

**T**he war is over, and I feel guilty. For a person who claims to pray and hope and long for peace, I must admit that I do not share the jubilation of my neighbors.

I feel sad, I feel scared, I feel confused. On the one hand, I am thankful the war is over, that no more lives were lost. I'm glad the fighting has stopped. But my own sense of grief outweighs my joy.

Now we can have peace, of sorts. But it is not peace that has triumphed. It is not the way of Christ, the Prince of Peace, and it is not faith in the way of God that rules the day.

It is militarism that has triumphed. It is tanks and bombers and missiles and warships that have won. These weapons are no parallel to what Paul describes as the full armor of God: the belt of truth, the breastplate of righteousness, the gospel of peace as our shoes, the shield of faith, the helmet of salvation, the sword of the Spirit (Eph. 6:11-17), and constant prayer. The world has chosen, instead, to ignore the command of God and to attempt to overcome evil by means of evil.

The harm that has been done will, I fear, be visited upon our children for years to come. The mandate for further military spending has gathered momentum that will take years, perhaps decades, to reverse.

I come from West Virginia, a state with high unemployment and a great deal of poverty. I try to imagine what impact one day's worth of war spending would have had on the life of our state: educational opportunities, vocational training, hospitals, clinics, prenatal care, industries, child care, food, and housing—the list goes on and on.

**B**ut instead, because of the military success, nationalism and patriotism are at an all-time high. Instead of realizing our dreams at home, in this war we saw all the space-age weaponry at its sleekest best. We were dazzled! Public opinion was so effectively molded and manipulated. It was all so clean. We did not even have to see or hear about Iraqi casualties. Our stomachs were not sickened by the tragic death of innocent noncombatants.

Of course, we do not condone the invasion and occupation of Kuwait. Neither do we condone the torture, looting, and other atrocities that took place at the hands of the Iraqis.

And, of course, we were all rightly outraged by

the release of oil into the ocean. What a terrible, hideous act!

We are also saddened for the hardship and loss of our neighbors who have loved ones involved in the war. But the Lord Jesus Christ has told us—and so has every mother worth her salt—that two wrongs do not make a right!

The U.S. is now swelled with the pride of victory. To our neighbors it all seems so good, so right. Now we are going to have to find a voice with which to respond. What should that voice say? What is the response of Christ? How can we be courageous and faithful, peaceful and loving? How can we be prophetic, honest, and positive all at the same time?

What shall we do and say while the celebrations and parades take place all around us? We mourn the blood that was shed, the lives that were lost. I feel like sackcloth and ashes while my neighbors feel like ticker tape.

**W**hat shall we do?

1. We can return again to our Anabaptist roots. We need to know our roots, and the good soil in which those roots took hold and grew. That soil is their radical commitment to Jesus Christ and to the New Testament.
2. We can recommit ourselves to service to our communities and the world as a positive, life-affirming act. We can increase our giving for relief to the hungry, sick people of Iraq.
3. Perhaps most important, and most difficult, we can gently witness in word and deed to the way of our Savior. This seems mundane, but today more than ever, the world needs such a witness. Turn the cheek, love all, give, and serve.
4. We need to keep in mind that those who are returning home from the war are not our enemies. We must not allow them to feel this way. We have prayed for a safe return of all people to their homes, including these people. They too need our love. We must remember that we are not contending with flesh and blood but with principalities and powers, with spiritual darkness—evil spirits that are the root of all war.
5. We can pray for the guidance and courage of the Holy Spirit as we live and act.

In this Lenten season, we must remember that Jesus Christ is the one who shed his blood to make provision for all to have eternal life. He shed no one's blood. He allowed his to be shed.

*Mike Chandler, a Vietnam War veteran, is pastor of the Philippi (W.Va.) Mennonite Church. This article was first presented at the spring session of Allegheny Conference on Mar. 2.*



## Philadelphia schools threaten to fire teachers wearing religious garb

Teachers in Philadelphia's schools can be fired for wearing crosses, Muslim head scarves, Jewish yarmulkes, or other religious garb. The policy, based on a 1949 state law, was explained recently in a memo from city school district officials. A federal appeals court last year upheld the law and the district's decision to prohibit a teacher from wearing an Islamic scarf and loose body wrap in classes. Opponents of the policy, including American Civil Liberties Union, American Family Association, and Rutherford Institute, say the district's attempt to preserve "an atmosphere of religious neutrality" is going too far by outlawing religious symbols and jewelry. Some principals are ignoring the memo. Others are rigidly enforcing it. (RNS)

## Laity reject Presbyterian policy on ordaining homosexuals

People in the pews of the Presbyterian Church (USA) overwhelmingly disagree with a denominational policy that permits ordination of celibate homosexuals, according to a report recently issued from church headquarters in Louisville, Ky. The report, based on a survey commissioned by the church's Theology and Worship Ministry Unit, reveals that over two-thirds of the church's members disagree with the current policy and, among those, more than half "strongly disagree" with current policy. The report demonstrates also that there is a wide split between Presbyterian clergy and laity over current policy, as 64 percent of the pastors endorse ordination

of celibate homosexuals. Presbyterian policy on ordaining homosexuals is similar to that of other liberal mainline church bodies, most of which have adopted an approach which permits ordination of persons with homosexual orientations as long as they do not engage in same-sex relationships. (RNS)

## Plumbers should be paid better than pastors, say respondents to Gallup poll

How much are preachers worth? Salary-wise, not as much as plumbers and not as much as any other professional, according to a Gallup poll reported in the Princeton Religion Research Center newsletter. A fourth of the respondents figured "\$40,000 and up," the highest annual salary category in the survey, is an appropriate amount for clergy, but over 33 percent placed plumbers there. Plumbers deserved to be in the \$30,000 or more range, 67 percent said, but only 52 percent put ministers and rabbis there. In perceived worth, doctors, lawyers, and engineers all fared much better than clergy. (NIRR)

## Is it okay for pastors to hug members? ask workshop participants

Is it okay for pastors to hug their parishioners? It depends on the kind of hugs, a counselor told some 170 clergy who attended a sexual abuse awareness workshop in St. Paul. It was sponsored by the local synod of the Evangelical Lutheran Church in America.

"The reality is that the ministerial-parishioner relationship is inherently seductive even without doing anything wrong,"

said Gary Schoener, a psychologist who is executive director of Walk-In Counseling Center in Minneapolis. That explains why if ministers and other counselors are careless, "trouble happens so quickly," he said. "Appearances do count," he said, and "there is no question if someone is hugging a tremendous amount in church, people get uneasy."

Schoener cautioned clergy and youth workers to be "very careful" in touching adolescents, who are "entering into sexual feelings and experiences much earlier than they used to." He said there have been some situations where a fifth or sixth grade girl has "sworn on a stack of Bibles" that a teacher touched her breast even though there were competent witnesses present who knew this had not happened. (RNS)

## Covenant House sees 'rebirth' with installation of new president

After a year of scandal-caused pain and institutional soul searching, Covenant House is back on its feet—\$13 million leaner, its corporate structure and policies revamped, and its child-care programs retooled in what the charity's new president called a "rebirth." More important, said Sister Mary Rose McGeady during her formal installation as new head of Covenant House, the charity for runaways has emerged rededicated to the street kids it serves. And it has reason to hope, she said, that it can restore its damaged credibility with contributors, who provided over 90 percent of its \$87 million budget in 1989. The international shelter system for runaways built by Father Bruce Ritter was shaken to its multi-million-dollar foundations last year by months of allegations of sexual and financial wrongdoing. The scandal culminated in an internal report released last August citing "extensive" evidence of the priest's sexual involvement with male residents. (RNS)

## Canadian Catholic bishop charged with sex-related assaults

Catholic Bishop Hubert O'Connor of Prince George, B.C., was charged by police with six sex-related assaults on females, all over 18 at the time, while he was the head of a Native residential school in the mid-1960s. He is the highest-ranking Catholic Church leader to be charged with such offenses in Canada. In an open letter, he denied the charges, saying never in his life did he "sexually abuse any child, be it male or female." His lawyer said he would plead not guilty to charges of rape and gross indecency. Canada's bishops recently announced plans for a national conference to decide how to respond to calls for a public inquiry into allegations of sexual, emotional, and physical abuse at church residential schools. (NIRR)

## Discover your neighbors to the north

Join Mennonite Central Committee Canada and serve with Native people, families, handicapped people and victims and offenders. Locations range from Vancouver Island to the coast of Labrador. To discover your neighbors to the north, request a Canadian Service Opportunities Listing from ...



**Mennonite Central Committee**

Mennonite Central Committee  
21 South 12th Street  
PO Box 500  
Akron, PA 17501-0500  
(717) 859-1151



## MCC sends post-war aid to Persian Gulf area

**Akron, Pa. (MCC)**—With fighting ended in the Persian Gulf region, Mennonite Central Committee has begun responding to devastation there. The United Nations Security Council has called for humanitarian aid to Iraq, especially for medical and nutritional needs.

Some 20 metric tons of MCC-purchased powdered milk left Egypt on Mar. 5; half went to war victims in Iraq and half to refugees in Jordan. MCC is also sending 70 metric tons of milk powder from Canadian International Development Agency to Jordan and Israeli-occupied West Bank.

MCC has purchased and arranged shipment to Iraq of \$117,000 worth of medical supplies, made available by International Medical Assistance. The shipment includes medicines, crutches, surgical supplies, and other materials. The supplies will be flown into Amman, Jordan, and

then sent by truck to Iraq.

MCC has also contributed \$5,000 to a convoy of medical supplies for Iraqi civilian hospitals, with a coalition of Canadian interfaith and humanitarian aid organizations.

MCC may send additional milk powder or infant formula in the coming weeks, says Hershey Leaman, MCC food aid coordinator. Water purification supplies may be requested as well. MCC has not finalized plans for food and material resources response, Leaman notes.

MCC does not have plans to send aid to Kuwait at present, says Ed Martin, MCC secretary for the Middle East and South Asia. MCC will consider requests from Kuwait if needed, he says. But aid is pouring into the country from many organizations, and Kuwait has ample funds to cover reconstruction costs.

An MCC delegation may go to Iraq to look at possible further assistance. Iraqi officials have not yet granted permission for a visit.

MCC Middle East staff met in Cyprus in early March with church partners from the region and representatives from American Friends Service Committee to look at ways to support Arab peace initiatives. The West has given little encouragement to such initiatives in the past.

"A Plea for Peace," adopted at the MCC annual meeting in late January, calls for an exchange of pastors between churches in the Middle East and Mennonite churches in North America. MCC staff are arranging for the Middle East delegation to visit North American churches, probably in late March. A North American delegation to the Middle East will be arranged for a later date.—*Ardell Stauffer*

## Tabloid helps churches reach out to neighbors

**Grottoes, Va.**—At age 63, Eugene Souder shows little sign of slowing his pace. While he no longer has pastoral duties at Mt. Vernon Mennonite Church, just across the road from his house, he remains active in congregational life. But these days most of Souder's waking hours are spent in his basement, juggling the myriad details of producing a magazine called *Together*, a Mennonite Publishing House product now entering its sixth year.

It's an unusual publication in several respects. The eight-page, two-color tabloid is a blend of feature stories, poetry, "think pieces," photography, and illustrations on

the difference Jesus makes in people's lives. The paper "tries to promote basic moral values and the good news of the gospel with an Anabaptist slant, but is aimed at persons with nominal church involvement or not at all," Souder notes. "The main goal is to help local congregations share the gospel and interpret their mission to the local community."

The center spread and back page of each issue has a "local slant." The sponsoring church, or churches, provide the material for these pages. Highlighted are upcoming events, special programs, and outreach efforts of the sponsors. The periodical is distributed free to all postal patrons in a designated geographic area surrounding the sponsoring church or churches.

Souder, as managing editor of *Together*, focuses much of his attention on transforming "raw copy" from sponsoring churches into readable form, using attractive graphics to enhance the message.

*Together* began in 1986 with 10 editions and has grown to 80 editions with a total circulation of 250,000 copies. In some communities, one church is identified as sponsor; at several locations it is a cooperative venture. In Mountville, Pa., for example, five denominations are joint sponsors.

What excites Souder most is user survey reports, which document up to an 80 percent recognition rate of the publication among people contacted at random by phone. Of the total persons contacted, half do not receive any other Christian literature, he adds.

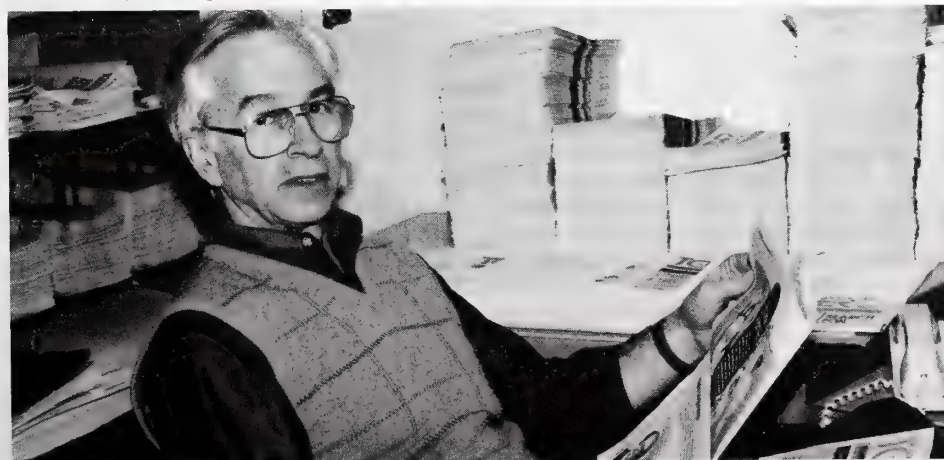
One local sponsor recently commented, "Even if no one came to our church, I'd use this paper just because of the message being presented—low-key, seed-sowing . . . a powerful tool for us to project a positive image and to let people know that we are here and that we care."

"*Together* is an effective way for churches to reach a mass audience at reasonable cost," Souder states. "I believe this is a flexible and authentic way for a congregation to raise its visibility level in the community and to strengthen its mission efforts."

Souder isn't too busy to welcome inquiries on *Together* at R. 2, Box 656, Grottoes, VA 24441; phone 703 249-3900.

—*Jim Bishop*

Gene Souder, the "Together" man, in his office in his Virginia home.





# Canadian conference responds to military tax objectors

*Waterloo, Ont. (Mennonite Reporter)*—Two Ontario Mennonite leaders have declared their conscientious objection to the payment of military taxes. However, their employers have not yet decided whether or how to cooperate with the request to redirect military taxes for peaceful purposes.

Fred Martin, the student and young adult minister for Eastern Canada Conference, first raised the issue in the fall of 1989. Jean-Jacques Goulet, pastor of Wilmot Mennonite Church, took a similar stand the week that the Persian Gulf War started. His church is waiting to see how the conference will resolve the matter.

Last October, at its fall delegate meeting, the conference gave notice of a recommendation that will be dealt with at the annual meeting next month. That recommendation called on the conference to support Martin not forwarding to Revenue Canada the portion of his income tax used for

military purposes.

Since the October meeting, the executive board of the conference has looked more closely at how to proceed if the fall recommendation is accepted. The board has prepared an alternative resolution, calling on the conference: (1) to "withhold no income tax from the salary of any conference employee who requests this on the basis of conscience"; (2) to inform Revenue Canada and members of Parliament of the decision; (3) to ask the government to introduce legislation recognizing conscientious objection to payment of military taxes and to provide peaceful alternatives for use of these tax dollars; and (4) to support other church boards, agencies, and congregations that may adopt similar policies.

"As far as we know, no one in Canada has gone this route," commented Sam Steiner, secretary of the conference. Others who have asked for the cooperation of

employers in not paying military taxes have become "contract employees," or "self-employed contractors."

Eastern Canada Conference, however, is proposing to treat military tax objectors as full employees, and to continue all regular benefits and deductions, except for income tax deductions. It would be left to the employee to remit income taxes to Revenue Canada after redirecting the military portion.

This procedure has been used by the General Conference Mennonite Church after that denomination decided in 1983 to support military tax objectors. The Mennonite Church has made a similar commitment in principle, but has not yet decided on a procedure to use.

According to Steiner, the conference would technically be liable for breaking tax laws by deciding not to collect income taxes for the government.—Ron Rempel

## Lombard Peace Center hears CPT leader, responds to war

*Lombard, Ill.*—Gene Stoltzfus, coordinator of Christian Peacemaker Teams, called listeners to help change their culture of despair into a culture of promise as he spoke recently at Lombard Mennonite Peace Center's annual appreciation dinner. Crisscrossing the United States in his work for peace and justice during the last 25 years, Stoltzfus said he has observed a culture of despair, of people who claim, "I can't do anything," especially in the face of the Persian Gulf War.

The peace center, which was established in 1983 by Lombard Mennonite Church in suburban Chicago, conducts workshops on conflict resolution skills for home, school, and church and offers input on global concerns as well. The center also provides draft counseling and mediation services.

Stoltzfus served as leader of the 12-member Christian Peacemaker Team delegation which traveled to Iraq in November. CPT is a peacemaking initiative of the Mennonite Church, General Conference Mennonite Church, Church of the Brethren, and Brethren in Christ Church.

Even though the war with Iraq turned out to be tactically short, Stoltzfus predicted that "strategically it will be a very long war, because the bitterness and the anger that will be sown in the Arab world will be visited back to us for generations to come."

Lombard Mennonite Peace Center kept

the Lombard congregation aware of Gulf-related activities including a Sunday school class pertaining to the war, prayer vigils, and a draft counselor training workshop. Observation of an "Emergency Sabbath" called by Christian Peacemaker Teams began with a silent prayer vigil, followed by a teach-in and visits to congressional representatives' offices to explore other action alternatives.

—Jane Halteman

## Medical workers report devastation in Liberia

*Monrovia, Liberia (MBM)*—Every home and every phase of society in Liberia has been affected by the civil war in that West African country, report Paul and Grace Brenneman. Short-term appointees of Mennonite Board of Missions, Brennemens are part of a Church World Service medical team serving in the capital city of Monrovia.

"Every person has experienced loss of some member of their family, or their homes and possessions," report Brennemens. "One person said that 24 members of her family have died or disappeared. The atrocities that were committed are so terrible they cannot be mentioned in any detail."

Housing needs are acute, since all homes were looted and only 50 percent are habitable. "So many people are living in very crowded conditions," they reported, "and some are on the streets." Monrovia once was a beautiful city with one of the highest

standards of living in West Africa.

Food shortages continue to be a problem in Monrovia, which presently has an estimated population of 600,000. "People who fall through the cracks are starving," Brennemens observed. "One day a man dying of starvation was carried in a wheelbarrow" to Cooper Clinic, where CWS operates. "He was only responding with reflexes to a few last gasps of air when I (Paul) saw him. There was nothing we could do for him. He was only 56 and looked like 90, literally only a skeleton."

Brennemens said an intensive feeding program in cooperation with the United Nations Children's Fund (UNICEF) has been started for children below a certain weight for their height. "The capacity is 50 and it is always full," Brennemens report. The CWS medical team sees four or five of these children each day who need medical attention. "In two weeks, it is really remarkable how big a change occurs. The children become quite active, whereas before they were very listless and inactive."

Brennemens are scheduled to return to the United States at the end of March. They are from Doylestown, Pa. Paul is a retired physician, and Grace was his office assistant.

Arriving in Liberia in March were two more short-term MBM appointees who are serving with CWS, a program of the U.S. National Council of Churches. Juanita Shenk, a nurse from Elkhart, Ind., presently living in England with her husband, Wilbert, left for Liberia on Mar. 1. Wayne Weaver, a physician from Mt. Crawford, Va., left on Mar. 10.—Phil Richard



## Church leader in Benin happy with training by MBM missionaries

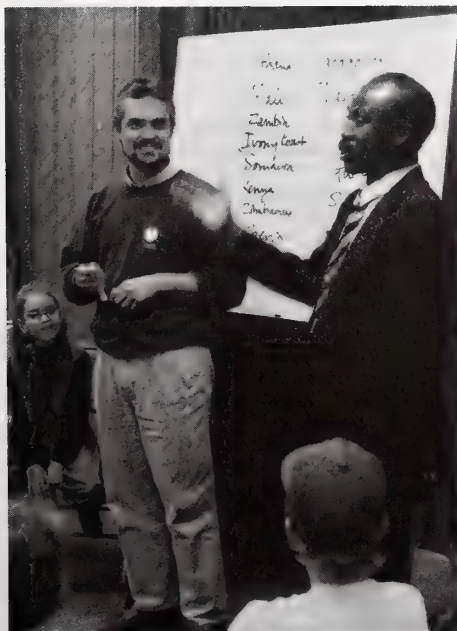
Elkhart, Ind. (MBM)—A member of a group of independent churches in Benin is overjoyed with the Bible training Mennonite workers are providing for pastors and other congregational leaders. Gaetan Simenou, assistant treasurer of the Inter-confessional Protestant Council of Benin, said he and other council members strongly affirm the cooperative efforts with Mennonite Board of Missions. He visited the United States recently, stopping at MBM headquarters.

Simenou is also treasurer of the council's Bible Commission, which oversees Bible training efforts led by MBM missionaries Rod and Lynda Hollinger-Janzen. Lynda, along with MBM missionaries Daniel and Marianne Goldschmidt-Nussbaumer, also assist in health ministries with the council's Health Commission.

When Hollinger-Janzen arrived in Benin in 1987, they began teaching in churches of the 35 different denominations which make up the council. Now, Simenou noted, Rod leads three-month seminars in Cotonou, the country's largest city, and in Porto Novo, the capital. Also, annual seminars begun by MBM missionary David Sherk (now retired) in 1983 continue.

"We understand that the Mennonite workers don't intend to establish Mennonite churches," Simenou said. "It's a joy for us that they represent Christ, not a specific church. I don't know of another group that operates that way. So Mennonites are surrounded by, guided by, and loved by Christians in Benin."

Gaetan Simenou (right) sings for children at Olive Mennonite Church near Elkhart, Ind. With him is MBM missionary James Krabill.



The Bible teaching has been helpful, according to Simenou. "Our churches, being independent, aren't dependent on churches from the West," he explained. "So we haven't profited from seminaries operated by certain denominations like the Methodists." As a result, he pointed out, "some of our pastors haven't had much training, other than what they have picked up. The Bible training has helped them understand the Bible much more clearly."

Simenou is a deacon in the Church of Pentecost of Benin. About 400 people attend his congregation in Cotonou, with an estimated 10,000 in the denomination. Simenou is a printer by profession.

He said many churches share the gospel outdoors by conducting an evening evangelistic services. He noted that the country's move to democracy has also provided an open door for witness.

Simenou said the council's Health Commission has started two health clinics. Daniel Goldschmidt-Nussbaumer oversees operation of the clinics in Cotonou and in Gboko, an isolated town in the interior.

Meanwhile, Simenou said the Bible Commission officially opened a new center in Cotonou in January. Rod and Lynda Hollinger-Janzen moved to the rented building to direct the center.—Phil Richard

## Ontario school to start exchange program with China

Kitchener, Ont. (RMC)—Rockway Mennonite Collegiate will begin an exchange program this year with Sichuan College of Agriculture in China. Nineteen students from Rockway Mennonite Collegiate will leave Toronto on May 3 and spend six weeks in that country. John Harder, a teacher at Rockway, and his wife, Carrie, will accompany the group.

Four Chinese scholars with expertise in agriculture are scheduled to arrive in Ontario in late August for a nine-month stay. They will spend some time on the Rockway campus, but will be enrolled at universities in Canada. The Rockway students who are participating in the exchange program are currently enrolled in a course on Chinese history, language, and culture. Professor Wang Ying Qiao from Sichuan Institute of Foreign Language in China is teaching the class.

"We believe this exchange program will help build understanding and expand the circle of peace," says Rockway principal Albert Lobe. "We hope that it will contribute to a number of our students considering vocations related to service and the building of bridges in our world. Exchange programs enable us all to better understand and appreciate persons of other cultures and languages."—Albert Lobe



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• **EMC student dies.** Jeff Shoemaker, 18, died in his sleep at his home in Springs, Pa., on Mar. 5. He was on mid-semester break from Eastern Mennonite College, where he was a freshman mathematics major. A medical examination revealed his coronary artery to be one-third the normal size. His parents are David and Rebecca Shoemaker.

• **Homosexuality network.** A network has been formed for Mennonite and Brethren congregations wishing to be supportive of lesbian, gay, and bisexual members. Called "Supportive Congregations Network," it is a resource for and encouragement to churches who want to explore issues of homosexuality and the Christian faith. The network has three categories of participants: "Exploring congregations" are those who are interested but only beginning their discussion of the subject. "Accepting congregations" are those who are prepared to accept homosexuals as full members. "Affirming congregations" are those who are prepared to take on a public advocacy role. A resource packet will be ready by July, and network representatives will be available for discussion at this summer's conventions of the Mennonite Church and Church of the Brethren. More information can be obtained from Box 479241, Chicago, IL 60647.

• **Goshen tuition hike.** Goshen College fees will increase 7 percent for the 1991-92 academic year—to \$10,995. That includes \$7,720 for tuition, \$1,585 for room, and \$1,690 for board. The fees reflect a determination by the college's Board of Overseers "to slow the rate of increase over those of recent years, recognizing that paying for college is difficult for many of our students and their families," said President Victor Stoltzfus. The board has also renewed its commitment to assist every Goshen student with financial need. The average need-based financial-aid package currently exceeds \$7,000 per year. To supplement government and other sources of assistance, the college provides over \$1.5 million of its own funds for scholarships, grants, and loans.

• **Fire-damaged church rebuilt.** Walnut Hill Mennonite Church of Goshen, Ind., finally has a new building after its previous facility was heavily damaged by fire in October 1989. The congregation had been using the fellowship hall of North Goshen Mennonite Church since then. One Sunday morning in January, shortly before moving to their new building, the Walnut Hill members interrupted the North Goshen worship service to thank that congregation for its hospitality. The Walnut Hill congregation, founded in 1956 by North Goshen members, erected a building the following year and an addition in 1968. The original building was replaced with a new one that includes a 200-seat sanctuary and a fellowship hall. The addition was remodeled for Sunday school classes and office space.

• **Ordained on mission field.** Clair Good of Eastern Mennonite Board of Missions was ordained to the ministry in Kenya by Kenyan Bishop Joshua Okelo. It was the first time a Mennonite missionary was ordained by a Kenyan Mennonite leader. Good and his wife, Beth, work in church development among the Maasai people in the western part of the country. Several hundred Maasai and others attended the ceremony, which was held under a tree.



**Seed money for children's education.** *Gawasan, Philippines (MCC)*—Funds from North American sponsors helped dozens of children and young adults of the Manobo tribe in the Philippines receive an education over the past three years. The Global Family Program of Mennonite Central Committee has finished the three-year financial assistance program, says Lois Keeney, director of the program. Global Family funded the program in the communities of Barongis and Gawasan in the southern Philippines. In both communities, a consumer's cooperative has been established to generate further educational funds, reports Claire Ewert, former MCC Philippines worker. "We trust the seed money provided by the program will continue to support students for many years to come," she says. Global Family supports a variety of projects around the world. To participate in this monthly sponsorship program, contact Global Family Program at MCC, Box 500, Akron, PA 17501; phone 717 859-1151.

• **Regional extension courses.** Two veteran Rosedale Bible Institute teachers presented five popular courses from the school in five different communities this winter. It was part of a regional extension program started by RBI. The courses normally ran 10 days, with morning and evening sessions. Elmer Jantzi taught in Lowville, N.Y.; Belleville, Pa.; and Goshen, Ind. Willard Mayer taught in Berlin, Ohio, and Kalona, Iowa.

## • New appointments:

*Liz Hunsberger*, director of visitor exchange programs, Mennonite Central Committee, starting in February. She succeeds Doreen Harms, who retired after 43 years with MCC. Hunsberger oversees the International Visitor Exchange Program, Intermenno, SALT International, and Youth Discovery Teams. She worked previously for seven years in the Personnel Services Department and helped start Youth Discovery Teams in 1988. She also served three years with MCC in Zambia. Before that she was a physical education teacher and coach at Christopher Dock Mennonite High School, Messiah College, and Hesston College.

*Lydia Kay Mertz*, campus physician, Goshen College, starting in July. She succeeds Willard Krabill, who is retiring. Mertz has been a family doctor with Fairhaven Physicians in Goshen, Ind., since 1988. Before that she was a family doctor in Bristol, Ind., for two years. She is a graduate of the Indiana University School of Medicine.

*Warren Grasse*, chief executive officer, Rockhill Mennonite Community, Sellersville, Pa.,

starting in March. He succeeds Randy Shelly. Grasse served previously for three years as senior administrator of Cedarbrook Nursing Home, a large facility operated by Lehigh County, Pa. He has also been a Mennonite Central Committee volunteer in Nigeria and Indonesia.

*Gary and Nancy Guthrie*, coordinators, Iowa Peace Network, Des Moines, Iowa. This is a 15-year-old organization sponsored by Mennonite, Brethren, Quaker, and Methodist congregations. Guthries served previously at Crooked Creek Camp of Washington, Iowa. Before that they were in El Salvador and Bolivia under Mennonite Board of Missions and Mennonite Central Committee.

## • New resources:

*Booklet on Mennonite peace theologies* from Mennonite Central Committee. It contains essays describing 10 types of peace theologies, ranging from historic nonresistance to radical pacifism. It was commissioned by the MCC Peace Office and edited by John Richard Burkholder and Barbara Nelson Gingerich. It is titled *Mennonite Peace Theology: A Panorama of Types*. It is available for \$5 from the Peace Office at MCC, Box 500, Akron, PA 17501.

*Booklet of original writings on peace* from Eastern Mennonite College. This is a response to the Persian Gulf War, published by several students. Titled *Rumors of Peace*, it includes 35 pages of poetry, essays, and other contributions by members of the EMC community. It is available free from Jeremy Nafziger at EMC, Harrisonburg, VA 22801.



## • Job openings:

**Campus/youth minister**, Nebraska Mennonite congregations, starting in August. The first part of the assignment is to present Anabaptist theology on the secular campus, develop relationships with students and faculty, evangelize and teach evangelism, and participate in campus issues/needs. The second part is to organize Mennonite youth events for the state and help congregations with youth ministry. Contact Marvin Hostetler at First Mennonite Church, 7300 Holdrege St., Lincoln, NE 68505; phone 402 467-6277.

**Assistant director of development**, Eastern Mennonite College and Seminary, starting in July. The person is responsible for donor contacts in assigned geographical areas. A bachelor's degree from a Mennonite college is preferred. Minorities are urged to apply. Contact the Personnel Office at EMC&S, Harrisonburg, VA 22801; phone 703 432-4108.

## • Pastor transitions:

**Barry Loop** was installed as pastor of Shore Mennonite Church, Shipshewana, Ind., on Jan. 27. He served previously as pastor of Ambler (Pa.) Mennonite Church. He succeeds interim pastor Leon Kauffman.

**Jack Crothers** resigned as pastor of Fish Lake Mennonite Church, Walkerton, Ind., on Feb. 3.

**Dee Swartz** was licensed as associate pastor of Zion Mennonite Church, Archbold, Ohio, on Feb. 24. She serves alongside Pastor Ellis Croyle.

**Vincent Whitman** was ordained as youth pastor of South Christian Street Mennonite Church, Lancaster, Pa., on Mar. 3. He serves alongside Pastor Lawrence Chiles.

**Donna Shenk** was licensed as deaconess at Blossom Hill Mennonite Church, Lancaster, Pa., on Feb. 24.

## • Coming events:

**Installation of Dean**, Apr. 19, at Associated Mennonite Biblical Seminaries. This is for Gayle Gerber Koontz, who was appointed in 1989 and assumed her duties this past January. She will give the major address on the theme "Pursue a Vision." She becomes the third dean, succeeding Ross Bender (1964-79) and Jacob Elias (1981-90). She has been a member of the faculty since 1982 and served as acting dean 1985-86. More information from AMBS at 3003 Benham Ave., Elkhart, IN 46517; phone 219 295-3726.

**Conference on Mennonites and Alternative Service in World War II**, May 30-June 1, at Goshen College. It marks the 50th anniversary of alternative service projects in the U.S. and Canada. The event is sponsored by *Mennonite Quarterly Review* and Mennonite Historical Society—both of Goshen College. It will include major research papers as well as personal experience stories. More information from John Oyer at GC, Goshen, IN 46526; phone 219 535-7571.

**Consultation on Peace Theology and Violence Against Women**, Oct. 4-5, at Associated Mennonite Biblical Seminaries. It is sponsored by the Women's Advisory Council in cooperation with the Institute of Mennonite Studies and Peace Studies Program. More information from AMBS at 3003 Benham Ave., Elkhart, IN 46517; phone 219 295-3726.

**Festival of Retreats**, May 24-25, at Camp Men-O-Lan, Quakertown, Pa. It marks the 50th anniversary of the camp. All past campers and staff are invited. More information from the camp at 1415 Doerr Rd., Quakertown, PA 18951; phone 215 538-7330.

**Administrator**, New Covenant Christian School, Lebanon, Pa., starting in July. New Covenant offers pre-school through eighth grade. Required is a master's degree and/or administrative experience. Contact Bob Baker at 2403 E. King St., Lebanon, PA 17042; phone 717 272-8985.

**Associate director of student financial aid**, Goshen College, starting in May. Qualifications include ability to implement computer adaptations, a bachelor's degree, and skills in administration and counseling. Related experience is preferred. Send résumé by Apr. 5 to Walter Schmucker at GC, Goshen, IN 46526.

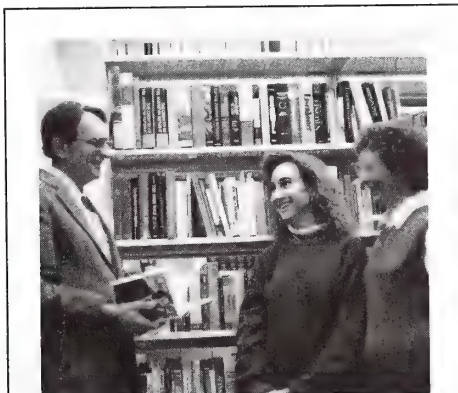
**Voluntary service workers**, Peace Mennonite Church, Portland, Ore., starting immediately. Needed are people to work in recycling, victim-offender reconciliation, mental health, and other areas. Contact the church at 19626 N.E. Glisan St., Portland, OR 97230; phone 503 667-2762.

## • Special meetings:

**Joe Esh**, Stuarts Draft, Va., at Gospel Hill, Fulks Run, Va., Mar. 24-31, and at Dayton, Va., Apr. 7-14.

## • Change of address:

**Neil C. Buskirk** from Osseo, Mich., to 1801 Greencroft Ave., Goshen, IN 46526.



**American history books.** *Harrisonburg, Va. (EMC)*—Jackie Smith (right), a teacher at Keezletown Elementary School near here, has donated 1,045 books primarily dealing with American history to Hartzler Library at Eastern Mennonite College. The books, a portion of which appear in the background, are from the collection of her late husband, Carlton Smith, who taught history at James Madison University in Harrisonburg from 1970 until his death in 1987. Suzanne Smith (center), a daughter, is a senior psychology major at EMC. The mother said she gave the books "in appreciation for what EMC has contributed to the growth of Suzanne." James Lehman (left), director of libraries, said that 464 of the books will be cataloged and placed on the library shelves. He called the collection a "significant gift" that will "strengthen EMC's holdings in American history."

## new members

**Covenant Community Fellowship, Lansdale, Pa.:** Ray Hess.

**Big Spring, Rileyville, Va.:** Grant Rissler and David Sours.

**Kaufman, Hollisopple, Pa.:** Clinton Cable, Courtney Cable, Colette Sharp, Lucas Yoder, and Nevin Yoder.

## births

**Amstutz**, Peter and Julie (Bees), Wichita, Kan., Alina Diane (first child), Jan. 28.

**Beck**, William and Kathy (Inselman), Archbold, Ohio, Jackson William (fourth child), Nov. 13.

**Ewing**, Gene and Rhonda, Souderton, Pa., Cassandra Elizabeth and Rachael Eileen (first and second children), Sept. 7.

**Fretz**, Joe and Maxine (Martin), Denver, Colo., Alice Martin (first child), Jan. 26.

**George**, Thomas and Kathy (Wachtman), Delta, Ohio, Lucas Randall (second child), Feb. 9.

**Grieser**, William and Joan (Fetterman), Wauseon, Ohio, Billie Jo Marie (first child), Feb. 16.

**Guntz**, Russell B. and Debbie J. (Anders), Bedford, Pa., Kristen Janae (third child), Feb. 19.

**Hershberger**, Dale and Janice, Clay Center, Kan., Ryan Samuel (second child), Feb. 26.

**Hochstetler**, Kenneth and Susan (Alderfer), Souderton, Pa., Caleb (second child), Feb. 22.

**Hurst**, Duane and Carol (Hostetter), Lititz, Pa., Kali Jo, Feb. 19.

**Layman**, Kenneth and Debra (Rissler), Harrisonburg, Va., Matthew Lynn (first child), Feb. 26.

**Lehman**, Kent and Kim (Ropp), Kalona, Iowa, Jacob Alan (first child), Feb. 21.

**Leis**, Paul and Charlene (Martin), Brunner, Ont., Scott Brandon (first child), Jan. 28.

**Long**, Ken and Meredith, Lansdale, Pa., Scott Josiah (third child), Dec. 31.

**Miller**, Kevin and Janet (Dilbone), Archbold, Ohio, Paxson Drew (third child), Feb. 27.

**Murray**, Mick and Julie (Garner), Swisher, Iowa, Brittany Anne (first child), Feb. 21.

**Nebel**, Keith and Denise (Morrow), Wayland, Iowa, Trace Austin (first child), Feb. 23.

**Nofziger**, Greg and Jodi (Nofziger), Wauseon, Ohio, Lucas Gregory (first child), Nov. 26.

**Nofziger**, Michael and Gwen (Short), Lyons, Ohio, Laurie Ann (fifth child), Feb. 18.

**Nolt**, Mike and Vicki (King), New Holland, Pa., Michelle Lynn, Feb. 19.

**Parmer**, Gary and Jane, Souderton, Pa., Zachary Jacob (second child), Nov. 1.

**Roth**, Brian and Kelley (Brenneman), Albany, Ore., Rebecca Ann (third child), Feb. 12.

**Stayrook**, Steven and Cynthia (Steffy), Cincinnati, Ohio, Anachie Sean (first child), Feb. 7.

**Steffen**, Danny and Sonja (Stuckey), Orrville, Ohio, Ashley Danielle (first child), Feb. 11.

**Stoltzfus**, Paul and Janette (Gerig), Newberg, Ore., Melissa Joy (first child), Feb. 8.

**Styer**, John and Judith (Lederach), Somerville, Mass., Benjamin Lederach (second child), Nov. 11.

**Widmer**, Ted and Linda (Cutler), Mt. Pleasant, Iowa, Katherine Diane (second child), Jan. 12.

**Winhold**, Kevin and Shelley (Bender), Tavistock, Ont., Taylor Joel (second child), Feb. 6.

**Yoder**, Gary and Lisa, Goshen, Ind., Brian Matthew (second child), born Jan. 21; received for adoption Feb. 9.



**Beachy, Ezra**, 89. Born: July 29, 1901, to Jonas B. and Fannie (Miller) Beachy. Died: Feb. 10, 1991, Goshen, Ind. Survivors—wife: Bertha Noheji; children: Lucille Matthews, Lois Underhill, Bertie Eby, Ruth Wartell; 6 grandchildren; sister and brother: Fanny Yoder, Ben. Predeceased by Carol (daughter). Funeral: Feb. 14, College Mennonite Church, by James Waltner. Burial: Elkhart Prairie Cemetery, Goshen, Ind. Ezra was ordained as a minister on Oct. 5, 1941, and served Calvary Mennonite Church, Pinckney, Mich. He was ordained as a bishop on Sept. 7, 1952.

**Blosser, Roy S.**, 77. Born: May 7, 1913, Wakarusa, Ind., to Samuel and Maggie (Stichter) Blosser. Died: Feb. 23, 1991, Peoria, Ill., of a stroke. Survivors—wife: Lillian Eigsti; children: Keith, James; 2 grandchildren; sisters: Martha Blosser, Mabel Miller; half-brother: George Lilly. Predeceased by Joane (daughter). Funeral: Feb. 26, Trinity Mennonite Church, by Mahlon Miller and Mike Schneider. Burial: Pleasant Grove Cemetery, Tremont, Ill.

**Brenneman, Selma**, 80. Born: May 3, 1910, East Zorra Twp., Ont., to Daniel S. and Leah (Iutz) Zehr. Died: Feb. 14, 1991, Stratford (Ont.) General Hospital. Survivors—husband: Lorne Brenneman; children: Merle, Joyce, Ronald, Carol, Keith, Kenneth; 27 grandchildren, 7 great-grandchildren. Funeral: Feb. 17, Tavistock Mennonite Church, by Darrel Toews. Burial: East Zorra Mennonite Church Cemetery.

**Burkholder, Eva C.**, 94, Harrisonburg, Va. Born: Aug. 19, 1896, Montgomery Co., Pa., to Henry L. and Emmaline (Clemens) Moyer. Died: Feb. 22, 1991, Harrisonburg, Va., of congestive heart failure. Survivors—children: Ruth L. Burkholder, David L., Lois A. Bowman; 4 grandchildren. Predeceased by Marion D. Burkholder (husband). Funeral and burial: Feb. 24, Pike Mennonite Church, by Charles L. Heatwole and Nelson R. Showalter.

**Garber, Hildagarde Sina**, 80. Born: May 27, 1910, Alpha, Minn., to Martin and Louisa Bramstedt. Died: Feb. 19, 1991, Hesston, Kan. Survivors—husband: Charles Garber; children: Loretta Hertle, Charles J., Janet Whybaucht; 21 grandchildren, 39 great-grandchildren, one great-great-grandchild. Predeceased by Robert Bontrager, Bonnie Evans, Terrance William (children). Funeral: Feb. 21, Schowalter Villa, Hesston, Kan., by Fred Obold and Vernon Lohrentz. Additional services and burial at Jackson, Minn.

**Gillis, Ernest H.**, 87. Born: June 17, 1903, Chapman, Kan., to Elmer and Anna (Simpson) Gillis. Died: Feb. 22, 1991, Colorado Springs, Colo. Survivors—wife: Lilly Esch; children: Eugene, John, Jesse, Jim, Joy Mesdag, Joan Seger; 17 grandchildren, 13 great-grandchildren, one great-great-grandchild. Funeral: Feb. 26, Swan-Law Cascade Chapel, Colorado Springs, Colo., by Cleon Nyce and Willard Conrad. Burial: Memorial Gardens Cemetery.

**Graber, Wilbert H.**, 68. Born: May 31, 1922, Wayland, Iowa, to John C. and Josephine (Roth) Graber. Died: Feb. 23, 1991, Kalona, Iowa, of a brain tumor. Survivors—wife: Mildred Klopfenstein; children: Elaine Gingerich, Leon, Myron; 6 grandchildren; one brother, six sisters. Funeral: Feb. 26, Washington Mennonite Church, by Glen Richard and Dean Swartzendruber. Burial: Bethel Cemetery, Wayland, Iowa.

**Mick, John R.**, 69. Born: May 17, 1921, Haledon, N.J., to Walter and Emma (Reid)

Mick. Died: Feb. 22, 1991, Sellersville, Pa. Survivors—wife: Naomi C. Nace. Funeral and burial: Feb. 26, Franconia Mennonite Church, by Floyd M. Hackman, Russell M. Detweiler, and Curtis L. Bergey.

**Miller, Henry D.**, 88, Goshen, Ind. Born: Apr. 18, 1902, Holmes Co., Ohio. Died: at Goshen, Ind. Survivors—children: Waneta Peterson, Harold D., Carrie Louise Lantz Power (adopted); 9 grandchildren, 2 great-grandchildren; sisters: Fannie Schmucker, Mary Bontrager, Katie Miller. Predeceased by Lena Miller (first wife), Dora D. Hostetler (second wife), 3 children. Funeral: Feb. 12, North Goshen Mennonite Church, by Harvey Chupp and Jerry Wittrig. Burial: Forest Grove Cemetery.

**Petersen, James Stanley**, 65. Born: May 22, 1925, Independence, Mo., to Frank and Mina (Johnson) Petersen. Died: Jan. 11, 1991, Overland Park, Kan., of a heart attack and stroke. Survivors—wife: Ferne Saltzman; daughter: Virginia Richardson, one grandchild. Funeral: Jan. 15, Maple Hill Funeral Home, Kansas City, Mo., by Vernon Yoder and Tom Blasco. Burial: Maple Hill Cemetery.

**Ross, Naomi Esther**, 90. Born: Jan. 26, 1901, Elida, Ohio, to Charles and Mary (Breneman) Breneman. Died: Feb. 12, 1991, Columbiana, Ohio. Survivors—daughter: Carolyn Beck; 8 grandchildren, 17 great-grandchildren, 6 great-great-grandchildren. Predeceased by Henry D. Ross (husband) and Robert R. (son). Funeral and burial: Feb. 14, Midway Mennonite Church, by Larry Rohrer and Clarence Mansfield.

**Roth, Ruth Kathryn**, 76. Born: Oct. 11, 1914, Lebanon, Ore., to Nicholas and Magdalena (Maurer) Leichty. Died: Feb. 20, 1991, South Bend, Ind., of acute leukemia. Survivors—son: Jonathan N.; 2 grandchildren; sisters and brothers: Esther Kropf, Alice Sawatsky, Edna Widmer, Wilma Kanagy, Clarence, Jacob, Wilmer. Predeceased by Urban Glen Roth (husband). Funeral: Feb. 23, Waterford Mennonite Church, by Roy Hange and Tim Weaver, and in Oregon, Feb. 26. Burial: Willamette Memorial Cemetery.

**Schmalz, Genevieve Rose**, 52. Born: Oct. 31, 1938, Kansas City, Kan., to Norman and Ethel (Hartzler) Lind. Died: Feb. 10, 1991, Portland, Ore., of cancer. Survivors—husband: Roger Schmalz; son: Jon; sisters and brother: Carolyn Hockman, Phyllis Nofziger, Curtis. Funeral: Feb. 14, Sweet Home Mennonite Church, by Ralph Myers, Jr., and Lynn Miller. Burial: Willamette Memorial Cemetery.

**Shoup, Ada Irene**, 81. Born: Sept. 1, 1909, to William F. and Katie (Baumgardner) Shoup. Died: Feb. 22, 1991. Survivors—brothers: Lloyd, Clayton, Orin, Melvin. Funeral and burial: Feb. 25, Longenecker Mennonite Church, by Melvin Leidig and Albert Slabach.

**Snyder, Paul D.**, 72. Born: Oct. 1, 1918, Middlebury, Ind. Died: Feb. 20, 1991, Goshen, Ind., of a heart attack. Survivors—wife: Dorcas Garber; children: Rolene Gingerich, Janice Monschein, Bonnie Kirkdorffer, Ellen Snyder, Karen Snyder, Ronda Snyder, Peggy Goggins, Jerry, Fred, Charles; sister and brother: Esther Hostetler, Harold. Funeral and burial: Feb. 23, Yellow Creek Mennonite Church, by Wes Bontreger, Clare Schumm, and Etril Leinbach.

**Steiner, Edwin A.**, 69, Kidron, Ohio. Born: June 7, 1921, to Amos and Katie (Neuenschwander) Steiner. Died: Feb. 17, 1991. Survivors—wife: Verena Nussbaum; children: Carol Kandel, Roger, Jim, Bev Hostetler, Diane Raber, and Glenda; 13 grandchildren; sisters: Edna Falb, Elda Neuenschwander, Lydia Gerber, Lina Amstutz. Funeral and burial: Feb. 20, Kidron Mennonite Church, by Bill Detweiler.

**Weaver, Anna May**, 50. Born: Oct. 1, 1940, Lancaster Co., Pa., to George and Mary Horst. Died: Feb. 17, 1991, Manheim, Pa., of stab wounds. Survivors—children: Deborah, Steven, Keith; brother and sisters: Lloyd, Pauline Garber, Mary Sauder. Killed at the same time: R. Clair Weaver (husband) and Kimberly (daughter). Funeral and burial: Feb. 21, Weaverland Mennonite Church, by Ervin Stutzman, Sam Thomas, Donald Good, and Dan and Gina Burkhardt.

**Weaver, Kimberly Rae**, 15. Born: July 18, 1975. Adopted by R. Clair and Anna May Weaver. Died: Feb. 17, 1991, Manheim, Pa., of stab wounds. Survivors—sister and brothers: Deborah, Steven, Keith; paternal great-grandmother: Katie Weaver; paternal grandparents: Raymond and Mabel Weaver; maternal grandmother: Mary Horst. Killed at the same time were her parents. Funeral and burial: Feb. 21, Weaverland Mennonite Church, by Ervin Stutzman, Sam Thomas, Donald Good, and Dan and Gina Burkhardt.

**Weaver, Raymond Clair**, 50. Born: June 5, 1940, Lancaster, Co., Pa., to H. Raymond and Mabel E. (Sauder) Weaver. Died: Feb. 17, 1991, Manheim, Pa., of stab wounds. Survivors—children: Deborah, Steven, Keith; brothers and sisters: Wilmer, Lamar, David, Earl, Joyce Stoner, Janice Horning; grandmother: Katie Weaver. Killed at the same time: Anna May Weaver (wife) and Kimberly Rae (daughter). Funeral and burial: Feb. 21, Weaverland Mennonite Church, by Ervin Stutzman, Sam Thomas, Donald Good, and Dan and Gina Burkhardt.

**Correction:** There were several errors in the obituary of H. Amos Coffman in the Feb. 19 issue. He was from *Atglen*, Pa., not Coatesville. The address for the Maple Grove Church should be *Atglen*, Pa., not Akron.

## calendar

Lancaster Conference spring assembly, Lancaster, Pa., Mar. 21  
 Confession of Faith Committee, Chicago, Ill., Mar. 21-23  
 Lancaster Conference annual meeting, Lancaster, Pa., Mar. 22-24  
 Council on Faith, Life, and Strategy, Mt. Pleasant, Pa., Apr. 1-3  
 Illinois Conference annual meeting, Flanagan, Ill., Apr. 5-6  
 Pennsylvania Mennonite Relief Sale, Harrisburg, Pa., Apr. 5-6  
 Ohio Conference annual assembly, Wauseon, Ohio, Apr. 5-7  
 Eastern Canada Conference annual meeting, Ontario, Apr. 5-7  
 Mennonite Church General Board, Belleville, Pa., Apr. 11-13  
 Churchwide Youth Council, Pasadena, Calif., Apr. 18-23  
 Associated Mennonite Biblical Seminaries installation of dean, Elkhart, Ind., Apr. 19-20  
 Goshen College commencement, Goshen, Ind., Apr. 21  
 Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25  
 Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



# ***In a world filled with violence, greed, injustice, and unrest, what would happen if we really took the Sermon on the Mount seriously?***

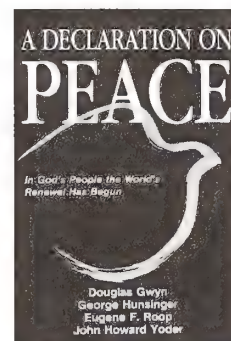
## **A Declaration on Peace**

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Mennonites, Brethren, Quakers, and the Fellowship of Reconciliation have together issued this call for worldwide dialogue. The writers, representing each group, are **John Howard Yoder, Eugene F. Roop, Douglas Phillip Gwin, and George Hunsinger.**

Paper, \$4.95; in Canada \$5.95

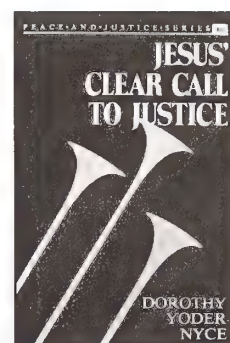


## **Jesus' Clear Call to Justice**

Fair play is important in all relationships. Treating anyone unjustly causes pain. But how do we change personal attitudes or systems that cause injustice? How do we truly empower others?

**Dorothy Yoder Nyce** offers suggestions based on 40 texts from the Gospel of Luke. She advocates a fuller understanding of the biblical concept of peace—wholeness (salvation), well-being, and the absence of injustice. Each of four brief chapters ends with a creative retelling of a text. These are also useful for worship settings. Volume 11 in the Peace and Justice Series.

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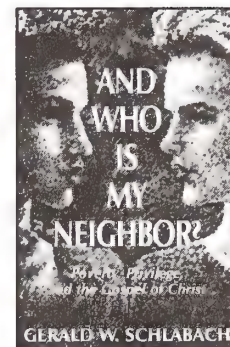
## **And Who Is My Neighbor?**

### **Poverty, Privilege, and the Gospel of Christ**

Reading the Bible through the eyes of poor people sheds new light on familiar Scriptures. Study groups and individuals in North American churches are invited by **Gerald W. Schlabach** to study the Bible together, to discover how it feels to be poor, and to understand what Jesus says about the poor. Readers are asked to search together for answers: What in life is really important? What is false and true wealth?

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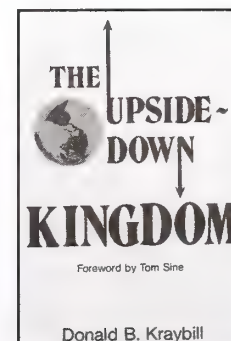
## **The Upside-Down Kingdom**

*Now revised and updated.* **Donald B. Kraybill's** classic study book on the kingdom of God demonstrates the sociological perspective's creative ability to uncover new insight in old biblical texts.

Kraybill says social, religious, and economic practices of the dominant culture usually favor the rich, powerful, and prestigious. Jesus, on the other hand, favors those who suffer at society's margins and fall between the cracks.

*The Upside-Down Kingdom* offers practical suggestions for those interested in ways the church can model "upside-down" living in a "right-side-up" society.

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616 Walnut Avenue  
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## editorials

## Understanding the times

Issachar usually doesn't figure prominently in any recitation of the tribes of Israel. That name doesn't trip off the tongue like Reuben or Simeon. Nor do we remember Issachar like we do the Levites who became priests or the children of Judah who gave us David and Jesus.

But the children of Issachar did get their day in the sun in 1 Chronicles 12:32. When declaring their loyalty to David, they were noted as "those who had understanding of the times," who knew "what Israel ought to do."

Send us some Issachars for our twentieth-century North American Mennonite churches. Could we not profit from a bit more understanding, a bit more insight into what we ought to do?

For starters, I'd suggest four areas for Issachar work:

1. *How to read the Bible.* This one is by no means new. It surfaced again with the Persian Gulf War. Armageddon, the end times, and which nation will do what in light of our view of biblical prophecy became arguing points in some of our churches.

Biblical interpretation is at the heart of much of what divides us. After publishing an article on homosexuality recently, we at *Gospel Herald* learned quite vividly it underlies that issue. Some of our district conferences are finding it speaks to women in pastoral leadership. For others it's how we approach divorce and remarriage. And on and on.

2. *What it means to be a Mennonite Christian.* During our world's latest war, many of us found ourselves to be a peculiar people again: a bit more on the fringes of our local communities than we had become used to since World War II. Now that peace is here, we continue to be peculiar, more at home with sadness than jubilation, as Mike Chandler notes in "Why Do I Feel Like Sackcloth and Ashes. . .?" (page 8).

What is our message to a world at peace through military intervention? How do we give that message so it will be understood?

3. *The shape of the Mennonite Church of the future.* This has to do with structure. More specifically, will we continue as the Mennonite Church, or will we join with the General Conference Mennonite Church?

Many say that's not an exciting agenda or an important question. But it was important enough for the delegates to Normal '89 to commission an integration exploration committee. Is this a Spirit-led move? Or a tangent engineered by a few power-hungry bureaucrats (a charge the committee heard recently)?

4. *What to do when we disagree.* Perhaps this is where the daughters and sons of Issachar could help us most. How do you maintain personal integrity and still function in community when disagreements run deep? The history of the church hasn't been good in answering that question.

Those are four issues I'd like to turn over to the children of Issachar. I'd like to know what they think Mennonites ought to do.

Come to think of it, I'm not sure how far they'd get. We'd probably disagree as much with their solutions as we do about our own. We'd likely be just as far ahead paying more attention to the Issachars God has already put among us.—jlp

### What do you think?

Several groups in the church are currently at work on issues facing Mennonites today. Last fall the Council on Faith, Life, and Strategy (CFLS) spent several days identifying a total of 27. In April, Mennonite General Board will try to perceive which four or five should come to Mennonite General Assembly this summer. Oregon '91 has scheduled at least five hours for delegates to discuss major issues before the church.

*Gospel Herald* readers are invited to join the discussion. What do you think are the questions we must address today? On what issues must Mennonites do more discernment?

Jot your ideas on a postcard—or put them in a letter. Be specific. Give examples. Send your list to: "Issues," *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683. Get these to us by Apr. 15 (U.S. readers might as well have two deadlines that day). We'll tabulate and print the results. We'll also send them on for consideration by those at work on contemporary Mennonite issues.—jlp



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *The resurrection is God's final word*

*Like Paul, I don't want to die. I want to grow old, but that probably won't happen. Death will be a disappointment. But it will never gain the victory.*

It was Easter 1987. Hesston Mennonite Church was filled to overflowing. More than 700 members had gathered to celebrate two resurrections: that of Jesus, and my own.

Seven months earlier I had been diagnosed with *chronic myelogenous leukemia*. The prognosis was bleak. My only hope was a bone marrow transplant, a process that would "kill" my faulty immune system. On Jan. 15, 1987, I received my transplant with my sister-donor, Beth. It was successful, and I began the slow process of recovery.

During my hospitalization I had promised myself and the church I would preach on Easter Sunday. How would I return to the pulpit after a five-month absence?

I found my answer in the children's time. As the children came forward, I sneaked onto the platform, covered by a blanket. Sue Gering, the storyteller, told the children about moths, cocoons, and butterflies. Noticing the large "cocoon" behind her, Sue helped the children call me out. To the sound of congregational applause, I was "reborn."

My homecoming sermon was titled "Stop

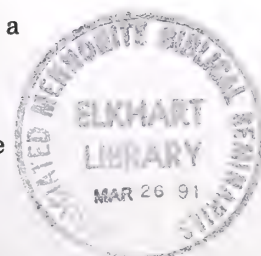
by  
Phil  
Bedsworth

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***Chronic illness has prompted me to think seriously about life after death. Heaven, once on the periphery of my faith, is now a central concern.***



Being Afraid." With new-found conviction I testified: "Death is strong—but God is stronger! The final victory belongs not to death but to God. We die, not into cold, empty shadows, but into the loving arms of our heavenly Father. Christ is risen; we no longer need fear death. We can stop being afraid."

It is now Easter 1991. The last four years have brought setbacks, victories, and a bit of wisdom. Resurrection faith, I am discovering, shapes not only our approach to death but our approach to life.

1. *Resurrection is God's final word.* News reports tell us that people spend the greatest percentage of their health dollars in the last six months of life. Increasing numbers of senior citizens are signing "living wills" only to be overruled by family members. Why is there this obsession with avoiding death?

The Shadow Keeper is an effective liar. Death tears us away from those we love. Death feeds us the illusion of ultimate authority. If death is indeed ruler of this world, we should make every effort to postpone his advent. We should employ every high-tech resource to prolong life.

But the apparent victory of death is a sham! The power of death has been broken. The sting of death has been defeated, once and for all, by the light of Easter morning. We dare to confess with the apostle Paul: "For to me, to live is Christ and to die is gain" (Phil. 1:21, NIV).

Let us not misunderstand Paul. His is no death wish. He had lots of unfinished work. He coveted the chance to continue his missionary service. Yet, if life came to an abrupt end, there was a better world waiting on the other side of the river.

Like Paul, I don't want to die. I want to grow old with my wife, Joyce. I want to see my children, Sara and Steven, enter college, marry, and give me some grand kids. That probably won't happen. I'll be doing well to see 50. Death will be a disappointment. But it will never, *never* gain the victory. Thanks be to God! We have the victory through our Lord Jesus Christ.

2. *Resurrection will bring rest and reunion.* Chronic illness has prompted me to think seriously about life after death. Heaven, once an afterthought on the periphery of my faith, is now a central concern.

In my childhood days, heaven was "up there" with golden streets and Beverly-Hills-type man-

sions. There was lots of singing but little work to do. Heaven would be one long vacation.

That was a long time ago. Moon flights and space shuttles have taught us that "up" is a relative word. There is no "up" beyond earth's gravitational field. Images of golden streets and stately mansions no longer comfort me.

What does heaven mean to me now? Simply put, heaven is where God is. When I am in heaven, I will be with God.

The author of Hebrews speaks of an "eternal rest" which God has prepared for God's children. I am greatly attracted to this image. The daily struggles of the last few years have often brought fatigue and weariness. The words of Psalm 55:4, 6, 8 (NIV) have taken on new meaning for me: "My heart is in anguish within me; the terrors of death assail me. . . . I said, 'Oh, that I had the wings of a dove! I would fly away and be at rest. . . . I would hurry to my place of shelter, far from the tempest and storm.'"

Rest does not mean inactivity. I expect to be busy in heaven. With the busyness, however,

***The resurrection faith of the believer shapes not only our approach to death. It must shape our life as well.***

there will be peace of mind, the certainty of God's love, and the assurance of being safe.

Heaven for me will be a place of rest. It will also be a place of relationship. I have been to many funerals in which preachers promise the survivors that they will be reunited with those who have gone on before. This is a heartfelt yearning; is it a biblical expectation?

There are a variety of New Testament passages referring to the resurrection. I take direction from a verse nestled in 1 Cor. 13 (NIV): "Now I know in part; then I shall know fully, even as I am fully known" (12b). Throughout our earthly sojourn, God gives us strength and the Spirit to grow toward the likeness of Jesus Christ. I do not believe such a journey ends abruptly with death. Whatever makes me "Phil" will continue. The timetable of our resurrection and the shape of our resurrection bodies remain a mystery. I am confident that I will know and be known.





3. *The inevitability of death puts life's clutter in perspective.* There's always the tension between the urgent and the important. The urgent cries out for attention. We divert our attention and our energy to pressing problems. It might be a deadline at work, a cry for help, an emergency requiring our time, our energy, or our money. There are, indeed, urgent moments to which we must respond. However, it is easy to let the urgent crowd out the important.

After graduating from seminary in 1977, I had dreams. I intended to be the Premier Pulpitier of the Mennonite Church.

I would be a household word, like J. C. Wenger, or George R. Brunk, or 606. For a shorter time I saw the words "Moderator of Mennonite General Assembly" trailing my name on letterhead. I would show the older generation how to steer the Mennonite Church into the twenty-first century.

My brushes with death have changed all that. During my hospitalizations I did not miss the urgent committee meetings or guest spots at conference conventions. I missed the evening prayers with my children, coffee breaks with my wife, opportunities to talk seriously with dear friends.

For many years I was a faithful advocate of postponed living: after college, after seminary, after the kids have grown up. No more. I cannot assume I have tomorrow to play with Sara and Steven. I cannot plan to visit a friend when it's convenient. I don't know how much time I have.

At our house we speak of "living on the edge." Occasionally we move back a step or two from the brink, but we never leave the cliff. The shadow of death is always there. Our awareness of death's proximity can be a threat. It can also be a friend.

The certainty of death prompts me to be a good steward of my schedule. This involves learning to say no. I am more cautious in frittering my time away on projects about which I do not care. I am more generous in giving myself to things that matter. I recognize that the time to create memories is *now*: to make every holiday special, to celebrate friendships, and to heal broken relationships. Now is the time to say, again and again, "I love you."

The certainty of death rearranges priorities. I no longer care about the big time. It is enough to live one day at a time. I am content to be a good husband, a good father, and, I hope, a faithful servant of Jesus Christ.

Centuries ago, Jesus cautioned, "Do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own" (Matt. 6:34 NIV). God has chosen to keep the blessings and burdens of tomorrow secret. Our task is to recognize and to rejoice in God's gift of today.

*Phil Bedsworth, managing editor of The Mennonite Pastor, teaches part-time at Hesston (Kans.) College in the pastoral ministries program. He is a member of the Hesston Mennonite Church.*



### Giving it our all for the cause of peace

We rejoice with everyone that the war has ceased. We hope that we as peace-loving people can fully support Mennonite Central Committee, Mennonite Board of Missions, and other relief agencies in their endeavors to send much-needed postwar help wherever necessary in the Middle East. This is our opportunity to show our patriotism in another way: by loving, caring, and helping to alleviate the chaotic aftermath of the war.

We dare not sit back in ease and prosperity while others fought, wept, and cried over loved ones. Now it is our turn to prove our deep concern for all people.

This war was in our living rooms. We saw the horror, fears, and destruction as never before. What a challenge to all of us, old and young, to volunteer to go, give, pray, and support our relief agencies.

The U.S. army gave its all in winning freedom for the Kuwaitis. Can we give our all in helping to win the peace?

Vernon and Bertha Miller  
Goshen, Ind.

### Thank you . . .

. . . for your help with peacemaking, especially the Feb. 26 issue of *Gospel Herald*. You're helping to fill a real need.

Jon Byler  
Washington, Ill.

### Do we have a whole or a partial gospel?

Thank you for John Drescher's "Why I Am a Conscientious Objector" (Feb. 26). His article placed the way of suffering love at the center of our faith in Jesus Christ. This is where it belongs. A serious commitment to Jesus Christ calls us to take up the cross and follow him in life.

I am saddened by the way many Mennonites have left the way of Jesus and have taken on the "just war" view, which has been promoted by our country as a justification for the Persian Gulf War. This view is less than what Jesus taught us. Perhaps we have forgotten that the kingdoms of this world will end some day and answer to the lordship of Christ in final judgment.

I am also saddened by a church growth mentality that separates ethics from Christology. It divides between the spirit of human persons and their bodies by accepting a Greek view of peace as "inward calmness of spirit" rather than a Christian community of human beings who live together in peace. I wonder what Christian brothers and sisters in Iraq think of American Christians, what Iraqi Muslims think of the Christian message. I suggest we Mennonites give serious thought again to the content of the

gospel we proclaim and examine it again in light of Jesus and the New Testament Scriptures to see if we have a whole or a partial gospel.

Paul M. Zehr  
Lancaster, Pa.

### What do I do now?

Why am I feeling like Jonah? My prayers have been answered, and yet I am not happy. How could I have known the one thing I longed for most—a quick end to the war would include military brute force looking like the solution to the world's ills? How do I justify my views when my friends say God answered our prayers in this way?

What do I do now? Do I join Jonah in cursing God and wait for death? Do I join my friends in the celebration of our "victory"? Or do I continue to believe God calls us to a better way?

Juel M. Yoder  
Atlanta, Ga.

### Why not return to biblical nonresistance?

"Mennonites on the Way to Peace" (Feb. 19) is incisive in its observation that a profound change has occurred in the Mennonite approach to the doctrine of peace and nonresistance. The article shows that this change further involves our very Christology, the essence of the Christian life, the proper relationship of church and state, and any limitation upon Christian participation in government. The author properly calls it a "drastic theological metamorphosis."

While the analysis is incisive, the article hardly points the way to solid ground. Why not return to the biblical basis of nonresistance, the concept of the faithful church, and the life of holiness as set forth by H. S. Bender and others?

J. Ward Shank  
Broadway, Va.

### Does plurality show life and hope?

"Mennonites on the Way to Peace" says it as it is. I am grateful to men and women who can articulate the pluralism and diversity of thinking within the Mennonite Church.

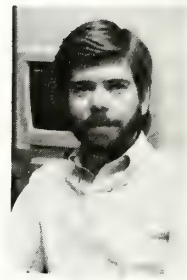
No doubt we will never again hold to a clear, simple conviction on nonresistance now that the issue of peace has evolved into a number of definitions and one of positions. The statement, "pluralism can be seen as another example of the Mennonite church gone to seed—or as a sign of vitality," begs for an answer. I pray that it is the latter, for that bespeaks life and hope.

H. Walter Christner  
Sarasota, Fla.

# Gospel Herald



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

Editorial consultants: Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published 50 times a year for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, PA 15683.

Subscription price (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111. Please send change of address three weeks in advance.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507; telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

Vol. 84, No. 13: Mar. 26, 1991

Cover-story art: Merrill Miller. Photos: page 9 by Brian Wiebe, page 14 by Phil Richard.

**"Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!"**

—Mark 11:9b-10, NRSV



# *'Don't you know me, even after I have been among you?'*

by Sara Wenger Shenk

It was a blank, drab January day. Heavy snowless clouds smothered the hills around our Yugoslav home. The days and weeks since the sun had penetrated through to brighten our neighborhood went monotonously by unnumbered.

Yet, though the mountain only six kilometers away was completely obliterated, our family had planned to drive to the top. We needed to confirm hotel arrangements at the summit for a group of our colleagues coming to visit. All five of us bundled up and climbed into the car.

Lover of nature that I am, I tried to liven up everyone's visual acuity amidst the grey. Beauty, though hidden, could be found if sought after diligently. Stark, bold trunks of trees, belying their misty shroud, congregated massively along our narrow road. Last year's leaves, drained of life, rested somberly on the slopes, silently yielding up that which would manifest itself in new life as the seasons turned. But there was little enthusiasm from the back seat as the car wound slowly back and forth, up and around.

"I didn't remember it took this long," one bored voice grumbled. And then again, "It's taking much longer than I remember." And the familiar refrain, "When will we ever get there?" the baby fretted in her seat.

The view from the windows gradually evolved with the changing altitude. A delicate white frost, held fast by colder heights, now graced each tiny branch. This crystalline lace transformed the dark plainness of the shadowy wood into an ethereal fairy land. The back seat came alive.

"It's like spider webs everywhere."

"Hey, I think I see blue sky over there."

"No it isn't. All I see is more cloud."

"But it is! And there's the sun!"

In an instant our world was awash with golden light. Emerging suddenly above the massive underworld of cloud, we encountered a sky of such clarity and depth that it was as if we were seeing true blue for the first time.

We parked the car and climbed to a lookout point over the valley. The scene brought cries of incredulity. Not 100 meters below us trees sank into nothingness. But straight ahead, over a massive sea of wispy white, we could clearly see, some 100 kilometers away, the top peaks of Yugoslavia's Alps. They protruded through the fog, mountaintop islands basking with us in a

glow of gold and wash of blue that the grey world below could only dimly remember. We watched and exulted, etching the scene in our minds to carry with us into the fog-filled valley. And then, unable to bear the cold, we took shelter inside.

Later I thought of Jesus with Peter, James, and John on a high mountain. As Matthew writes, "There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light" (17:2, NIV).

In the Gospels we have many scenes of Jesus' humanity—Jesus eating, sleeping, drinking, walking—but few scenes that clearly depict his divinity. Ironically, though our greatest temptation is to divinize Jesus, very rarely do the Gospels show Jesus in an otherworldly light. Yet on one remarkable day Jesus' face "shone like the sun" and, as Luke writes, "his clothes became as bright as a flash of lightning" (9:29, NIV).

Splendor! Radiance! Glory! Peter, James, and John "saw his glory." For a dazzling, ecstatic mo-

***The true glory of the son of God was bearable, but only for a moment. After that moment Jesus had to reassure the disciples with his gentle familiarity.***

ment, that which had been shrouded in mystery became crystal clear. This man of Nazareth, often weary and burdened with care; this compassionate, patient man who spoke often of suffering and death; this man, in brilliant clarity, was revealed to them in truth as the glorious Son of God.

Peter said, "Lord, it is good for us to be here." And then, not knowing what to say, he blurted out something about building three shelters for Jesus and Moses and Elijah, who were also amazingly present. While he was still speaking, the cloud of God's presence enveloped them, and a voice said, "This is my Son, whom I love; with him I am well pleased. Listen to him!" (Matt. 17:5, NIV).

Terrified now beyond bearing, the disciples fell face down to the ground. But Jesus, presumably looking again like the Jesus of the carpenter shop, came to them, touched them, and said, "Get up. Don't be afraid." And on looking up, they saw no one except Jesus.

The true glory of the son of God was bearable,

(continued on page 8)







# *Facing the future with*

*By Marlin E. Miller*

***We can face the future  
with joy when we see  
it as the playground  
of the kingdom of God.***

**I** confess that I do not always face the future with joy. Even words like "cautious optimism" seem almost too much in the face of life's uncertainties. The Persian Gulf War raised again the specter of rattling tanks, exploding bombs, and sizzling gas cylinders. The future in Africa is burdened by the rampage of AIDS, by continuing famine and hunger, and by racial conflict blessed by Christians.

In the United States more people are suffering from poverty than ever before. In a recent six-week period, for example, the Salvation Army in Elkhart, Ind., gave assistance to 260 people. During the same time the year before, they gave aid to 55 people.

The uncertainties of the future reach into our own lives. We do not know what the future holds for our children, for our aging parents, for ourselves. It would be more natural to face the future with anxiety than with joy. To face the future with joy seems as though we're a bit out of touch.

Yet in the face of all uncertainties about the future, the Scriptures call us to face it with joy. Many passages speak about rejoicing in the presence of God. This note of joy arises in a vision of the future shaped by the kingdom of God. "The kingdom of God is . . . righteousness, peace, and joy in the Holy Spirit" (Rom. 14:17, NIV). The future need not be only the land of uncharted uncertainties. The New Testament tells us that it is rather the playground for the kingdom of God.

The good news of the kingdom opens a three-dimensional view of the future, which is the basis for our joy. It provides a corrective lens so we can see more clearly and more deeply what God is doing in bringing the kingdom near. The good news transforms the future.

When I was a small child, my grandparents in Iowa had a fascinating gadget. It had a lens for

each eye and a wire holder for pieces of cardboard. The cardboard held two pictures. When you looked through the lens, the two pictures became one in three dimensions. What looked flat took on contours and depth and shape with corrected vision.

That's something like the good news of the kingdom. What the future is really about is God's kingdom, not simply our uncertainties.

We can face the future with joy when we learn to see it as the playground of the kingdom of God. Many Christians have either lost this kingdom vision or pushed it off to a very distant future. A major rediscovery of biblical studies in the last 100 years has been what some have called the "eschatological" vision of God's kingdom. That's simply a long-legged word for saying that Jesus Christ has already inaugurated the kingdom. It's not limited to the time when God intervenes at the end of the world.

The good news of the kingdom is that God has already intervened. The end of the old world has already begun; it has begun with Jesus Christ and with the coming of the Holy Spirit at Pentecost. This means that we are living in the time between the times. As believers we are living in the movement of the new creation in the midst of the old world.

When Jesus began to preach that the kingdom had come near, people began to ask: "Are you the one? Has the kingdom of God come?" Even John's disciples came to him with these questions. They came just when Jesus had healed many people of their illnesses and had given sight to many who were blind. He told John's disciples to return and tell John what they had seen: the blind receive their sight, the deaf hear, the dead are raised, the poor have good news proclaimed to them.

**J**esus pointed to the signs of the kingdom. The eyes of faith can see these actions as signs of God's kingdom. Not that the kingdom had already come in its entirety. But it had begun. And the signs of its presence were also promises that it would come in all its fullness when Christ returns.

What would happen if believers would again learn to see the future in depth through the corrected vision of God's kingdom?

There's another side to the good news of the kingdom. Many passages in the New Testament about the coming of the kingdom also call believers to rejoice in situations of persecution, anxi-



ety, and uncertainty. In Matt. 5:11-12, Jesus teaches the disciples that they are blessed when others revile them and persecute them and utter all kinds of evil against them falsely. He calls them to rejoice during such times.

Or take the letter to the Philippians, frequently referred to as "the epistle of joy." That letter was probably written in prison, not on a computer in a comfortable office. It was written by an itinerate missionary apostle who had crossed many boundaries to bring the message of the kingdom to people whom his own nation had rejected. Yet the dominant note of the letter is the encouragement to face the present and the future with joy. "Rejoice in the Lord always; and again I say, Rejoice" (Phil. 4:4, KJV).

In 1986 I had the opportunity to visit churches and seminaries in East Germany during a series of special meetings known as "Ten Days for Peace." East German Protestant churches had begun to sponsor this series in the early '80s to remind themselves that the good news of the kingdom calls them to peace, justice, and the care of creation. During the time we visited,

***In today's world the future seems to hold more anxiety than joy. The latter seems to almost put us out of touch.***

young and old gathered to witness to the vision of the kingdom that enables believers to look toward the future with joy, even in the midst of present tensions.

I also had the opportunity to visit with the Protestant bishop of Berlin-Brandenburg. During the weeks I was there, government officials had summoned him to the state offices. They reprimanded him because they felt he was not exercising enough control over the peace groups in the churches. They warned him that if he did not bring the groups under stricter control, the officials would make it difficult for the church to convene a large, country-wide conference in Berlin the following summer.

Then in November 1989, some of the things the peace groups had hoped for began to happen in the public arena. In the midst of the tensions and rapid changes, as the government collapsed, various political groups were trying to lay the foundations for the future. People from these groups, of course, didn't trust those who

had earlier been in the government. And they weren't sure they could trust anyone from groups other than their own either. In that situation they called on the Protestant bishop to moderate some of the early meetings to chart directions for the future.

What an irony! Three years earlier, the bishop and other Christians had been looking forward to the future out of the vision created by the reality of God's kingdom—even when the situation seemed rather hopeless. Partly because of their attitude and actions then, God has used them more recently in surprising ways to help give direction to the church and to the broader society in that land.

**S**o we face the future with joy—because the kingdom of God has already come in part. And because the kingdom already moves among us, and because it will certainly come in all its fullness when God wills, there are scattered signs of the kingdom even in the midst of suffering and difficulties.

The future is filled with uncertainties. Some of us will experience failure of one kind or another in the coming years. Some of us will experience success. Some of us will face anxious personal and familial choices. Some of us will agonize about the difficulties we find in the business and professional worlds.

But whatever our situation, we must look at it through the lens of God's kingdom. We must look toward the future with eyes sensitive to kingdom perspectives. As we do that, the anxieties and the uncertainties can take their proper place. Rather than being blown out of proportion, they will be bounded by joy. That's because it is finally in God's kingdom that we hope, and it is finally God's kingdom that is coming.

*Marlin E. Miller is president of Associated Mennonite Biblical Seminaries in Elkhart, Ind. This article was first presented as a sermon to the annual convention of Mennonite Economic Development Associates in Peoria, Ill., last November.*

***The future can be bounded with joy because it is finally in the kingdom of God that we hope, and it is finally the kingdom of God that is coming.***



# **Jewish group suspends 20-year vigil at Soviet Embassy in Washington**

A 20-year practice came to a halt with the formal suspension of the daily vigils on behalf of Soviet Jews that began at the Soviet Embassy in Washington in December 1970. The Jewish Community Council of Greater Washington, which initiated the observance, said it has suspended the vigils to acknowledge the greater freedom for Soviet Jews to emigrate. "Our hope is that we have fulfilled this part of our struggle for Soviet Jewry," Marcia Weinberg, president of the council, said at the final gathering, which was attended by about 110 people. (RNS)

# **Bush aide counters CBN report about discrimination against evangelicals**

Yes, evangelicals do serve in the White House and have been appointed to key political positions, insists Leigh Ann Metzger, President George Bush's new liaison with religious groups. She was countering criticism aired in a Christian Broadcasting Network report charging White House officials with discrimination against evangelical staffers.

Metzger, gracious toward CBN's Pat Robertson and his news team, said she thought the story was concocted "by a fairly zealous reporter who meant well." She also said that Bush was "a personally devastated man" after he viewed a videotape of the news broadcast, which featured interviews with hooded and disguised White House employees who claimed evangelicals

working for Bush have been intimidated and fired because of their faith.

Metzger, an evangelical herself, does not think it is fair for Christians to demand White House appointments just because of their religious beliefs. "To say that we should hire 'X' number of evangelicals doesn't help us.... That's the quota thing," she said, referring to Bush's firm stand against legislation mandating racial hiring quotas. (NIRR)

# **Anonymous donor gives \$90 million to United Methodist camping program**

The United Methodist Church is in line to receive a gift of more than \$90 million for the church's 300 camps from the estate of an anonymous Texas donor. The gift was announced at a national meeting of more than 400 United Methodist camping leaders. Maurice Wise, a friend of the donor and a leader in United Methodist camping ministries, told the gathering in Palestine, Tex., that more than \$20 million was earmarked for creating a national leadership training center in Texas. (RNS)

# **Mainline Protestant students hold first large-scale gathering in 20 years**

Students representing mainline Protestant churches gathered in Louisville, Ky., for what was hoped to be the rebirth of a student ecumenical movement. Some 2,100 college youths attended the event, about half the number expected. It was the first large-scale gathering of students to take place in two decades under the joint

sponsorship of Protestant denominations. The students participated in worship, Bible study, and a march for peace.

James Carr, director of campus ministries for the Evangelical Lutheran Church in America, said unified action by youth in America's mainline churches fizzled when the highly politicized University Christian Movement crumbled in the 1960s. He said the founders of the Council for Ecumenical Student Christian Ministry, formed in 1987, hope to see a resurgence of ecumenical activity on campuses as a result of the Louisville gathering. (NIRR)

# **Small churches have less impact on teens than large ones**

Small churches have less of an impact on teenagers than do large ones, according to a study released by the Barna Research Group of Glendale, Calif. Titled "Today's Teens: A Generation in Transition," the study is based on interviews conducted across America with a representative sample of 710 Americans between the ages of 13 and 18. The study found that 69 percent of the teens from larger churches called themselves "religious" compared to 48 percent of those from smaller churches (100 members or under); teens from larger churches were more likely to regard having a close relationship with God as a very important priority (62 to 49 percent); and teens from larger churches were more likely to place a high priority on being part of a local church when they are adults (49 to 34 percent). (RNS)

## ***'Don't you know me, even after I have been among you?'***

(continued from page 5)

but only for a moment. After he'd reassured the disciples with his gentle familiarity, Jesus walked with them down the mountain, discussing fine points of scriptural interpretation, and, of all things, the suffering and rejection of the Son of Man. Peter would later deny that he ever knew Jesus. James and John would ask for special favors from Jesus and in so doing enrage the other 10 disciples. Peter, James, and John would sleep and sleep even though Jesus pleaded with them to watch with him during his sorrow-filled hour in the Garden of Gethsemane.

Yet for a brief moment on the mountaintop, all was exquisitely clear. Jesus, the man of Nazareth, loved—yes, infinitely, passionately loved by the majestic God of the heavens—was vividly revealed as the Christ. The disciples took note and fell down. But Jesus remained. The Jesus

they knew and loved, the Jesus in the flesh took them by the hand and patiently walked with them again, day after painstaking day. "Don't you know me, even after I have been among you such a long time?" he asked later. "Anyone who has seen me has seen the Father."

The glory of God, the glory of God's beloved Son shines on the mountaintop, and it is splendid beyond bearing. But when the glow fades, Jesus remains. Jesus and the beauty of his salvation are lovely to behold, whether in brilliant relief above the clouds or wrapped in the grey mystery and suffering of the valley.

*Sara Wenger Shenk is copastor, along with her husband, Gerald, of the Broad Street Mennonite Church in Harrisonburg, Va. She and her family spent several years as missionaries in Yugoslavia.*





## Mennonite representative calls for action on Palestinian issue

*Corvallis, Ore. (CPT)*—Oregon activist Lois Kenagy returned from a 10-day visit to Israel and its occupied territories on Mar. 5, calling for churches to actively support peace with justice for the Palestinians in those territories. Kenagy, a Mennonite, represented Christian Peacemaker Teams in a nine-member delegation from various private organizations assembled in response to appeals from Palestinian groups.

The delegation was the first from the United States to visit the occupied territories since the Persian Gulf War. It met with Palestinian and Israeli leaders.

Kenagy expressed shock at the devastation wrought on the Palestinian community as a result of the Israeli-imposed curfew during the war. She described the destruction of the economy, particularly damage

to farming, hospitals, and schools.

Delegation members reported that Israeli citizens are equally divided regarding the possibility of a two-state solution to the Israeli-Palestinian impasse. That division is confirmed, says Kenagy, by a recent poll. She supported the recent peace mission to the region by U.S. Secretary of State James Baker, but reminds churches that unless there is strong support for a permanent settlement in the United States, the mission may go nowhere.

While affirming the work that peace churches have been doing in the region over the past 42 years, Kenagy called on churches to raise their level of commitment and action on behalf of the Palestinian people. "They need advocacy, not teachers or doctors now," said Kenagy. "They are asking for international support."

Church people are urged to speak directly to congressional representatives and encourage them immediately to visit the occupied territories. According to Kenagy, the U.S. Embassy in Israel refuses to assist congressional groups to meet people in the occupied territories. Former Mennonite Central Committee volunteer Kathy Bergen, a person with deep roots in the Palestinian community, can provide logistical assistance for such visits.

Kenagy urges church people to respond to Christian Peacemaker Teams' call for a Capital Sabbath in Washington for several days sometime between Mar. 17 and Apr. 17. She encourages church groups to carry their concern for Palestinian justice to their local congressional office before departing for Washington. Christian Peacemaker Teams is a Chicago-based organization sponsored by four Mennonite and Brethren denominations.

Kenagy, near retirement age, has been active in numerous Mennonite committees and peace activities. She and her husband, Cliff, operate a row-crop farm.



**Threshing rice.** *Korobono, Indonesia (MCC)*—People in this village on the island of Sulawesi use a foot-powered rice thresher. They modified this type of thresher from one promoted by Mennonite Central Committee workers. They now use bicycle sprockets and chains, instead of a connecting rod, attached to the thresher treadle, giving more efficient work with less foot motion. In Korobono MCC has worked with five farmers' groups, says MCC worker Brian Wiebe, who is from Winnipegosis, Man. MCC efforts there include agriculture extension, supplying credit for rice threshers and cattle, and providing courses for farmers and women's groups on group dynamics, bookkeeping, and household financial management. MCC has also provided child health groups with health training and supplies.

## Mennonite Foundation reports record year

*Goshen, Ind. (MMA)*—Mennonite Foundation experienced another record year in 1990, with nearly \$6.5 million distributed to 682 church, educational, and charitable organizations. This was a major increase from the \$5.1 million distributed to 611 organizations in 1989. Over the past 10 years, the foundation has distributed more than \$38 million. Every dollar given by the foundation is designated by the donor.

Contributions totaling \$13.2 million were made to Mennonite Foundation in 1990, up from the previous record of \$12.8 million in 1989. As of Dec. 31, 1990, the foundation managed \$58.6 million for distribution to other charities and \$56.2 million as investment manager for other church organizations. Both are record figures. A total of 93 church organizations now participate in this investment management service.

Foundation staff members also conducted a wide range of educational services during the year, including 123 stewardship seminars, and nearly 1,500 interviews were conducted to help people plan their estates. A total of 162 people began involvement in the foundation's Bequest Plan, bringing total participation to over 2,300. The Bequest Plan allows people to name Mennonite Foundation as the charitable beneficiary in their wills. The foundation then follows the instructions of the donor on charities that will benefit from the request.

Mennonite Foundation is a program of Mennonite Mutual Aid.



# Creative energy flows through Women in Ministry Conference

Harleysville, Pa.—Creative energy flowed through the 11th Women in Ministry Conference. Pastors, artists, businesswomen, actors, counselors, teachers, writers, parents, musicians, and singers—over 400 total—gathered here Mar. 1-2 from around North America.

The event was sponsored this time by the Women's Council on Leadership of Franconia Conference. Their chosen theme, "Women at the Well," from the story of the Samaritan woman in John 4:1-30, was represented in worship, drama, singing, and preaching.

Woman-oriented language was apparent from the first opening prayer. Diane Bleam, pastoral counselor and conference coordinator, prayed, "You are the fountain of life. We pray that the fountain of our breasts will flow with sweet milk for babes in Christ. . . . May our wombs give birth to expressions of your grace."

After singing the theme songs, "Living Water" and "Bring Many Names," participants were invited to build a well from stones they had brought. Some shared what their stone represented: "My strong desire to be connected to other women," "an ancient tree root, once alive and growing," and "God's will for my life."

Mary Schertz, a professor at Associated Mennonite Biblical Seminaries, preached three times. Addressing the issue of sex roles and stereotypes, she said, "God is greater than our sexual histories—no matter what we have done or what has been done to us. In Christ our sexuality is redeemed. It is good. Our womanhood is a glorious gift from God. The church itself must become a safe place for us to deal with our sexuality."

Like the Samaritan woman, she said, "We are the living water bearers. We are being called to claim the power we have in God, to be our strongest and most affective selves." Schertz urged her listeners to use their gifts in the church. "God is calling some to be pastors," she said. "The wider church needs the vitality, leadership, maturity, and experience that we have here."

Dramatist Barbra Graber presented a play entitled *The Parable of the Naked Lady*. An elaborate woman, a homemaker, a sensuous woman, a holy woman, and a professional woman each try, in turn, to give their own dress to a naked woman. When she asks, "Why is this dress so heavy?" each explains her cares and, when finished, rejects her dress and joins the naked woman. But as the women argue over whose dress is heaviest, each starts to "see the good in the dress she wore." The women begin to teach each other and fashion new garments. The play was so well received that Graber performed it again the following day.

The conference, which was preceded by a special six-hour session for 23 women pastors, also included a display of artwork by 32 women, 25 workshops on topics ranging from relationships to quilting, and special interest groups. Most workshops were full; four had to be held twice because of interest.

The last worship service concluded with communion, an offering, and the dismantling of the well. One woman noted, "There are a variety of stones and gifts. We're all needed to build a well together."

—Cindy Hines Kurfman

## Drop in giving for first quarter could limit MCC

Akron, Pa. (MCC)—Despite increases in contributions from thrift shops and relief sales, total giving to Mennonite Central Committee is down almost 2 percent in the first quarter of the 1991 fiscal year, which started on Dec. 1. And MCC programs will feel the brunt.

Nancy Heisey, associate executive secretary, said placement of new personnel in several overseas locations could be affected. Lynette Meck, executive secretary of MCC U.S., said program and personnel placement in North America may also be restricted.

MCC received 26 percent of its budget in the first quarter (December/January/February), down for the second year in a row. First-quarter income was 28 percent last year and nearly 30 percent the previ-

ous three years. The drop is troubling because the greatest contributions usually come in the first quarter, Heisey said.

While income from thrift shops and relief sales is up \$260,000, all other income is down \$310,000. The largest drop comes from direct contributions from Mennonite congregations and individuals, down 14 percent from last year's first quarter. Total income is \$2,738,000.

"We are very grateful for all the effort people put into shops and sales," Heisey said. "But we rely on congregational giving, as well as shop and sale contributions, for our program. And if we do not have that ongoing basis of support from congregations, it's going to have a major impact on program."

Another area that could particularly be hurt by the drop in giving is the "Bridging the Gulf Fund," Heisey said. Created in January for relief, reconstruction, and reconciliation efforts in postwar Middle East, the fund had received only \$3,400 by the end of February.

Heisey said if contributions do not increase, MCC postwar efforts may have to be limited because of a lack of money in the contingency fund, which is reserved for emergency relief. While specific responses have not been finalized, Heisey estimated at least \$50,000 will be needed to launch a response.

Heisey cited several reasons why shop and sale income is up while congregational giving is down. She said people enjoy the "hands-on" experience of sales and shops. At the same time, congregations may be keeping more of their giving for work in their home community and church, Heisey said. She also noted the current economic recession.

Meanwhile, MCC Canada reported that its first-quarter income was up 5 percent.

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# Mediation expert criticizes U.S. and UN negotiating efforts

**Mishawaka, Ind.**—A conflict-resolution expert says efforts to negotiating a peaceful Iraqi withdrawal from Kuwait failed because of a lack of understanding in the United Nations and the U.S. State Department about resolving such conflicts. And efforts by President George Bush to “go the extra mile” to avoid an outbreak of war were “pseudo efforts” that merited “clearly a one” on a one-to-ten scale, according to Richard Blackburn, director of Lombard (Ill.) Mennonite Peace Center.

“It’s a great tragedy that people in charge with the responsibility of finding peaceful resolutions to the conflict in our world don’t understand how to negotiate cross-culturally, let alone to negotiate with any other principles of good negotiations,” said Blackburn, who recently led a seminar, “Conflict Resolution Skills for Churches,” at the Parish Resource Center of Michiana.

Blackburn, an advocate of “interest-based bargaining,” said the crisis in the Persian Gulf could have been resolved before the Iraqi invasion, before the buildup of troops, and before the U.S.-led attack. In interest-based bargaining, negotiators look at the underlying needs and interests of the parties involved in a dispute. They seek ways to achieve both sides’ interests. According to Blackburn, this approach differs from “position-based bargaining,” in which two parties take extreme positions and meet somewhere in the middle.

Despite later Iraqi calls for a linkage between their occupation of Kuwait and Israel’s occupation of the West Bank and Gaza Strip, the concerns that led Iraq to last August’s invasion centered on Kuwaiti slant drilling, oil production, and oil prices as well as Iraq’s access to a deep-water port and repayment of debts from its war with Iran, Blackburn said. “We could have negotiated the Iraqi withdrawal from Kuwait if we had been willing to address their concerns,” he said. “This war didn’t have to happen.”

Roger Fisher, the foremost expert in interest-based bargaining, established the framework for the U.S.-sponsored Camp David Accords between Israel and Egypt and the 1980 release of U.S. hostages in Iran. In December, Fisher testified before Congress, but was not consulted by anyone in the coalition for advice on resolving the conflict, according to Blackburn.

“All they know is hard-line bargaining,” he said. “That’s not the way you negotiate with other nations of the world and expect to come out with peaceful solutions.” Blackburn said the hard-line approach is demonstrated by Bush’s statements that the coalition would not negotiate with Iraq, which was called to withdraw from Kuwait

and abide by the UN resolutions.

Blackburn said despite Iraq’s “hard-line approach,” the nation made a “good-faith gesture” and showed its willingness to negotiate by releasing all foreign hostages in December. The move came shortly after a visit by the Christian Peacemaker Teams delegation sponsored by Mennonites and Brethren, which Blackburn credits with having some influence in the decision by Iraqi President Saddam Hussein. But, said Blackburn, that move by the Iraqis didn’t change the coalition’s approach.

“The decision to go to war was made long ago,” he said. “The pseudo effort at negotiation with the offer to receive Iraqi Foreign Minister Tariq Aziz in Washington and send U.S. Secretary of State Jim Baker to Iraq was just for show and tell.”

—Tom Price

## Ontario Mennonites explore ways to keep Provident stores open

**Waterloo, Ont.**—The February action of Mennonite Publishing House to divest itself of the three Provident bookstores in Ontario has caused a flurry of reaction as well as activity. The activity has been focused in an ad hoc group named at a Feb. 22 meeting which was called at Erb Street Mennonite Church by Judy Jutzi, manager of the two stores in Waterloo.

Eastern Canada Conference, although it has declined any direct involvement, has endorsed the effort “to explore ways in which a viable bookstore operation could be structured.” It has also agreed to accept contributions to a special seed money fund which is essential to the work of the ad hoc committee.

The committee is considering three models for a viable business: (1) a cooperative, (2) a nonprofit organization, and (3) a private enterprise. The goal is to operate Christian bookstores successfully without the sponsorship of Mennonite Publishing House.

The committee has researched why the Ontario stores have lost money in recent years and is critical of some of the ways MPH has handled the situation. MPH consolidated five stores into three, and the committee questions that move.

Committee members agree that the MPH decision to divest itself of the Ontario stores has freed local Mennonites to creatively explore other ways the churches and the communities can be served effectively. The committee is optimistic that the good service provided by Provident in the past—in London and in the Kitchener-Waterloo area—will not be disrupted.

## Oregon is host for third time



OREGON 91

Oregon has hosted the Mennonite Church’s biennial convention twice before—in 1937 and 1969. At the first one, the delegates adopted a major position statement on peace, war, and military service. In 1969, responding to urgent initiatives by young people, the delegates recognized noncooperation with U.S. Selective Service System as a legitimate witness to peace. In 1937 *Life Songs II* was introduced; in 1969, *The Mennonite Hymnal*.

The 1969 convention was a time of firsts, having young people as delegates (including Gary Leis, 17, of Western Ontario Conference) and hearing applause in such a meeting. Since it was the last regular session of “General Conference” before the 1971 convention implemented “General Assembly,” the 1969 event also looked toward an ending.

There will be contrasts between the 1969 and 1991 meetings in Oregon. In 1969 Mary Oyer was the sole woman named on the convention program, and that by virtue of her role as executive secretary of the committee which produced *The Mennonite Hymnal*. This year many women will be on the platform as speakers and in other capacities.

In 1969, former *Gospel Herald* editor Paul Erb reported that “Mrs. Norman” High of Ontario, was the first woman delegate to a Mennonite Church convention and that “Lorna (Mrs. David)” Bergey, also of Ontario, was “probably” the first woman elected to a denominational committee (Historical and Research).

This year the delegates (many of whom are women) will respond not only to women and minorities nominated for denominational boards and committees but also to the presentation of Donella Clemens as the only nominee for moderator-elect of the Mennonite Church.

**Mennonite Church General Assembly  
July 30 to August 3 • Eugene, Oregon**

The ad hoc group also hopes that MPH will provide a reasonable period of time for a Canadian entity to be formed—allowing for adequate market research and organizational and legal formations.



• **First service in new chapel.** Western Mennonite School students, parents, teachers, and staff filed into their new chapel for the first chapel service on Feb. 26. School board chairman Ken Roth told of the many people who helped make the new facility possible on the Salem, Ore., campus. Student Tina Stauffer said the chapel shows the school's ultimate priority: "Our nicest building on campus is a place to worship God." The \$600,000 facility also houses four classrooms, additional office space, and a fellowship hall for Western Mennonite Church (which worships in the chapel). A dedication service is planned for Apr. 28.

• **Hesston boosts enrollment.** Some 75 new students took advantage of Hesston College's \$500 spring tuition offer, swelling the enrollment to 525. The goal for new students was 70. A dozen of the new students were transfers who were dissatisfied with their original college choices. "This increase is especially pleasing as it comes during a time of lower numbers in the traditional student pool," said President Kirk Alliman.

• **Draft counseling.** Nearly 400 young people attended draft counseling sessions held four different times in eastern Pennsylvania. A former soldier who obtained conscientious objector status spoke at each one. And the participants heard how to become a CO. Opportunity was given at the end for each person to fill out the Christian Peacemaker Registration form with the help of adults who had been COs during previous times of military drafts. The sessions were organized by Randy Keeler, youth minister for both Franconia Conference of the Mennonite Church and Eastern District of the General Conference Mennonite Church.

• **H. S. Bender remembered.** Mennonite Historical Society of Goshen College is sponsoring the research and writing of a major book on H. S. Bender, a longtime Goshen dean and Mennonite Church leader. Bender, who died in 1962, is credited with stimulating new interest in the Anabaptist roots of Mennonites following his landmark "Recovery of the Anabaptist Vision" address to the American Society of Historians in 1943. Al Keim, a history professor at Eastern Mennonite College, will write the book. Mennonite Historical Society is currently raising funds for the project.

• **"Revelation" drama in East.** Actor/director Stephen Shank is presenting his one-man adaptation of the biblical book of Revelation on the East Coast. Shank, a Mennonite Board of Missions worker in Belgium who devotes much of his time to drama, will appear in Philadelphia, Apr. 5-6; at Eastern Mennonite College, Apr. 15-16; at Old Dominion University in Norfolk, Va., Apr. 18-21; and at Branch Fellowship in Harleysville, Pa., Apr. 26-28. More information is available from Jim Derstine at 6026 Germantown Ave., Philadelphia, PA 19144; phone 215 848-4935.

• **Lectures on war and peace.** Associated Mennonite Biblical Seminaries is offering nine lectures on war and peace, especially as they relate to the Middle East. Held weekly starting on Feb. 26, they are a free service to the community. The lecturers are AMBS professors and others. Among the topics are the possible return of the military draft, the Muslim and Jewish perspectives on the Per-

sian Gulf War, biblical prophecy about the end times, and resolving international conflict. The lectures immediately follow a 13-part colloquium on Islam led by AMBS professor Roelf Kuitse. It started earlier in February and is also free to the public.

• **New MCC U.S. number.** Mennonite Central Committee U.S. in Akron, Pa., has a new telephone number: 717 859-3889. It is for all its offices—U.S. Service Program, Urban Ministries, Criminal Justice, Material Resources, U.S. Peace Section, Mennonite Disaster Service, Mennonite Health Services, and MCC East Coast. MCC U.S. has moved to a new Akron location, although the mailing address remains the same: Box 500, Akron, PA 17501. All other MCC offices in Akron can still be reached at 717 859-1151.

## • Coming events:

**Peace Theology Colloquium,** June 21-23, at Columbia Bible College, Clearbrook, B.C. This is the sixth such event and will deal this time with the theme, "Mennonite Peace Theology into the '90s—Where Have We Come From? Where Are We Going?" The main speakers are J. R. Burkholder, a longtime Mennonite college and seminary professor, and Leo Driedger, a sociologist who chaired the Church Member Profile II committee. The event will also include case studies on environmental issues, racism, and domestic violence. More information from Peace Theology Colloquium at 134 Plaza Dr., Winnipeg, MB R3T 5K9; phone 204 261-6381.

**Annual Conference of Empowered Ministries,** Apr. 18-20, in Indianapolis, Ind. This is for congregations that are affiliated with Empowered Ministries—a Mennonite and Brethren

charismatic organization. The theme this time is "Empowered for Mission." The speakers are Empowered Ministries executive director Doug Fike, Illinois pastor Virgil Vogt, and Indiana pastor Art Good. More information from Empowered Ministries at 211 S. Main St., Suite B, Goshen, IN 46526; phone 219 534-2891.

**Mennonite Heritage Tours of Europe,** this summer, sponsored by TourMagination. They take participants to the places where the Anabaptist movement started and to other important sites in Mennonite history. The three tours are: *June 10-30*, led by Jan Gleys-teen and Alvin Miller; *July 1-19*, led by Wilmer Martin and John Ruth; and *Aug. 29-Sept. 18*, led by Jan Gleysteen and Henry Landes. More information from TourMagination at 1210 Loucks Ave., Scottsdale, PA 15683; phone 412 887-9436.

**Summer Institute,** in July, at Conrad Grebel College. Offered are two condensed courses in peace and conflict studies. They are geared to teachers, school administrators, and education students. The two are "Creative Conflict Resolution in the Schools," July 2-12, and "Advanced Conflict Resolution in the Schools," July 8-19. The instructor for both is Constance Edwards, a nationally known school mediation expert. More information from Chris Matsuda at CGC, Waterloo, ON N2L 3G6; phone 519 885-0220.

**Extending the Kingdom Seminar,** Apr. 12-14, at Zion Mennonite Church, Hubbard, Ore. Sponsored by Mennonite Board of Missions, it is for all Pacific Coast Conference congregations. The leader is Dale Stoll, an Indiana pastor and MBM consultant. More information from Melba Martin at MBM, Box 370, Elkhart, IN 46515; phone 219 294-7523.



**New building for Bible Institute.** *Irwin, Ohio (RBI)*—The Rosedale Bible Institute community broke ground for a new 11-unit staff house on Mar. 8. The ceremony was part of a special Missions' Weekend and the annual meeting of RBI Associates. Turning the first shovelfuls of dirt are (left to right) board chairman Jesse Yoder, President Richard Showalter, business manager Leroy Sommers, and custodian Albert Eberly. Construction overseer Al Troyer encouraged the shovelers to keep right on digging as he appealed to the group for assistance in labor and equipment. The 7,500-square-foot building will be a two-story frame structure with a brick veneer.



### • New appointments:

**Allan Yoder**, director of evangelism and church development, Mennonite Board of Missions, starting in February. He succeeds Ed Bontrager, who became minister of mission and peace at Mennonite Board of Congregational Ministries. Yoder will continue to live in the Los Angeles area until this summer. He previously served Southwest Conference as director of extension and evangelism (1980-91) and as area minister for California (1985-91). He was also president of the Council of Anabaptists in Los Angeles. Before moving to California, he was the founding pastor of Iglesia Menonita Emanuel in Surprise, Ariz.

**Art Smoker**, congregational communications manager, Mennonite Board of Missions, starting in February. He succeeds Simon Gingrich, who retired. Smoker served previously as interim conference minister for Indiana-Michigan Conference (1989-90) and as pastor of Berkey Avenue Mennonite Fellowship in Goshen, Ind. (1980-89). Before that he was an associate pastor at College Mennonite Church in Goshen, an assistant professor at Goshen College, and associate youth secretary for the Mennonite Church.

### • Job openings:

**Service Adventure household leaders**, Mennonite Board of Missions, starting in August. They are needed in Nashville, Tenn., and Sarasota, Fla. They live with and provide guidance for a group of 5-6 young adults who serve for 11 months. The leaders serve for one or more years. Leadership experience is preferred. Contact Berni Kaufman at MBM, Box 370, Elkhart, IN 46515; phone 219 294-75523.

**Campus pastor**, Eastern Mennonite College, starting in August. The person coordinates College Assembly, assists Bible study/prayer groups, advises campus ministry groups, and provides pastoral care/counseling. Qualifications include a master's degree in theology and pastoral experience. Minorities are urged to apply. Contact Peggy Landis at EMC, Harrisonburg, VA 22801; phone 703 432-4128.

**Central regional marketing manager**, Mennonite Mutual Aid. The person appoints, trains, and supervises mutual aid counselors/agents for a specific geographical territory. Qualifications include at least three years of experience in life/health insurance sales, a willingness to work toward the CLU designation, and skills in management and relationships. Contact the Personnel Department at MMA, Box 483, Goshen, IN 46526; phone 219 533-9511.

**Environmental Center assistant director**, Goshen College, starting in July. This is for the 1,100-acre Merry Lea Environmental Learning Center that is 30 miles from the campus. Qualifications include administrative experience and a master's degree in a discipline related to biology, environmental studies, or administration. Women and minorities are urged to apply. Send résumé to John Eby by Apr. 30 at GC, Goshen, IN 46526.

**Resident director**, Mennoheim Respite Care Center, Goshen, Ind., starting in May. The person lives at the center and cares for up to three persons who are developmentally disabled. Contact Darrel Hostetler at Mennonite Disabilities Committee, Box 948, Goshen, IN 46526; phone 219 533-9720.

**Caregivers**, Merimna Homes, Goshen, Ind. One position is open immediately and the other three in September. They are part-time or full-time positions. The caregivers live in the homes and serve people who are developmentally disabled. Contact Darrel Hostetler at Mennonite Disabilities Committee, Box 948, Goshen, IN 46526; phone 219 533-9720.



**Skipping classes.** Harrisonburg, Va. (EMHS)—Eastern Mennonite High School's food science and nutrition students skipped classes one day to go to work. The van load of students and two faculty members clocked in at 8:30 a.m. at the Mennonite Central Committee meat cannery set up on Joe Beery's farm near Dayton, Va. Joining other volunteers from Virginia Conference, the group donned white aprons and hats and set to work. Some gathered around tables to cut away fat and bone from large hunks of meat. The fat was collected periodically and piled on the table where Heather Showalter (photo, left) and Crystal Shank (right) trimmed remaining shreds of meat from the pieces of fat. The trimmed fat would be squeezed through a grinder and later made into soap. Other students washed and labeled tin cans, while some cooked the beef chunks in vats for canning. One student helped saw the carcasses into workable pieces. The meat will be sent to hungry people in other countries. Beery's farm is one of many MCC beef canning sites across the U.S.

### • New books:

**Earthkeepers** by Art and Jocene Meyer. It offers environmental perspectives on hunger, poverty, and injustice, and suggests ways that Christians can respond. The authors are former public school teachers who now serve in global education with Mennonite Central Committee and practice what they preach on their farm in Ohio. The book, published by Herald Press of Mennonite Publishing House, is available for \$12.95 (in Canada \$15.95).

**Daniel** by Mary Christner Borntrager. The fourth in a series of novels about life in an Amish community, this one is the story of a young farmer who struggles to survive in his community after the disappearance of his wife. The author is a retired social worker who grew up in an Amish home in Ohio and is now Mennonite. The book, published by Herald Press, is available for \$5.95 (in Canada \$7.50).

### • Pastor transitions:

**David Habegger** will retire as pastor of First Mennonite Church of Champaign-Urbana, Ill., in August.

**Arlin Yoder** resigned as pastor of Dewey (Ill.) Mennonite Church on Jan. 6.

### • New resources:

**Catalog of Mennonite Church resources** from Mennonite Publishing House. This is a 24-page listing of free materials that are offered by denominational agencies. It has indexes which list resources both alphabetically and by agency. The catalog, titled *A Guide to Agency Resources*, is recommended for pastors, congregational leaders, and conference offices. It is available free from MPH at 616 Walnut Ave., Scottsdale, PA 15683.

**AIDS resource guide** from Mennonite Mutual Aid. This is a 16-page pamphlet to help congregations respond to the AIDS epidemic. It includes lesson plans for small-group study, a quiz on AIDS knowledge, Bible verses to study, and a listing of other resources. It was produced by MMA's Wellness Program. The guide is available free from Ann Raber at MMA, Box 483, Goshen, IN 46526.

**Audiovisual on domestic service program** from Mennonite Central Committee. This is a 17-minute slide set that shows how MCC U.S. Service Program workers share help and hope with people in needy areas of Louisiana, Florida, and Kentucky. Titled *Good News in Hard Times*, it is also available on video. It can be obtained from MCC at Box 500, Akron, PA 17501, or from any other MCC office.

### • Special meetings:

**Fred E. Augsburg**, Fresno, Ohio, at The Ark Bible Chapel, Boyertown, Pa., Apr. 24-28.

**Linford Good, Marietta, Pa.**, at Groffdale, New Holland, Pa., Apr. 7-9.

## new members

**Mennonite Christian Fellowship, Atmore, Ala.:** Lila Yoder, Juanita Classen, and Keith Classen.

**Barrville, Pa.:** Vernon and Donna Yoder.

**First Mennonite, New Bremen, N.Y.:** Cynthia Lantz.

**Rockhill, Telford, Pa.:** David, Marjorie, and Mary Zayas, Cindy Felton, Megan Keeler, Dennis Keeler, Duane and Donna Weaver, and David and Esther Histan.

**Fairview, Albany, Ore.:** Michael Ernst, Kent Burkholder, Angela Kropf, Berneda Kropf, Nathan Neuschwander, Bryan Neuschwander, Andrew Schlabach, and Stephanie Smith.

**Bay Shore, Sarasota, Fla.:** Freeman Mullet, Sandy Breakstone, Margaret Miller, Dean Snyder, Brian Sweigart, Joyce Longacre, Lisa Moyer, and Steve Kauffman.

## marriages

**Borah-Shaner:** Jeff Borah (Baptist Church) and Diane Shaner, Wooster, Ohio (Wooster cong.), Feb. 16, by Wayne A. Nitzsche.

**Matthews-Hostetler:** Michael Matthews, Jerome, Pa., and Gail Hostetler, Jerome, Pa. (Blough cong.), Mar. 2, by Marvin Kaufman.

**Mulhollen-Henry:** Corey Mulhollen, Hooversville, Pa., and Missy Henry, Johnstown, Pa. (Blough cong.), Feb. 23, by David Mishler and Gerald Myers.

**Zehr-Kirch:** Richard Zehr, Lowville, N.Y. (Catholic Church), and Adeline Kirch, Croghan, N.Y. (First Mennonite cong.), Dec. 14, by Lester Bauman.



## births

**Alspach**, Allan and Mary Jean (Cassel), Sellersville, Pa., Melissa Sue (second child), Feb. 28.

**Bartel**, Lonnie and Julie (Wyse), Iowa City, Iowa, Hannah Renee (second child), Mar. 2.

**Beach**, Ben and Cindy (Vogt), Glendale Heights, Ill., Ryan Kenneth (third child), Feb. 6.

**Berg**, John and Cindy (Stoltzfus), Blue Ball, Pa., Rachel Diane (third child), Feb. 4.

**Brouse**, Frank and Yvonne (Derstine), Collegeville, Pa., Shannon Teal (first child), Feb. 22.

**Burke**, John and Carol (Johnson), Naperville, Ill., Jessica Johnson (second child), Feb. 20.

**Caraveo**, Rudy and Vicky (Leichty), Glendale, Ariz., Denny Jay (second child), Mar. 3.

**Hamrick**, Norman and Karen (Christner), Phoenix, Ariz., Zachary Taylor (second child), Feb. 26.

**Harnish**, David and Sandra (King), Needham, Mass., Emily Rebecca (first child), Feb. 27.

**Horst**, I. Ray and Doris (Burkhart), Leola, Pa., Alisha Rae (second child), Mar. 7.

**Hostetler**, Scott and Tricia (Lehman), Hollsopple, Pa., Linnie Kay (first child), Feb. 12.

**Kenkel**, Robert and Charlotte (Jennings), Cambridge, Ont., Sarah Rebecca (second child), Feb. 19.

**Kennell**, Bryant and Lisa (Ruff), Eureka, Ill., Erin Justine (first child), Feb. 25.

**Landis**, Steven and Judy (Weaver), Ephrata, Pa., Caitlin Elisabeth (third child), Mar. 1.

**Lehman**, Kevin and Geannette (Kooman), Harrisonburg, Va., Nathan Michael (first child), Mar. 2.

**Widmer**, Theodore and Linda, Mt. Pleasant, Iowa, Katherine Diane (second child), Jan. 12.

**Wissler**, Dale and Jennifer, Brownstown, Pa., Justin Tyler (first child), Jan. 25.

**Yoder**, Jon and Dawn (Good), Atmore, Ala., Stephen Jesse (fourth child), Jan. 8.

## deaths

**Burkholder**, Mary Rebecca, 86, Dayton, Va. Born: Sept. 21, 1904, Pleasant Valley, Va., to John Henry and Emma Sarah (Martin) Rodes. Died: Feb. 5, 1991, Harrisonburg, Va. Survivors—husband: Roy D. Burkholder; children: Grace L. Burkholder, Lavonne M. Simmons, R. Dewitt, Oliver A., Harry R.; 4 grandchildren, one great-granddaughter. Funeral: Feb. 7, Johnson Funeral Home Chapel, Bridgewater, Va., by Warren C. Showalter. Burial: Pleasant View Cemetery.

**Byler**, Gerald Lynn, 41, Sedona, Ariz. Born: Sept. 9, 1949, Lancaster, Pa., to Chester and Miriam (Smoker) Byler. Died: Feb. 24, 1991, Sedona, Ariz. Survivors—parents; brothers and sister: James, Jason, Jon, Janice Auker. Burial: Feb. 27, Resthaven Cemetery, Glendale, Ariz., by Derrel Chastain. Memorial service: Mar. 1, by Dwight Hunt.

**Earnest**, Elmer, 87. Born: Nov. 20, 1903, Mil-

ford, Neb., to Benjamin and Katie (Roth) Earnest. Died: Feb. 13, 1991, Kalona, Iowa. Survivors—wife: Elsie Stutzman; children: Arlene Kremer, Ina Rediger, Ruth Leichty, Donald, Ronald; 16 grandchildren, 21 great-grandchildren; twin sister: Alma Stutzman. Funeral: Feb. 15, First Mennonite Church, by Firman Gingerich and Wilbur Nachtigall. Burial: Memory Gardens Mausoleum, Iowa City, Iowa.

**Ebersole**, David K., 92. Born: Mar. 1, 1899, Chambersburg, Pa. Died: Mar. 4, 1991, Menno Haven Nursing Home, of pneumonia. Survivors—children: Richard M., Charles M., Lawrence M., Leah M., Helen M., Evelyn M., Katherine M.; 12 grandchildren, 6 great-grandchildren; brother: Samuel K. Predeceased by Annalee E. Martin (wife), Daniel M. (son). Funeral and burial: Mar. 7, Cedar Grove Mennonite Church, by Nelson L. Martin and Robert L. Martin.

**Good**, Maurice M., 76. Born: July 29, 1914, Lancaster, Pa., to Isaac M. and Anna Mary (Hershey) Good. Survivors—wife: Myrtle Steffy; children: Mildred Steinbaecher, M. Gale, George M.; 4 grandchildren, 2 great-grandchildren. Funeral: Mar. 4, Forest Hills Mennonite Church, by J. Lester Graybill and Mark R. Wenger. Burial: Hershey's Mennonite Cemetery.

**Harshbarger**, John I., 83. Born: Dec. 28, 1907, Bratton Twp., Pa., to Edward J. and Maude (Miller) Harshbarger. Died: Feb. 28, 1991, Belleville, Pa. Survivors—wife: Helen B. Settle; children: Russell, Marlin, Audrey Stennite, Nancy Yoder, Delmar, Deborah Miller, Larry, Linda Bailey, Carol Gonzalez, Dennis, Rosalie Freed, Thomas; 32 grandchildren, 22 great-grandchildren; sisters and brother: Margaret Yoder, Mary French, Mildred Stayrook, Robert. Funeral: Mar. 3, Mattawana Mennonite Church, by Leon Yoder and Sam Kauffman. Burial: Pleasant View Cemetery.

### • Corrections:

In the obituary of Leora M. Alwine Kauffman in the Jan. 15 issue, the name of a surviving brother was omitted. He is *Walter Alwine*. The funeral of Orlo C. Fisher was held at *Powell Funeral Home*, not at West Union Mennonite Church as listed in the Mar. 5 issue.

## calendar

Council on Faith, Life, and Strategy, Mt. Pleasant, Pa., Apr. 1-3

Illinois Conference annual meeting, Flanagan, Ill., Apr. 5-6

Pennsylvania Mennonite Relief Sale, Harrisburg, Pa., Apr. 5-6

Ohio Conference annual assembly, Wauseon, Ohio, Apr. 5-7

Eastern Canada Conference annual meeting, Ontario, Apr. 5-7

Mennonite Church General Board, Belleville, Pa., Apr. 11-13

Empowered Ministries annual conference, Indianapolis, Ind., Apr. 18-20

Churchwide Youth Council, Pasadena, Calif., Apr. 18-23

Associated Mennonite Biblical Seminaries installation of dean, Elkhart, Ind., Apr. 19-20

Goshen College commencement, Goshen, Ind., Apr. 21

Peace Theology Colloquium, Clearbrook, B.C., June 21-23

Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25

Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



**New VSers. Elkhart, Ind. (MBM)**—Twelve persons recently began (or resumed) Voluntary Service assignments in North America with Mennonite Board of Missions. They are: Front row (left to right)—David, Joel, and Irene Morrow (son Nathan not pictured) of Salem, Ore., refugee worker and nurse practitioner in Harlingen, Tex.; Marilyn and Rob Martin (children Jennifer, Scott, and Elycia not pictured) of Elmira, Ont., office worker and construction coordinator in Richmond, Va. (starting last September). Second row—Rochelle Martin of Goshen, Ind., refugee worker in Chicago, Ill. (starting last September); Charity Bechtel of Goshen, Ind., community worker in Cumberland, Ky. (starting last October); Vicki Penner of Beatrice, Neb., prison ministry worker in Pittsburgh, Pa. (starting last September); Joanna Schnupp of Ephrata, Pa., maternity nurse in Brownsville, Tex. Back row—Rebecca Wyse of West Unity, Ohio, nurse in Washington, D.C.; Steve Friesen of Reedley, Calif., interfaith program coordinator in Washington, D.C.; Kent Smith of Goshen, Ind., public school teacher in Harlingen, Tex.; Jay Parrish (wife, Marilyn, and children Ruth and Daniel not pictured) of Bowling Green, Ohio, researcher in Seattle, Wash. (starting last August).



# “Mutual Aid? Isn't That Pretty Old-Fashioned?”

**S**ure, mutual aid is an old-fashioned idea. But like old people, old ideas are still quite useful. Sometimes being around a while actually makes value increase.

Take mutual aid. It's as old as Moses making sure the daughters of Zelphe had received a fair inheritance (Num. 27) or Jesus teaching the importance of sharing with those in need.

In every generation mutual aid finds expression in unique ways. For 19th century preacher Jacob Kulp it involved loaning money at no interest and each year whitewashing the basement wall where the only loan records were kept. Richard K. MacMaster concludes the practice of mutual aid was one key factor in enabling our 18th century forebears to maintain their faith in the prosperous New World.

When I was a child, mutual aid meant wearing pajamas made by my congregation's sewing circle. As an adult, mutual aid came in rich expressions of love, including financial help to supplement health insurance, when my wife needed surgery for an aneurysm.



The whitewashed walls and alms books eventually gave way to love offerings, thrift shops and, by 1945, Mennonite Mutual Aid. But this in no way relieves congregations and individuals of the need to care for one another. Participation in MMA simply becomes one convenient way of doing it.

Today, mutual aid may include taking soup to a student with pneumonia, paying auto repairs for a single parent, providing Medicare supplement insurance to a widow or connecting a small, isolated congregation with a church possessing more resources. Wherever your abundance and my need (or my abundance and your need) genuinely meet, mutual aid happens.

Rather than gathering dust on a history shelf, mutual aid needs active feet, hands, hearts and minds, warmed and empowered by God's love. Mutual aid is one old-fashioned idea that grows in value.

*James M. Lapp*  
*Executive Secretary*  
*Mennonite Church General Board*

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*For a free copy of our new booklet, Take a Closer Look, call 1-800-348-7468.*



**Mennonite  
Mutual Aid**



editorials

## The day death died

At our house these days we talk a lot about the accident. What happens now gets compared to what was before Feb. 14. Our new Prizm doesn't seem quite as big as the wrecked Nova (says Emily) but it's more responsive to drive (I say). An ache today brings questions about whether it was or wasn't there before.

It was nothing too serious. A high school girl lost control on a patch of ice and spun across four lanes of traffic, positioning herself for me to hit head on. As a result, I had a complete physical (nothing but scrapes and bruises) during 2 1/2 hours in the emergency room and missed one day of work. "It could have been worse," I say a lot.

Events like accidents become important benchmark marks in our lives. We measure since by what we remember before.

I still remember the day John F. Kennedy was shot. Mention Nov. 23, 1963, and I smell chalk and floor wax and see 23 anxious faces of my sophomore English class at Western Mennonite School, Salem, Ore. "Now what?" they were asking me, fresh out of college. I hadn't a clue what to tell them or what to do. That day I learned I would never have all the answers.

Another generation's benchmark is the day John Lennon died in December 1980. Assistant editor Steve Shenk knows exactly where he was (driving a car in Kidron, Ohio) when he heard the news. Lennon, the peace activist of the Beatles, was Steve's hero. With him went some dreams, a bit of idealism.

Still other generations recall Pearl Harbor or the Hindenberg. More recently it may be the beginning—or the end—of the Persian Gulf War. Whatever, these events become references from which we measure change or continuity. In hindsight we see them as times when our lives or our world changed most significantly.

This week we who are believers celebrate our most important benchmark: the day Jesus Christ rose from the dead. For, as Phil Bedsworth points out (page 2), this is the day humans came to realize the victory of death is a sham. This is the day death itself died. From this day on, nothing, absolutely nothing, will ever

be the same for the Christian.

That knowledge changes forever our perspective. Death is not the end. Frustration and despair and trouble do not have the final word.

Those ideas are difficult to remember, I must admit, lying on the front seat of a wrecked car struggling to breathe. One's instincts are to right everything immediately, to get life back to where it was before.

But should that not happen, should the accident have been serious, that would not have been the end. I'm certainly glad to be back to weekly deadlines and editorial decisions. I'm also secure in the knowledge that had things been much worse, they would have been much better!

Death is dead. So we who are Christian can face our future with joy (page 6). Death's destruction has brought us God's kingdom, realized in part now, fulfilled more fully in our future.

Easter is the Christian's ultimate benchmark. It is one to which we will point for all eternity. It is also the one from which the rest of our lives derive meaning.

*The Lord is risen.—jlp*

## Coltsfoot

Accidents also don't go well with bicycle riding, my favorite sport. But I was able to be back on the road in time to see this year's first coltsfoot.

It was a warm 64° Mar. 1 when, on my first ride in two weeks, I spotted the first yellow blossom poking its head from the south side of the road. Ah, yes, I told myself, it will get warm again. Seedtime and harvest, sun and rain—I can continue to count on them.

Some people see spring in lilies or tulips or robins. I find it in coltsfoot: the first flower of spring (that I recognize) in our area. It's a promise of hope, of new life, of continuity.

Coltsfoot, then Easter.

*He is risen indeed.—jlp*





Wilbert R. Shenk, Elkhart, Ind., is one of four researchers currently at work on a project to rethink Christian witness in a post-Christian society.

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *Now we must train missionaries to work among ourselves*

*An interview with Mennonite missiologist Wilbert R. Shenk*

by  
Tom  
Price

Christianity booms in the third world, a bountiful harvest from years of sowing by Western missionaries. At the same time, the influence of the church in the West has waned.

Throughout the United States and Europe, church membership is declining. At best, it grows at about one percent annually. Yet in Africa, Christianity is growing rapidly, often increasing at rates of more than 4 percent a year.

"Had there not been an intentional Christian witness, the outcome would have been quite a bit different," says Wilbert R. Shenk, director of the Missions Training Center at the Associated Mennonite Biblical Seminaries, currently on leave for work in England. "In the West when we lost our nerve and our concern for the faith, we lost ground in evangelizing the West. In those areas where missionary dynamism was maintained, that is where the vitality was maintained.

"Over the last 200 years in the West, religion has increasingly lost its authority and role in culture," says Shenk, editor of two new books, *Earthen Vessels: American Evangelicals and For-*

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***"The church in the West is not in good health," says Shenk, who sees it conforming to the culture it was to transform.***

*eign Missions, 1880-1980, and Exploring New Religious Movements.*

A recent Associated Press poll verifies Shenk's assessment. More than half of Americans believe religion as a whole is losing its influence in public life. In 1957, only 14 percent of Americans saw religion's influence declining.

**M**issiologists (those who study missions) apply all sorts of cultural research to training missionaries to work in other countries. Yet there is no missions training effort that analyzes Western culture to help Christians spread the gospel at home, according to Shenk. "We have not begun to turn these same tools on ourselves," says Shenk, who is currently working with other missiologists to develop the foundation for such a program.

Shenk is one of four researchers involved in the Gospel and Our Culture project, begun by the British Council of Churches. The project, based on the campus of the Selly Oak Colleges in Birmingham, England, is an effort to rethink and stimulate Christian witness in a post-Christian society. Shenk spends about half this year working on the project, which will continue through 1992.

"The church in the West is not in good health," says Shenk, who sees it conforming to the culture it had intended to transform.

As an example Shenk cites a television news report he saw on the dramatic increase of violence in horror films from only two decades ago. It concluded with the statement, "In an increasingly complex society, we require ever more violence to cope."

"What church, what congregation has grappled with that reality?" Shenk says "The trouble is that violence 'out there' is getting into us as well. Our kids have been catechized by that 'out there.'"

**B**y age 15, the average American has watched more than 36,000 hours of television.

"How do we expect in six easy church membership classes to undo a much more profound and pervasive catechism?" he says. "We're kidding ourselves."

In a recent seminary class, Shenk asked 25 students to review the annual budgets of their congregations. "About 75 to 80 percent of their budgets go to local maintenance. They're spending the money for all good things; you can't criticize

what they're doing. It just doesn't mean much for the kingdom," Shenk says. "They're not significantly engaging their world, their larger environment. None of the churches would have a clue how to go about addressing violence."

In the United States, modernism has brought technological advances and an extreme individualism. "In a way, it's a reassertion of what happened in the Garden of Eden," says Shenk, noting that one author termed the American ethos, "The New Paganism."

"Paganism means the created worshipping the created. The essence of the Enlightenment was that we can be our own gods," says Shenk. "That view is now bearing fruit."

Shenk criticizes what he sees as the church's uncritical adoption of American culture. As an example, he cites the "uncritical acceptance of technology" by evangelicals, fundamentalists, and charismatics for "evangelism" techniques.

"Evangelism is primarily an American term. The rest of the world speaks of 'evangelization,'"

***"Evangelization is a process in which various people are involved. Evangelism is something you do to someone else."***

he says. "Evangelization connotes a process in which various people are involved. Evangelism is something you do to someone else.

One of the complaints I hear from people is, 'I was treated like a number,'" he says. "When evangelists partake of that mentality or that approach, no wonder people say that's not for me, that's not good news. . . . It smacks too much of what people are trying to get away from—the sense of being manipulated or being used."

In part, the goal of the Gospel and Our Culture project is to distinguish between the values of Christianity and those of Western culture, particularly individualism. The blending of those two sets of values, which began when Roman emperor Constantine legalized Christianity in 313, continues to this day, according to Shenk.

"Few churches have actually tried to offer an alternative culture to hyper-individualism," he says. "There is no church unaffected by it. It's not easily recognizable."

*Tom Price is a staff reporter with primary assignments in religion for The Elkhart Truth, Elkhart, Ind.*



# Give us courage to feel pain

by Katie Funk Wiebe

**T**he list is beginning to grow:

In early February, Kari Ann Nunemaker, a Mennonite high school student missing for nine days, was found murdered near Elkhart, Ind.

In the middle of the month three members of one family—Clair, Anna May, and Kim Weaver of Manheim, Pa.—were allegedly stabbed to death by the family's 14-year-old son.

In late February the Shoemaker family of Wichita, Kan., finally learned that their nine-year-old girl, abducted seven months before, was dead. A jogger looking for cans found her bones in a deserted area.

Three examples out of hundreds in our world.

I struggle with the reality of evil. Sin and evil are real, too real. Their power to inflict suffering is enormous. I struggle with how to fight evil as a believer in Christ. I yearn for black-and-white solutions. I yield too easily to the temptation to blot out evil by retreating to a sterile church corner with my faith and my words.

Evil will not magically disappear because I don't know what to do with it. It lurks at the base of life, ugly, ready to dart forth wherever the dam weakens. The reality of life requires that we deal with sin and suffering in this world. We cannot act as though there were no Fall in Eden. We cannot believe that if we deny evil, it will go away.

Under the crushing force of evil, dreams fade. Illusions about life disappear. Innocence is lost. Lives are emptied. Families like the Shoemakers can't pretend. Nancy's empty chair is a constant reminder of sin's reality.

People have various ways of trying to get rid of evil. William Willimon says one way that doesn't work is to project it on others. For example, in the Persian Gulf War it was important to portray the enemy as violent and subhuman; for only then can we make it seem less evil to kill.

Some people explain evil by laying it at God's feet. We sidle up to those in pain with "God has some great purpose in mind for you through this event." Such words are cruel. To interpret personal experience or world events as if we know what God is up to is to know something only God knows. Our goal should be to strengthen faith, not give pat answers.

Daniel J. Simundsen in *Faith Under Fire* gives some strange advice to people who want to wipe out pain with platitudes. He says that at times part of our responsibility is to protect people in pain from harmful biblical answers. Our view of

Scripture is usually too narrow, he writes. We pick one passage and expect it to be the whole answer.

Simundsen's point is that we need to recognize that the Bible does not speak just one word—even about a subject as complicated as suffering. He sees a danger in being so satisfied with our own system for explaining human suffering that we apply it in "general and universal ways" to smooth things over.

Because pain is "the satanic invitation to believe that our lives mean nothing . . . to see ourselves as forsaken creatures . . . abandoned by God," Willimon writes, we have a Christian responsibility to help people understand that God has not forgotten them in pain. We fight evil when we identify with their pain as Christ did with ours on the cross.

**T**o illustrate: The morning paper carried a political cartoon captioned, "Guess which of these most successfully united our city [Wichita]?" Below were caricatures of the Miss USA pageant, the 300-foot replica of the Keeper of the Plains Indian proposed as a symbol of the city, and a picture of little Nancy Shoemaker.

The "big, glitzy splashy beauty pageant" has been plagued by lawsuits. The idea of a "humongous 300-foot Indian" has been ridiculed for months. Only the disappearance of little Nancy pulled together hundreds of volunteers to carry out a massive campaign of awareness about her absence across the nation. These people identified with the family's pain and did something about it.

Pain, not glitz or media hype, is our security as individuals, families, congregations, and a nation against being sucked in by Satan's evil. Only as we feel the others' pain will we survive. Pain alerts us to danger, stimulates us to greater efforts, and leads us to decision. Without pain, we remain selfishly individualistic. May we have courage to feel the others' pain.

*Katie Funk Wiebe, Hillsboro, Kan., is the editor of Rejoice! an inter-Mennonite family worship magazine.*

***I yearn for black-and-white solutions. I find it too easy to blot out suffering and evil by retreating to a sterile church corner with my faith and my words.***



### Unqualified agreement

The Feb. 26 issue of *Gospel Herald* is excellent throughout. I wish to register unqualified agreement particularly with John Drescher's article; the "Archbold, Ohio" statement of Mennonite Central Committee; and your editorial.

Lauren Ashley Smith  
Clinton, Iowa

### Next move

People are praying and looking to God for peace. I think God already yearns for peace and is looking to us.

Pam Dintaman  
Goshen, Ind.

### Two sets of rules

Where did we ever get the idea that the powers that be (Rom. 13:1-4) are directed by kingdom rules? Where did we get the idea that the church has a monopoly on the Holy Spirit? Certainly if the powers that be are ordained of God, he will continue to direct them by his Spirit. Just as the church is not always obedient to the Spirit, so the powers that be may not always be obedient to God's directions.

Who am I to say that President Bush, after much prayer, was not directed by God to stop the Iraqis so that others might live a quiet and peaceable life?

Let's not criticize our Maker for having one set of rules for the people of his kingdom and another set of rules for the powers that be.

Menno D. Sell  
Salunga, Pa.

### Refusing to fight at home as well

"Mennonites on the Way to Peace" (Feb. 19) was very helpful. It gave me some insights on why, when one scratches the surface of our nonresistance, we do not always find peace underneath. We not only find ourselves waging "our own little wars on how to make peace," but we also fight our wars on the congregational front. How many congregations are there with a history of 15 years or more which have not had casualties resulting from skirmishes of their own?

In our attempt to live in community by love, we find it difficult to understand our feelings in the presence of disagreements. It is therefore easier to go across the creek and start our own church than to agree to disagree in love and still be friends. We have not learned how to deal with conflict very well.

The time has come to give peace a chance not just on the national front but on the local front as well. What does it say to our government and local community when we refuse to take life on for-

eign soil but destroy self-esteem, reputation, friendships, and witness at home?

D. Lowell Nissley  
Sarasota, Fla.

### What it means to be Mennonite

In "Mennonites on the Way to Peace," J. Lawrence Burkholder says that "'the peace emphasis' is the only obvious distinctive characteristic that Mennonites have left."

Is this really true? That thought troubles me. If it's true, why am I a member of the Mennonite Church?

I am a member of the Mennonite Church because it has taught me that the Bible is the inspired Word of God, to be obedient to his will, to deny myself, to be nonconformed to the world, to be nonresistant, to avoid the swearing of oaths, and to recognize the evil in secret societies. The Mennonite Church has taught me that love is the greatest thing in the world, that humility and purity are important, that I can have hope for the future.

H. Harold Hartzler  
Glendale, Ariz.

### Legitimate but impossible

I find myself in the biblical nonresistance definition, at least in theory if not in practice, as outlined in "Mennonites on the Way to Peace." I would differ, however, with the comment that "justice is not considered a legitimate category of biblical ethics." My understanding would be it is legitimate but impossible with unregenerate man.

Also, in light of the comment that Jesus is "now viewed primarily as a sinless prophet calling for social change in anticipation of the kingdom of God on earth," I am left wondering how a person is saved. We need more teaching on the work of Christ in relationship to our salvation.

Allen R. Mohler  
Kirkwood, Pa.

### What is the interpretation of traditional nonresistance?

Certainly Mennonites are developing a "pluralistic" peace position, as J. L. Burkholder points out in "Mennonites on the Way to Peace." Is traditional Mennonite nonresistance, however, best characterized as less than "socially responsible" or "nonpolitical"?

Perhaps because I have come of age in an era of post-'60s social activism, I interpret our traditional position a bit differently. Did not our Anabaptist forbears advocate civil disobedience in regards to militarism and state idolatry? Did not our Mennonite forbears insti-

gate protest migrations and construct alternative social institutions? Were these not legitimate and responsible political strategies of resistance and survival?

More and more, we Mennonites are becoming involved in resistance, arrest, and direct assistance on behalf of abused peoples, from the Middle East to Central America to Southeast Asia. It is entirely consistent to claim these actions as continuous with our "traditional" orientation. In fact, it is precisely our historic identity as an abused people which lends us the spiritual power to witness politically, responsibly, and nonviolently—now as before.

Phil Stoltzfus  
Cambridge, Mass.

### The shooting has stopped, the killing goes on

During the past seven months 100 times as many people were killed by drunk drivers in the United States as Allied personnel were killed in the Gulf War. In that same period many more babies were killed by abortion as died on both sides of the war. There were more deaths in drug-related murders than the U.S. military deaths.

One person in our community, who is very angry at Mennonite "peace" demonstrations, said he would like to see Mennonites demonstrate sometime against the above-named killings. It would also be appropriate for these persons to volunteer for reconstruction and healing ministries in Kuwait and in Iraq. All those who participated in demonstrations could then prove their concern for victims of war in deeds as well as words.

Verle Hoffman  
Elkhart, Ind.

### Raising our voices for justice everywhere

Now that the Persian Gulf War is over, most people have mixed emotions. What does the future hold? Whatever happens, I would urge Mennonites to broaden their outlook so that problem areas can be identified before tragedy occurs.

I'd known for years that Saddam Hussein was a murderous dictator. He started a war with Iran that inflicted a million casualties. He gassed tens of thousands of Kurds. When it was reported that the corpses of children were being returned to parents by the Iraqi government, some with their eyes gouged out, I decided that Hussein's actions deserved condemnation.

I sent letters complaining about this behavior. I wrote my government representatives questioning why the U.S. was buying tens of billions of dollars of oil annually—oil dollars which allowed Iraq



to conduct a war with Iran and later Kuwait. I wish other people had also raised concerns.

Voices have been raised in *Gospel Herald* concerning Israel, El Salvador, and South Africa. That is good. However, we should also be concerned about Burma, Indonesia, Tibet, Sri Lanka, China, and Iran. We should not restrict our views only to problem areas that the U.S. happens to be involved with.

Robert Erck  
Lombard, Ill.

### Pontius absolutely essential to sustain sense of humor

Now about "Pontius' Puddle": keep him alive in *Gospel Herald*. I for one could not survive life, yes even the Christian life, and especially the Mennonite pastorate, without a sense of humor. Pontius, Kudzu, Brother Biddle, Peanuts, and Calvin and Hobbs are absolutely essential to the sustenance of that humor.

It takes three things to keep the Christian faithful to the call of Christ in a world like the one we must live in: the Bible in one hand, the daily newspaper in the other, and a sense of humor. The latter should envelop the head and heart through which the other two are perceived. Keep "Pontius' Puddle" available!

Ellis Croyle  
Archbold, Ohio

### Photos belie words

Your choice of photos for "Service in the 21st Century Is Still Everyone's Business" (Feb. 26) was unfortunate. The photos used erased the article's main point. We know well that "pictures speak a thousand words." Those pictures of Mennonite Central Committee workers in Jamaica contradicted the author, saying that, in fact, "service is being left to the specialists: the MCCers and VSers."

This editorial slip indicates to me how deeply ingrained the "service specialist" mentality has become throughout the ranks of Mennonites in North America.

Walter W. Sawatzky  
MCC Program Coordinator  
Miami, Fla.

### Does the argument from silence wash?

If we encourage the homosexual lifestyle to be an accepted norm, do we not make a mockery of all that family means and throw aside all that the Judeo-Christian tradition has held to? Why should we treat homosexuality any differently than we do any other unhealthy lifestyle: alcoholism, adultery, premarital sex, or incest? Do we want to normalize these, too?

Glenn Lehman wrote in "Different

Love: Three Groups That Care" (Feb. 5) that Jesus never said anything about homosexuality. Does the argument from silence wash? Jesus never said anything about pedophilia or smoking either.

Jesus affirmed family and by this spoke to homosexuality. He said, "Haven't you read . . . that in the beginning the Creator made them male and female and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh?'" (Matt. 19:4-5). Did Jesus or the Scriptures anywhere ever affirm any other "one flesh" union?

The solution? Neither condemnation nor acceptance. But like Jesus, accept the person but not the lifestyle. Jesus, who was full of grace and truth, said, "Neither do I condemn you. Go and sin no more."

Eugene K. Souder  
Grottoes, Va.

### Parallels with early times

Mark Winslow ("View Can Not Be Taken Seriously," (Feb. 26) certainly has a right to express his opinion regarding what theological positions he agrees with or not. However, I have problems with his assertion that one cannot take the theology of the Brethren/Mennonite Council for Gay and Lesbian Concerns seriously and still be an "Anabaptist holding to a scriptural understanding of the Bible's inspiration and authority." To me this parallels the language the religious establishments of the first and sixteenth centuries used against the new perspectives posed by the early Jesus movement and the Anabaptists.

Ted Grimsrud  
Eugene, Ore.

### Correction:

By editing or error you mistakenly reported what I said in a recent letter, "View Can Not Be Taken Seriously." The last sentence should read, "The fact that they have gained a significant hearing among Mennonites testifies of our church's lack of spiritual vitality where the council's myth has been believed."

I did not say that the spiritual vitality of all Mennonites was lacking. Rather I suggested that the discernment and vitality of the segments of our church that have accepted the gay theology is lacking.

Mark Winslow  
Allentown, Pa.

### References

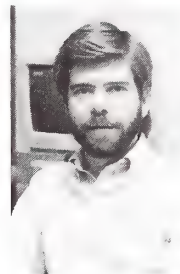
Thank you for the helpful articles by Duane Beck on "Reducing Pastoral Casualties" (Jan. 22 and 29). I really appreciated them and plan to refer back to them.

Jim Egli  
Flanagan, Ill.

# Gospel Herald



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

Editorial consultants: Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published 50 times a year for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, PA 15683.

Subscription price (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111. Please send change of address three weeks in advance.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507; telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

Vol. 84, No. 14: Apr. 2, 1991

Photos: cover by AMBS, page 9 by Delton Franz, pages 10 and 12 by Susan Balzer, page 14 by Ellen Good.

*"Then the Lord God will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth."*

—Isa. 25:8, NRSV



# Remember the eyes . . . Remember

*What the Western powers have done recently in the Middle East will not be forgotten because of a long history of violence between Muslim and Christian.*

by  
Roelf  
Kuitse

It happened as Baghdad was hit by missiles. An Iraqi woman screamed to a Spanish journalist: "We are human beings." The hate inside made her eyes shine like two burning coals. "This isn't a game; these are human lives." As she was dragged back into the house, she had enough strength and hate to turn and shout: "Remember my eyes."

The eyes of our Muslim neighbors! There are 900 million of them in countries like Indonesia, Bangladesh, India, Pakistan, and the Soviet Union. Some 20 percent of the Soviet population is Muslim. Muslims who live in Arabia are a minority.

Yet Arabia plays an important role in the worldwide Islamic community. It was in Arabia that Islam started in the seventh century. Five times a day Muslims perform their ritual prayer, their faces turned to Mecca, the holy city. They recite their prayer (the first chapter of the Koran) in the Arabic language. And once in a lifetime a Muslim hopes to make the pilgrimage to Mecca, to worship God together with believers from all over. What happens in the world of the Arabs has a deep impact on all Muslims, wherever they live.

Not all Arabs are Muslims. In all Arab nations there are small Christian minorities. These Christian communities face many difficulties because of the revival of Islam. The Persian Gulf War increased these difficulties because of the revival of Islam. The war increased these difficulties, because Christianity is still regarded by many as a Western religion. Libya's leader, Qaddafi, expressed this view when he stated that "it is an aberration for an Arab to be a Christian." Recently another Islamic leader in North Africa accused Jerusalem of "mobilizing Christian forces and sending them on a crusade against the Arabs and Muslims."

The word "crusade" is mentioned often by Muslims these days. The memory of Arab Muslims reaches far back. What has happened recently is seen by many as one chapter in a long, sad story of Western-Muslim relations; a

Tunisian author talked about "the tattooed memories of Arab Muslims."

The crusades were the first attempt of the West to deal with the house of Islam in a violent way. Saladin was the Muslim who defeated the crusaders. So Saddam Hussein has been seen as the modern Saladin, one who stands up against the West for the sake of Arab unity.

After World War I Britain and France established their power in the Middle East by dividing the region into different spheres of influence. The French occupied what is now Syria. A French general, arriving in Damascus, rode on his horse to the tomb of Saladin and proclaimed, "Saladin, we have returned." Arab Muslims saw the colonial era as a continuation of the crusades.

That era, when European powers ruled large parts of the Islamic world, was experienced by many Muslims as a continuation of Western attempts to weaken Islam. "The house of Islam" ruled by foreigners, non-Muslims: that was regarded as a humiliation which led to painful questions. Their faith told Muslims that the Islamic community would always be a victorious community, the best of all communities. History, during the colonial period, did not confirm that faith anymore. Why did history go astray? To this painful question come different answers. "Modernists" say that Islam needs to modernize. "Fundamentalists" say that Muslims have not remained faithful to the laws of Islam; history will confirm faith again when Muslims go back to their roots, the fundamentals of their faith, keeping distance from modern, secular, destructive ideas and practices.

The third chapter in the story of the ongoing "crusades" is, according to many Muslims, the creation of the state of Israel. Israel is regarded as a Western invasion in the world of the Middle East, a threat to the Arab nation and to the "house of Islam."

Was the recent war the fourth chapter in the history of the crusades? In some Arab newspapers President Bush has been nicknamed "Genghis Bush." This goes back to the thirteenth century when the grandson of the Mongol Genghis Khan destroyed Baghdad. Baghdad at that time was the center of the Islamic and Arabic world, the center of a flourishing culture. It was a blow for the Arab world.

After Genghis Khan, Arabs started to play a minor role in the world of Islam and in the Middle East. For 400 years (until World War I) they were ruled by the Turks. During World War I



# the eyes . . . Remember the eyes . . .

the Allies promised the Arabs to restore their nation in the Middle East if they would fight with the allied forces against the Turks and Germans. But after the war, promises were forgotten and the Middle East was divided among the British and French. Different states were created and borderlines drawn in an arbitrary way.

The desire among Arabs for one nation remains strong. This desire found expression in the creation of the Ba'ath (renaissance) Party, founded by a Christian and a Muslim. The first loyalty of the Arabs, according to this party, should be the Arab nation, not the religious, Islamic community. That's the reason why many Arab Christians in the beginning responded positively to this party and its program. Ba'ath put them on equal footing with Muslims. It opened a way of becoming first-class citizens in a state based on Islamic law.

The Ba'ath Party later became the party of Saddam Hussein and Hafez Assad. But between the ruler of Iraq and the ruler of Syria no love was lost. In fact, Saddam Hussein, who once was an ally of the United States is now its enemy. Hafez Assad, once an enemy, is now an ally. Things change fast in the Middle East!

The recent war has many repercussions. There will be a radicalization in the Islamic world, a radicalization with a strong anti-Western emphasis. Communication between Muslims and Christians will become more difficult. In the recent past small steps were made to overcome the neg-

ative images and stereotypes Muslims and Christians have had of each other. Now these negative images have again been reinforced. Islam is identified with what Saddam Hussein has done. Christianity is identified with the violent reaction of the West. What Saddam Hussein has done will be forgotten by many in the Middle East. What Western powers have done will not easily be forgotten because it is seen in the perspective of a long history of violence.

**T**he relation between Israelis and Palestinians could not be worse. The social gap between rich and poor remains and will continue to create unrest. Nationalistic fervor will continue to clash with religious fervor. More and more Arab Christians will try to find a new existence in other countries.

Will the events of the last year lead to a new attitude of Christians in the West toward the Muslim neighbor, an attitude based on empathy and understanding? Or will we return, now that the war is over, to an attitude of arrogance? Or indifference until the next crisis? "Remember my eyes."

*Roelf Kuitse teaches mission and world religions at Associated Mennonite Biblical Seminaries, Elkhart, Ind. This article was adapted from a lecture he gave to the seminary community.*

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## Peace

Save us from weak resignation to violence,  
Teach us that restraint  
is the highest expression of power  
that thoughtfulness and tenderness  
are the mark of the strong . . .  
Help us to love our enemies,  
not by countenancing their sins,  
but remembering our own.

—prayer by a Christian

## Salaam

Save us, our compassionate Lord,  
from our folly by your wisdom,  
from our arrogance by your forgiving  
love,  
from our greed by your infinite  
bounty,  
and from our insecurity by your  
healing power.

—prayer by a Muslim

## Shalom

Grant us the ability  
to find joy and strength  
not in the strident call to arms,  
but in stretching out our arms  
to grasp our fellow creatures  
in the striving for justice and truth.

—prayer by a Jew



## Church leaders call for focus on Palestinians in aftermath of Gulf War

With the end of the war in the Persian Gulf, mainline U.S. Protestant church leaders are warning that it is critical to address other outstanding issues in the region to ensure lasting peace in the Middle East. They are concerned about the effect of the war on the region as a whole and reiterated calls for a comprehensive international conference to address other unsettled Middle East issues, particularly the Palestinian problem.

"Countless billions have been spent on war," said National Council of Churches general secretary James Hamilton. "Now, we pray that with the same intentionality, single-minded dedication, fervor, and sacrifice, the leaders of our and other nations will pursue a just, lasting peace." James Andrews, stated clerk of the Presbyterian Church (USA), said flatly, "There's not going to be peace in the Middle East until the Palestinians have a homeland." John Humbert, president of the Christian Church (Disciples of Christ), suggested that churches intensify efforts at "bringing the nations and the U.N. together," arguing that U.N. resolutions calling for Israeli

withdrawal from occupied territories have "equal force and power" with those directed against Iraq. (RNS)

## Church leaders still believe 'war not the answer'

Mainline Protestant church leaders in America remain unconvinced that use of force in the Persian Gulf was either just or prudent, despite the wave of euphoria sweeping across the United States after the stunning allied military victory over Iraq. Particularly worrisome, several of the leaders said, is that the war's success might encourage a belief that the world's problems can be solved through the use of force, that "might makes right."

Meanwhile, some denominational leaders are expressing frustration that President George Bush apparently paid little heed to their numerous pleas, made over a period of months, for a negotiated settlement to the conflict. Mainline church bodies, including such denominations as the Episcopal Church, Presbyterian Church (USA), and United Methodist Church, issued a virtual blizzard of statements before and during the air war. (RNS)

## Walesa, on first trip as Polish president, visits John Paul II

In his first trip outside Poland since being elected president, Lech Walesa came to the Vatican recently "as a pilgrim . . . pilgrim . . . and a Catholic" to pay homage to Pope John Paul II and the role the pontiff played in helping Poland achieve democracy. The Polish-born pope lavishly praised Walesa and the Solidarity Movement in a manner longtime Vatican watchers said was highly unusual. The pope also stressed Poland's Catholic roots and the close ties the Polish people have always maintained with the church. (RNS)

## Americans profess strong belief in heaven and hell

More than ever, the American public believes in both heaven and hell, according to recently announced results of a Gallup poll. About 78 percent of the public believes in a heaven where people who have led good lives are eternally rewarded, according to the Gallup organization. And 60 percent of the public believe there is a hell, where those who have led bad lives without regrets are eternally damned. (RNS)

# How's Your Congregation's Love Life

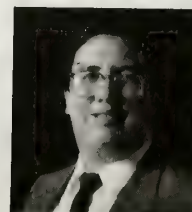


Youth feel loved when they are embraced by every dimension of congregational life: worship, fellowship, outreach, decision-making and leadership. Acknowledge your youth as valued people. Reach out in friendship, give them space to test their faith, offer loving guidance, and affirm the present and potential contribution they have to make.

How is your love life?



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Congregational Ministries  
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Elkhart IN 46515-1245  
219 294-7523



**Carlos Romero**  
Youth Ministries  
Coordinator



# Mennonite delegation to Washington focuses on postwar Middle East

Washington, D.C. (MCC)—Representatives of the Mennonite Church, General Conference Mennonite Church, and Mennonite Brethren Church met here on Mar. 5 with government officials regarding postwar Iraq, Kuwait, and the larger Middle East. The delegation came here not primarily for political reasons, but to take a perspective rooted in Christian values of compassion for war-sufferers and commitment to the way of the Prince of Peace.

It was only the fourth time in the 20-year history of the Washington Office of Mennonite Central Committee that representatives officially designated by denominations went to Washington.

Delton Franz, director of the Washington Office, coordinated the visit. The delegation met with the White House's Near East specialist, Sandra Charles; the State Department's deputy assistant secretary for Near Eastern affairs, David Mack; and State's Iraq desk officer, Alan Misenheimer. Both State Department officials were familiar with Mennonite work in Egypt, Israel, Jordan, and the Israeli-occupied West Bank.

The delegation also visited 13 Senate and House representatives from areas with large Mennonite constituencies, including Reps. Jim Olin of Virginia, James Leach of Iowa, Dan Glickman of Kansas, and Tim Roemer of Indiana.

Drawing on their respective denominational statements and developments in the Middle East, the delegation discussed: (1) the importance of phasing out the U.S. military presence and replacing it with an international peacekeeping presence; (2) efforts to provide for emergency needs such as clean water, medicines, medical clinics, and infant formula; (3) the urgency of an international embargo of arms transfers to the region, and (4) United Nations implementation of peace negotiations between Israel and the Palestinians.

Sandra Charles of the White House confided to the delegation, "I have close friends on the other side. There are decent people on both sides and I feel sorrow that the United States and Iraq could not reach agreement." Vernon Wiebe, a Mennonite Brethren leader from Hillsboro, Kan., told her he appreciated her sensitivity to the human tragedy of Iraq's division and pain.

Owen Burkholder, a Mennonite Church General Board member from Harrisonburg, Va., expressed concern to State Department officials that the UN mandate requiring Iraqi war-reparations payments to Kuwait not be so burdensome that it

"forces Iraqi civilians into crushing humiliation, poverty, and embitterment."

Vern Preheim, general secretary of the General Conference Mennonite Church, asked the State Department's David Mack about the possibility of sending Mennonites to Iraq to help Iraqi families rebuild. Mack said that private voluntary organizations should wait to begin such efforts until UN/Arab peacekeeping units and the International Red Cross are assured that adequate stability, transport, and communication lines are in place.

James Lapp, executive secretary of the Mennonite Church, encouraged State Department officials to pursue a resolution to the long-standing Palestinian quest for a homeland and self-government. "I hope the Mennonites will also continue to be active with the Palestinians," said one official.

Susan Goering, a General Conference representative who chairs the MCC U.S. Peace Section and who recently visited

Israeli-occupied West Bank, said she hopes "Israel will come to see that with increasingly destructive new weapons systems there can be no assurance of protecting Israel's security." She suggested that only peace negotiations could assure stability and security in the region.

Recently elected Rep. Tim Roemer of South Bend/Elkhart/Goshen, Ind., said he hopes Americans do not lose sight of needs in their own land. "We need a 'Marshall Plan' to seek long-term solutions to poverty, hunger, and homelessness in the United States as well as in the Middle East," he said.

The MCC Washington office coordinated inter-Mennonite delegations to government officials three times before. The first such visit was in 1972 related to the Vietnam War. In 1982 a delegation made contacts regarding military conscription laws, and in 1983 a group went to Washington to discuss Central American issues.—Delton Franz

*The inter-Mennonite delegation poses outside the MCC Washington office, which is across the street from the U.S. Capitol. Delegation members were (left to right) Vern Preheim, GC general secretary; Arthur Jost, MB representative; Vernon Wiebe, MB representative; Susan Goering, GC representative; Owen Burkholder, MC representative; and James Lapp, MC executive secretary.*







A weekly peace vigil brings Kansas Mennonites and others together at the Harvey County courthouse in Newton. Flag-waving counter-protesters broke up the first one in January.

## Kansas response to Gulf War includes seminar, vigil, prayer

**Hesston, Kan.**—Reactions in central Kansas Mennonite communities to the Persian Gulf War ranged from active resistance to U.S. policy to participation as soldiers in the Gulf.

Hesston College focused on "The Middle East Puzzle: Why Should We Care?" for its second annual Global Issues Seminar for all students, faculty, and staff. Though the three-day event attempted to show both sides of the puzzle, a number of students agreed with Craig Kuntz, who said, "I'm tired of all the anti-Americanism I'm hearing."

The Iraqi ambassador had accepted last fall's invitation to speak, but canceled because of the war.

Hesston professor David Osborne, a member of the Christian Peacemaker Team visit to Iraq in November, expressed the need for cross-cultural understanding, especially in the area of negotiations. He gave his personal viewpoint on what needs to be done to bring real peace to the Middle East. (Osborne, who has served with Mennonite Central Committee in the Middle East, currently is waiting for visa clearance so he can accompany the Jordan MCCers to Iraq.)

Bethel College and the North Newton community were described as "hotbeds of peace activism" by reporters on the scene of a peace vigil which a "pro-American" group overran. The Jan. 22 event had been planned before the war broke out. About 200 loud, flag-waving counter-protesters came together a half hour before the scheduled peace vigil, and closed in on the 50-60 peace protesters who came at 5:30.

The group shortened its vigil and left quietly, meeting at Shalom Mennonite Church the following week to decide what to do. Hubert Brown, a General Confer-

ence Mennonite Church administrator, urged the group to continue a public peace witness. "I'm going to continue even if it's just one person," he said.

For the following weeks, peace vigilers met under the banner "Let Us Love One Another" for prayer, meditation, and singing on the courthouse lawn. An average of 85 persons came each week. About 20 of them met at Our Lady of Guadalupe Catholic Church after each vigil to share information and support. The vigils were led by Newton Area Peace Center coordinators Michael Sprong and Beth Preheim.

Except for some loud cars, little opposition continued. Some attributed that change to a series of letters in the *Newton Kansan* asking for freedom of speech for those on both sides of the war issue. Tabor Mennonite Church planned a potluck dinner for families of soldiers and church members to meet each other.

Churches in Hesston and Newton held weekly ecumenical prayer services during the war. Some 90 people attended a draft counselor workshop led by GC peace/justice secretary Robert Hull. Another 20 Bethel, Hesston, and Tabor College faculty members met with Hull to learn how to counsel their students. Hull, who was a captain in the Air Force when he became a pacifist, also counseled military people stationed in Kansas who were seeking conscientious objector status.

On the last day of the war, George Swartzendruber was killed in action in Iraq. Formerly from Newton, Swartzendruber had Mennonite relatives in the area. He had grown up in Papua New Guinea, where his parents were Wycliffe missionaries, and had enlisted in the military in order to get helicopter training to use as a missionary pilot.—Susan Balzer

## Black church started in needy neighborhood

**Elkhart, Ind.**—Three years ago, a student at an Eastern Mennonite College program in Philadelphia boldly announced that he wanted to transform one of Elkhart's most notorious bars into a church. Some admired his vision to begin a black Anabaptist congregation on the city's most blighted street corner. The owner of the LA Lounge, which in 1988 was responsible for more police calls than all the other bars in the city combined, was infuriated. Others laughed at his audacity.

They're not laughing any more.

Since his graduation in 1989, church planter David McKissic, who had earlier attended Goshen College, has seen events fall into place with the same speed as the collapse of communist dictatorships in Eastern Europe.

McKissic rejected offers of pastorates in Philadelphia and Birmingham and began conducting Tuesday-night Bible studies in a local church to gather a congregation. They called themselves "Church Without Walls" to illustrate their holistic mission. "What we're trying to develop is a congregation that will empower African-Americans spiritually, culturally, mentally, physically, and socially," McKissic said.

Then the walls began to fall down.

The LA Lounge lost its liquor license, in a small part because of an intensive petition drive conducted by Elkhart-area ministers and congregations. Then, the South Central Elkhart Neighborhood Improvement Corporation (SCENIC), a citizens group dedicated to fostering structural change in the black community, bought the building. Today, SCENIC is in the process of renovating the structure for its offices and a community center.

On the first Sunday of this year, Church Without Walls celebrated its first worship service in a local school gymnasium. Some 75 people—blacks, whites, Asians—heard McKissic announce a primary tenet in Church Without Walls' mission. He compared Nehemiah's decision to leave the Persian court and rebuild the walls of Jerusalem to the congregation's goal to live among people who are downtrodden and minister to them.

"The only way we can really be effective is actually going and living among them," said McKissic, noting a "bittersweet" part of civil-rights gains. "When those doors opened for African-American churches, some of our churches moved out of the neighborhoods. Many of the professional people moved out, lawyers, clergymen. So did many of the stable African-American families—stable two-parent homes where young boys could wake up and see father going to work.

"When all those types of positive examples move out, it leaves a neighborhood basically ravished," he said, specifying that



he is not criticizing people who have made a better life for themselves. "A person can live anywhere that he or she desires. But it's hard for us to engage in effectively enhancing the quality of life for African-Americans without ourselves becoming a part."

McKissic has said that one day the congregation might consider renting space in the SCENIC building—an action that would fulfill what many had once considered a foolish prophecy.

But just as the collapse of the Berlin Wall culminated in the reunification of East and West Germany, the story of the Church Without Walls continues. Already the infant congregation has grown, according to McKissic. The congregation's initial "African-American agenda" has shown strong signs of blossoming into an interracial fellowship.

"It just happened really in a spontaneous sense. It lets us know at the Church Without Walls that God is serious in the business of breaking down those barriers," he said. "If black and white people are really going to be able to assemble themselves

and deal with a lot of issues in a historical sense that have polarized them, I can't think of a better place to do that than the church of Jesus Christ."

That probably won't be the last that people will hear from McKissic who already has become a leading spokesman in the city's black community. Now he may run for city council.—Tom Price

## Choice Books aims in '91 for one million sales

*Harrisonburg, Va. (MBM)*—The director of Choice Books is excited about the probability of selling one million books in a 12-month period sometime soon. Paul Yoder says that with a 10 percent sales increase in 1991, he thinks the one million mark can be reached this year.

Since statistics show that each book is read by 3.5 people, that means the one million books would reach 3.5 million people. Yoder emphasized that "while high numbers are not the ultimate goal, they indicate we are achieving our goal of reaching more and more questioning and hurting people."

Of the 912,000 Choice Books sold in 1990, almost 12,000 were sold by one account in Pittsburgh, for a retail total of \$65,000. For the second year in a row, W. H. Smith, Choice Books vendor at Greater Pittsburgh International Airport, will be recognized with a plaque for the highest retail volume account with Choice Books.

Das Dutchman Essenhaus Restaurant in Middlebury, Ind., came in a close second with \$63,000 in retail sales, while selling the highest number of books (over 12,100). Other high-volume accounts included another W. H. Smith account in Las Vegas and Lehman Hardware Store in Kidron, Ohio.

Simon Schrock, Choice Books distributor in the Washington, D.C., area, believes "the long-term hunch that Christian books sell well during times of crisis. Neither the Middle East crisis nor the economic situation in the U.S. hurt book sales in 1990," he said. "Instead, more and more people turned to Christian books for help."

Another factor that resulted in increased sales last year, according to Schrock, is "that we work at good relationships with stores and have added more high-volume accounts, particularly with chain stores." Schrock placed the book racks at both W. H. Smith locations.

Many inspirational books, including devotionals and Bible-related subjects, helped increase Choice Books sales at over 3,000 racks by 17 percent in 1990. The Choice Books best-sellers last year included the perennial favorite *Comfort for Troubled Christians* by J. C. Brumfield, which sold almost 18,000 copies. A Barbour publication, *Bible Promises*, followed closely with over 17,100 copies.

## About 70 seminars to be offered



Enriching Oregon '91 will be about 70 seminars on a variety of pertinent themes, scheduled in three 75-minute blocks. "Teaching Peace to Youth," "Workshop for Song Leaders," "Don't Let Your Souls Wear Thin," and "Integration Costs: Pains and Losses" are only a small sample of the variety of seminars to be offered.

A special feature will be four day-long seminars on Thursday, Aug. 1. Participants will receive stimulating training in one of the following:

*Congregational Planning and Worship.* Look at how to plan meaningful corporate worship, including how to use the resources of the new hymnal. Leaders are Marlene Kropf, Eleanor Kreider, and others.

*Urban Ministries.* Explore the meaning of how God's creative acts continue in the city. Bill Pannell and other urban leaders will tell stories and look at the current issues of urban church development.

*Stewardship.* Take an in-depth look at "firstfruits," Vision '95 Lifestyle Teams. Teaching and telling stories will be Lynn Miller, Virginia Schlabach, Ray and Lillian Bair, and others.

*Environmental Concerns.* Get an exposure to environmental challenges (may include a field trip). Led by Environmental Task Force members Don Gingerich, Carolyn Ruffensperger-Rogovin, Linda Burr, and Kenton Brubaker, along with Oregon environmentalists.

"Participants in Oregon '91 will find a rich menu of teaching in the seminars," reports James Lapp, executive secretary of General Board. "The opportunity to spend a whole day in a well-planned seminar such as those offered on Aug. 1 is alone worth the registration fee. The choices will be difficult with so many excellent seminars from which to choose."

The Seminar Committee includes Lois Kenagy of Corvallis, Ore.; Steve Ratzlaff of Seattle, Wash.; and James Lapp.

**Mennonite Church General Assembly  
July 30 to August 3 • Eugene, Oregon**



**Unsolved questions. *Intercourse, Pa. (PP)***—John Roth, who teaches Bible and history at Goshen College, defined several "Questions Mennonites Haven't Solved" at the People's Place Winter Cultural Series Mar. 11-12. To two full-house audiences Roth addressed questions relating to beliefs versus lifestyle; baptism and salvation; nonconformity; and the authority of community versus individual authority. After articulating each question and placing it in the context of Anabaptist history, he opened up the forum for discussion with the audience. The purpose of the Winter Cultural Series is to bring to the Lancaster, Pa., area some of the finest Mennonite artists, prophets, and opinionmakers.



• **Environmentalist dies.** Art Meyer, 62, died on Mar. 19 in Cleveland after an extended illness with cancer. A leading environmentalist in the Mennonite Church, he was a member of the denomination's new Environmental Task Force. He and his wife, Jocele Thut, wrote a book called *Earthkeepers*, which was released by Herald Press of Mennonite Publishing House 10 days before his death. Meyer was a high school biology teacher for 30 years in Ohio public schools before he and Jocele left the Cleveland area in 1981 to take a Mennonite Central Committee assignment. In 1985 they moved to an 80-acre strip-mined property near Fresno, Ohio, which they had been reclaiming for farming since purchasing it in 1973. There they practiced what they preached about taking care of the earth and living simply. They also continued to serve MCC on a part-time basis as staff persons for the Global Education Office.

• **Quarterback's mother dies.** Dolly Hostetler, 57, died on Mar. 10 in Johnstown, Pa., after a one-year illness. She was the mother of Jeff Hostetler, the football quarterback who led the New York Giants to a national championship in January. Dolly was at that Super Bowl game in New Orleans and was pictured on national television. She and her husband—as well as Jeff—were members of Blough Mennonite Church near Johnstown, although they started attending a Brethren church in recent years.

• **Mourning the Iraqi dead.** Michael Sprong, coordinator of the month-long "Capital Sabbath" in Washington called by Christian Peacemaker Teams, joined in a ceremony at the Iraqi Embassy on Mar. 18. Participants laid a wreath with a black ribbon that read, "We mourn the Iraqi dead." The group then gathered at the White House Ellipse, where they planted crosses in remembrance of U.S. troops killed in the Persian Gulf War. "With all the celebrating of victory, it's important for peacemakers to mourn the dead, begin reconciliation, pray, and act to stop our nation's role in war-making in the Middle East," said Sprong, who is taking time off as one of the coordinators of Newton (Kan.) Area Peace Center. Capital Sabbath, Mar. 17-Apr. 17, is an opportunity for Mennonites, Brethren, and Quakers to travel to Washington to pray and lobby for peace in the Middle East.

• **New church in Detroit.** A new Mennonite congregation in Detroit has grown steadily since its start as a home Bible study group in October 1989. Called "Christian Community Fellowship," it began Sunday worship services last summer. This past February it licensed its first pastor, Sam Wilson. The congregation meets in rented facilities on East Warren Avenue in the city's east side. A church-planting project of Indiana-Michigan Conference, the new congregation is also part of the Detroit Mennonite Metropolitan Initiative sponsored by Mennonite Board of Missions and others. The city now has three Mennonite congregations.

• **New building for Hispanics.** An Hispanic congregation in Muscatine, Iowa, worshiped for the first time in its new building in February. It is a major enlargement of a building that was erected after the congregation, known as Iglesia Menonita de Muscatine, was founded in 1963. Mennonites in other south-



**House against hunger.** North Newton, Kan.—Volunteers are completing this "House Against Hunger" to be auctioned at Mid-Kansas Mennonite Relief Sale in Hutchinson on Apr. 13. The 1,700-square-foot house in North Newton is being built on a donated lot by volunteers. Donors have also given some of the supplies for the three-bedroom house. Profits from the sale of the house will go to Mennonite Central Committee.—Susan Balzer

eastern Iowa congregations donated labor and money to the project. The congregation is committed to reaching out to the many Spanish-speaking people who are moving into the area. Simon Rada has been the pastor since 1970.

• **New facilities dedicated.** Breslau (Ont.) Mennonite Church dedicated its new building in February with a day-long celebration, including a concert by the Menno Singers. It marked the culmination of three years of planning and anticipation of a new direction for the congregation. The new facility has a sanctuary, lobby, fellowship hall, and offices. It is attached by a walkway to the older building, which will be renovated for Sunday school classrooms and a small assembly area.

• **Building project is debt-free.** After six months in their new building, the members of Hammer Creek Mennonite Church near Lititz, Pa., are well adjusted, comfortable, and happy in their new home. The new facility is also debt-free, thanks to early contributions that were invested and the sale of antiques and furnishings from the two previous structures on the same site. The first building was erected in 1819 and the second in 1913. The new one is across the parking lot from the previous one. The congregation marked the transition by walking in silent procession from the old building to the new one during a Sunday morning worship service. The new sanctuary seats 440.

• **Pastors-in-residence.** Rosedale Bible Institute has two short-term instructors this year as part of its new Pastor-in-Residence Program. It is designed to give pastors and students more opportunity for interchange. The two are Dale Keffer of Chesapeake, Va., and John Ivan Byler of Harrington, Del.

• **Switch to NRSV?** Mennonite Publishing House is considering switching to the New Revised Standard Version for its Bible references in the Adult Bible Study Guide for

Sunday school classes. *Gospel Herald* readers are invited to give their opinions by writing to David Hiebert at MPH, 616 Walnut Ave., Scottdale, PA 15683.

• **Scholarships for women.** Two \$850 scholarships for Mennonite women studying in a non-Mennonite graduate program are available from Women's Missionary and Service Commission. The application deadline for the 1991-92 academic year is June 1. Application forms are available from WMSC at 421 S. Second St., Suite 600, Elkhart, IN 46516; phone 219 294-7131.

• **Correction:** The telephone number for the job opening for campus/youth minister in Nebraska, listed in the Mar. 19 issue, was incorrect. It should be 402 467-1526.

## • Coming events:

**Church Leaders' Retreat,** May 3-5, at Camp Hebron, Halifax, Pa. It will focus on ministering to single parents, divorced parents, those considering remarriage, and those having financial difficulties. The leaders are Vince Frey, Glenn Hostetler, and Noah Hershey. More information from the camp at 957 Camp Hebron Rd., Halifax, PA 17032; phone 717 896-3441.

**Pilots' Retreat,** Apr. 19-21, at Spruce Lake Retreat, Canadensis, Pa. The speaker for the 14th annual event is Butch Barkman, executive director of Jungle Aviation and Radio Service—a division of Wycliffe Bible Translators. More information from Spruce Lake at R. 1, Box 605, Canadensis, PA 18325; phone 717 595-7505.

**Ascension Day Prayer Retreat,** May 9, at Forest Hills Mennonite Church, Leola, Pa. The resource person is John Martin of Eastern Mennonite Seminary. The event is sponsored by the Lancaster and Atlantic Coast conferences. More information from Dorothy Harnish at Lancaster Conference, 2160 Lincoln Hwy. East, Lancaster, PA 17602; phone 717 293-5256.



### • New appointments:

**Wilmer Martin**, Canadian director, Habitat for Humanity. He is starting on a marginal-time basis this spring, moving to half-time in September, and to full-time in the fall of 1992. He has been pastor of Erb Street Mennonite Church in Waterloo, Ont., since 1978. Habitat for Humanity, founded in 1976 by Millard and Linda Fuller, is a Christian organization that provides affordable housing to low-income families. Its headquarters is in Americus, Ga.

**Ted Kinder**, head women's basketball coach, Eastern Mennonite College. He succeeds interim coach Marian Morris. Kinder, a member of the faculty since 1987, will continue as an assistant professor in health and physical education and as head men's baseball coach.

### • Missionary transition:

**Charles and Ruth Shenk** returned to Japan in February following a nine-month North American assignment. They are longtime Mennonite Board of Missions workers who currently serve the small scattered Mennonite congregations in the Tokyo area. Their address is Nedo 327-3-304, Kashiwa-shi, Chiba-ken 277, Japan.

**Change of address:** *Albert C. Slabach* from R. 1, Box 114, to 1729 S.R. 643, Baltic, OH 43804.

**Special meetings:** *David Tennefoss*, Shreve, Ohio, at Tressler, Greenwood, Del., Apr. 26-28.

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### Summer School 1991

#### • June 3-21

Anabaptist History and Theology.  
*H. Wayne Pipkin, Prof of Anabaptist  
& 16th Century Studies*

#### • June 25-July 5

Conflict and Conciliation.  
*John Paul Lederach, Assoc Prof of  
Sociology at Eastern Mennonite College*

New Testament Spirituality.  
*Willard Swartley, Prof of New Testament;  
Marcus Smucker, Coord of Spiritual  
Formation, Assoc Prof of Pastoral Theology*

Educational Ministry for the 90's.  
*Marlene Kropf, Spiritual Formation  
Program Assistant; Daniel Schipani, Prof  
of Christian Ed and Personality*

#### • July 9-19

Preaching and Teaching the Bible.  
*Jake Elias, Assoc Prof of New Testament;  
June Alliman Yoder, Assist Prof in  
Communication & Preaching; Ross T.  
Bender, Prof of Christian Ed and Worship*

Church Planting.  
*Gary Martin, Instr in Evangelism and  
Church Planting*

Law and Power in the Old Testament.  
*Millard Lind, Prof of Old Testament*

#### • July 8-26, August 5-23

Greek Language.  
*Mary Schertz, Assist Prof of New  
Testament*

Designed especially for seminary students, congregational lay leaders, those interested in exploring seminary, those wanting to extend their theological education while pursuing other professional preparation, teachers in elementary, high school, and college, and pastors.



For more information write to: Summer School Director, AMBS, 3003 Benham Avenue, Elkhart, IN 46517-1999.

## births

**Bender, Larry and Joanie** (Willms), Tavistock, Ont., Barrett Abraham (third child), Mar. 9.

**Bensler, Dan and Hildegard** (Sawatsky), Calgary, Alta., Courtney Vanessa and Carina Lauren (second and third children), Feb. 12.

**Blosser, Randy and Gail** (Smith), Elkhart, Ind., Isaac John (third child), Feb. 22.

**Clemmer, Mike and April** (Hayden), Souderton, Pa., Hannah Rose (third child), Mar. 14.

**Ferguson, Mike and Emily** (Erb), Kalona, Iowa, Jodi Erb (second child), Mar. 7.

**Ferguson, Paul and Shelba** (Nieman), Wooster, Ohio, Paul Michael (first child), Feb. 28.

**Frey, Larry and Karen** (Brenneman), Tavistock, Ont., Josie Lynn (second child), Jan. 3.

**Gingerich, Maynard and Carol** (Shetler), Riverside, Iowa, Collin Jay (fourth child), Mar. 8.

**Hershberger, Marv and Paulette** (Miller), Kalona, Iowa, Daniel Drew (third child), Mar. 11.

**Isley, Ken and Kristen** (Hochstedler), Midland, Mich., Grant Calvin (first child), Feb. 8.

**Jantzi, Beryl and Margo** (Maust), Harrisonburg, Va., Rose Marie (first child), Mar. 5.

**Kerns, Robert M., Jr., and Alyssa** (Silverthorne), Line Lexington, Pa., Zachary Taylor (first child), Mar. 8.

**Kiser, Terry and Denise** (Bishop), Souderton, Pa., Jeremy Keith and Jessica Lynn (fourth and fifth children), Mar. 8.

**Kurtz, Marlin and Tami** (Sommers), Sarasota, Fla., Garrett Matthew (first child), Feb. 26.

**Laurent, Michael and Christine** (Schlegel), Rocky Ford, Colo., Cody Blake (third child), Mar. 10.

**Lavender, Rick and Kathy** (Holly), Norristown, Pa., Shane Patrick (fourth child), Jan. 8.

**Lyndaker, Larry and Sandra** (Steckley), Croghan, N.Y., McKenzie Lynne (first child), Feb. 28.

**Mack, Ron and Teresa** (Schrock), Goshen, Ind., Dru Renee (first child), Mar. 14.

**Maurizio, Albert and Wendy** (Horner), Windber, Pa., Jonathan Albert, Feb. 14.

**Maxwell, Dan and Joyce** (Shenk), Madison, Wis., Emma Clare (first child), Feb. 25.

**Miller, Paul and Darla**, Lebanon, Ore., Susan Corrine (first child), Mar. 3.

**Miller, Ray and Ginny** (Bontrager), Goshen, Ind., James Patrick (first child), Mar. 10.

**Moyer, R. Kirk and Donna** (Montanari), North Wales, Pa., Kira Rae (first child), Mar. 11.

**Nolder, Gary and Rosi** (Nisly), Selinsgrove, Pa., Bryndee Anne (first child), Nov. 3.

**Nolt, Wesley and Vicki** (Mast), Holtwood, Pa., Briana Victoria (second child), Feb. 17.

**Peter, Tim and Phyllis** (Orpurt), Oakbrook, Ill., David Philip (first child), Jan. 29.

**Reese, Boyd and Hedy** (Eisenbraun), Philadelphia, Pa., Sarah Jane (third child), Feb. 6.

**Roth, Dan and Teresa** (Gorius), Coralville, Iowa, Tiffany Nicole (first child), Feb. 21.

**Ruby, Dwayne and Marylou** (Schwartzentruber), Tavistock, Ont., Jordan Dwayne (second child), Feb. 22.

**Schrock, Ezra and Dawn** (Schlabaugh), Iowa City, Iowa, Kelsey Leigh (second child), Mar. 9.

**Siegrist, Clair and Marilyn** (Eberly), East Earl, Pa., Andre Jacob (second child), Feb. 22.

**Watkins, John and Marcia** (Herschberger), West Liberty, Ohio, Christina Lynn (second child), Mar. 2.

**Williams, Sam and Cindy** (Detweiler), Kalona, Iowa, Tiana Renae (second child), Mar. 3.

**Yantzi, Richard and Darlene**, \_\_\_\_\_, Ont., Kaitlyn Nichole (third child), Mar. 1.

**Zehr, Ray and Laurel** (Roth), Shakespeare, Ont., Charmaye Xzantria (sixth child), Jan. 17.



## new members

**Millersburg, Ohio:** Amy Courtney, Crystal Courtney, Melanie Mishler, and Carrie Stambaugh.

**West Philadelphia, Pa.:** Elizabeth Hamilton, Dan Lindsey, Howard Porter, Felicia Porter, Sheldon Rich, Brenda Hess Rich, and Vera Rohrer.

## marriages

**Oven-Troyer:** Gerald Oven, Naubinway, Mich., and Robin Troyer, Engadine, Mich. (Wildwood cong.), by John Troyer, Jan. 19.

**Smith-Anders:** Richard W. Smith, Morrisville, Pa. (Souderton cong.), and Rebecca Ann Anders, Morrisville, Pa. (Souderton cong.), by Gerald A. Clemmer, Mar. 9.

## deaths

**Driver, Justus S.,** 76. Born: Augusta Co., Va., June 10, 1914, to Daniel W. and Maud (Shank) Driver. Died: Feb. 10, 1991, Waynesboro, Va., of a heart attack. Survivors—wife: Virginia Weaver; children: Nelson, Conrad, Evelyn Driver, Dorothy Scott, Marian Hackney; 5 grandchildren, 2 stepgrandchildren. Funeral and burial: Feb. 13, Springdale Mennonite Church, by Duane Gingerich, Richard Showalter, and Marion Weaver.

**Erb, Mabel,** 76. Born: Oct. 1, 1914, South Easthope Twp., Ont., to Peter and Katherine Baechler. Died: Mar. 10, 1991, Stratford, Ont., of cancer. Survivors—children: Larry, Edith Yungblut, Karen Pfaff; 9 grandchildren, one great-grandchild; sisters: Talma Roth, Edith Lebold. Predeceased by Elton Erb (husband). Funeral: Mar. 12, Tavistock Mennonite Church, by Darrel Toews. Burial: South Easthope Twp., Ont.

**Hostetler, Delories,** 57. Born: June 5, 1933, New Florence, Pa., to William and Arydth Virginia (Blank) Peibly. Died: Mar. 10, 1991, Johnstown, Pa. Survivors—husband: Norman Hostetler, Jr.; mother; children: Gloria Cotchen, Ronald, N. Douglas, Cheryl Joy Stupar, Jeffery, J. Todd, Lori Jeanne Kehl; 20

grandchildren; brothers: William, David, John. Funeral: Mar. 13, Maple Springs Church of the Brethren, by Beverly Good. Burial: Blough Mennonite Cemetery.

**Hostetler, Melvin J. B.,** 88. Born: Feb. 12, 1903, Wayne Co., Ohio, to Jep and Fannie (Huntsberger) Hostetler. Died: Mar. 9, 1991, Orrville, Ohio, of congestive heart failure. Survivors—children: Wendell, Janet Swartzentruber, Judy Ferguson; 10 grandchildren, 11 great-grandchildren; sister: Elizabeth Herr. Predeceased by Elizabeth Burkholder (wife). Funeral and burial: Mar. 11, Orrville Mennonite Church, by John P. and Barbara Moyer Lehman.

**Landis, Bessie A.,** 82. Born: May 20, 1908, Sellersville, Pa., to Andrew and Sallie (Alderfer) Derstine. Died: Mar. 9, 1991, Sellersville, Pa., of a heart attack. Survivors—husband: Abram K. Landis; children: James Lowell, Geraldine D. Raber, Ruth Ann Moyer; 3 grandchildren, one great-grandchild. Funeral: Mar. 12, Blooming Glen Mennonite Church, by Truman H. Brunk, Robert L. Shreiner, and Wellington Alderfer. Burial: Souderton Mennonite Church Cemetery.

**Litwiller, Salome,** 95. Born: Nov. 25, 1895, Wilmot Twp., Ont., to John and Mary (Schultz) Gascho. Died: Mar. 3, 1991, Kitchener, Ont. Survivors—son: Earl; 2 grandchildren, 5 great-grandchildren. Predeceased by Elmer Litwiller (husband). Funeral and burial: Mar. 6, Steinmann Mennonite Church, by Elmer Schwartzentruber, Victor Dorsch, and Fred Lichti.

**Oskolkoff, Kathrine,** 85. Born: Oct. 10, 1905, Ukraine, Russia, to Dietrich and Helen (Hoge) Fast. Died: Mar. 5, 1991, La Habra, Calif. Survivors—children: Elvira Ishkanian, Margarete Wenger; 6 grandchildren. Predeceased by Alex Oskolkoff (husband). Funeral: Mar. 8, Hillside Chapel, by Donald G. King. Burial: Rose Hills Cemetery, Whittier, Calif.

**Roth, Steven James,** 25. Born: Sept. 3, 1965, Millersburg, Ohio, to Paul and Carol (Hostetler) Roth. Died: Dec. 24, 1990, Killbuck, Ohio, of cancer. Survivors—parents; brothers and sisters: John, Stan, Tim, Linda Yoder, Jenny, Roth. Funeral and burial: Dec. 26, Martin's Creek Mennonite Church, by Enid and Bob Schloneger.

**Roth, William W.,** 93. Born: Nov. 11, 1897, Nebraska, to Joe and Mary Roth. Died: Mar. 3, 1991, Albany, Ore. Survivors—children: Donald, Lauren, Harold, Lyle, William, Ardis Bare, Laura Mae Eichelberger, Marilyn Bean,

Grace Roth, Marlene Kauffman, Lois Oesch; 22 grandchildren, 3 great-grandchildren; sisters and brothers: Katie Nitzsche, Mary Ann Erb, Elmer, Lloyd. Predeceased by Clara Maude Erb (wife). Funeral and burial: Mar. 7, Fairview Mennonite Church, by Roy Hostetler and Clarence Gerig.

**Siegfried, John David,** 37. Born: Dec. 31, 1953, Long Island, N.Y., to John and Jane (Kulp) Siegfried. Died: Mar. 1, 1991, Lehigh Valley Hospital, of complications from a blood clot. Survivors—wife: Karen Hoff; children: Jason D., Jennifer D.; sister: Kathy L. Hendricks; maternal grandmother: Alice Landis Kulp. Funeral: Mar. 6, Sommers-Sadler Funeral Home, by Mike Derstine. Burial: Rockhill Mennonite Church Cemetery.

**Weaver, Abner Franklin,** 96. Born: June 28, 1894, Waynesboro, Va., to Samuel H. and Elizabeth (Hershey) Weaver. Died: Feb. 22, 1991, Harrisonburg, Va. Survivors—children: Mary McNeill Trissel, Paul A.; 10 grandchildren, 17 great-grandchildren. Predeceased by E. Frances Shank (wife), Raymond (son), infant daughter. Funeral and burial: Feb. 25, Springdale Mennonite Church, by Duane Gingerich, Richard Showalter, and Richard Weaver.

**Yoder, Sadie Ella,** 94. Born: May 22, 1896, Livingston Co., Ill., to Jacob E. and Barbara (Litwiller) Dellenbach. Died: Mar. 12, 1991, Meadows, Ill. Survivors—step-daughter: Ann Glabe; 5 step-grandchildren, 16 stepgreat-grandchildren, 2 step-great-grandchildren; sister: Irene Yordy. Predeceased by Oliver Yoder, Sr. (husband). Funeral and burial: Mar. 14, Waldo Mennonite Church, by Lester Zook.

**Yothers, Richard James,** 42. Born: Aug. 14, 1948, Doylestown, Pa., to Richard and Ruth (Landis) Yothers. Died: Feb. 16, 1991, Boston, Mass., of a heart attack. Survivors—mother; sisters and brother: Ruth A. Yothers, Eleanor Myers, Mary Jane Moyer, David. Funeral and burial: Feb. 21, Deep Run Mennonite Church East, by John Ehst and Arnold C. Roth.

**Correction:** In the obituary of Hubert C. King in the Mar. 12 issue, it stated that his wife was a survivor. She is *not* surviving.

## calendar

- Council on Faith, Life, and Strategy, Mt. Pleasant, Pa., Apr. 1-3
- Illinois Conference annual meeting, Flanagan, Ill., Apr. 5-6
- Pennsylvania Mennonite Relief Sale, Harrisburg, Pa., Apr. 5-6
- Ohio Conference annual assembly, Wauseon, Ohio, Apr. 5-7
- Eastern Canada Conference annual meeting, Ontario, Apr. 5-7
- Mennonite Church General Board, Belleville, Pa., Apr. 11-13
- Empowered Ministries annual conference, Indianapolis, Ind., Apr. 18-20
- Churchwide Youth Council, Pasadena, Calif., Apr. 18-23
- Associated Mennonite Biblical Seminaries installation of dean, Elkhart, Ind., Apr. 19-20
- Goshen College commencement, Goshen, Ind., Apr. 21
- Peace Theology Colloquium, Clearbrook, B.C., June 21-23
- Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25
- Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



**Pecans for relief sale.** *Carlsbad, N.M.*—The people of Carlsbad Mennonite Church gather for several work evenings early in the year to pick out pecans which are locally grown. The shelled nut-meats are then frozen until October when they are placed in one-pound packages to be sold at the relief sale to raise money for Mennonite Central Committee in Rocky Ford, Colo. The church has contributed up to 250 pounds of shelled pecans annually for the past 8-10 years.—*Ellen Good*



# Empowered for Action

## On Earth As in Heaven

### Justice Rooted in Spirituality

Do we meet Jesus in church or a soup kitchen? In a Bible camp or a housing project?

Such distinctions are false, says **Arthur Paul Boers**. We cannot experience God in heaven without loving the needy on earth. Nor can we truly love the needy on earth if not empowered by God in heaven.

"Boers attests to the huge necessities of worship and prayer in our lives. He shares his much-tested conviction that a contemplative life is not alternate to, but the root and foundation of, active life."—Eugene H. Peterson, author of *Working the Angles*

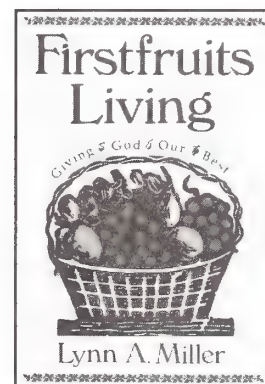
"Too often personal spirituality and social justice pass each other as ships in the night. Based on biblical insights and rich personal experience, Arthur Boers creatively links them together in true biblical fashion."—Donald B. Kraybill, author of *The Upside-Down Kingdom*  
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"Firstfruits living" means giving back to God off the top of our paycheck instead of what is left after expenses. It is giving God freely of our time, not what is left over after job and family responsibilities. It is giving God our lives, living each day as God's servants—on the job, in the community, and at home. This easy-reading stewardship study by storyteller and pastor, **Lynn A. Miller**, will promote lively discussion and renewed living.  
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## Earthkeepers

### Environmental Perspectives on Hunger, Poverty, and Injustice

Has the church ignored the earth's troubled ecological condition? Is Christianity to blame for the crisis? To what extent should the church be involved in ecological issues? What is a biblical theology of creation? How does it relate to daily living?

**Art and Jocele Meyer** examine the root causes of environmental degradation.

They analyze each major ecological concern: global greenhouse warming, ozone depletion, squandering natural resources, pollution, toxic wastes.... How did it arise? What can be done to reverse it? What can Christians do about it?

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editorial

## How to do outreach

Thank you for the invitation to visit your church. You should know, however, that I don't make a good visitor. It's not something I do well. In fact, come a Sunday when I'm to visit a "strange" church, I find myself with more anxiety and stress than I care to admit.

Some of it is a natural fear of new situations, I suppose. But I also know that going to new churches can be frightening. I've had too many experiences of finding myself alone or lost or confused to make visiting churches something I look forward to.

What can you do to keep that from happening?

Besides a warm welcome at the door, show me where to go. You might even map out the water fountains and the restrooms. (Stress does funny things to some of us, you know.) Show me to a seat—not too far up so that everyone stares at my back all service wondering who I am. Come to think of it, give me a choice: I'd prefer the aisle, about one-fourth of the way up. (You know, part way in, but not completely immersed at this point.)

If you have to introduce me during the service, make it brief. Don't embarrass me with questions. Please don't make me talk out loud.

Afterward, take me to coffee hour; I should be able to follow the crowd, I know, but for some reason I often get lost. Introduce me to your friends. Talk with me as though you're interested in me and don't have a half dozen other things to do.

Take me to your Sunday school class, if I want. If not, don't insist, but rather escort me to the door when I'm ready to leave.

Do that when I visit your church, and you're way ahead of what I've been doing should you have visited mine.

For example, before-service has been prime time for me to get things done. You know, taking care of what I was too busy to do all week: schedule meetings, follow up on committees, check out dates with my small group. What I don't get done before church usually takes most of my time during coffee hour. Then I rush to Sunday school, thankful if I miss only the first

five minutes of the teacher's introduction.

Visitors? I'm certainly glad we have them. I'm also glad my church introduces them. (Some don't, I've heard; they don't want to embarrass newcomers.) If we wouldn't, "busy" people like me might not get to meet you should you happen into our service some Sunday.

I became aware of these Sunday morning habits when my church spent time talking about how we can bring more people from our community into our fellowship. We agreed that was something we needed to do. We said we wanted to do it. It was while we were praying we would find ways to make it happen that I came to realize any outreach I was to be involved in would have to begin with me. (God, I've discovered, has an uncanny way of breaking through with more than I want sometimes in prayer.)

Outreach can be unsettling. It means new people with new ideas who, should they ever decide to join us, bring new ways of being the church. While my head says that's exciting, my emotions don't always keep pace. Many Sundays—particularly those following a hard week—the last thing I want is to have to confront the new or the different or the strange. That, I must confess, too often includes people as well as ideas.

I'm working at it. God calls the church to reach out. That includes me. But I've stopped praying for God to show me how. I think God has. Now I'm adjusting my Sunday morning routine to put the stranger first and my business last.

Oh, I know there are many more ways to reach out than through the Sunday morning service. It may even be one of the last. But I also know that sharing the gospel should bring new people into our fellowship. I need to be ready personally when it does. As Mennonite missiologist Wilbert Shenk notes (page 2), we may need to begin using our missionary strategies on ourselves.

So stop by some Sunday morning. I'll do my best to make you feel welcome. In fact, I'll try to do for you exactly what I'd want you to do for me should I accept your invitation someday and visit you.—jlp



April 9, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *How shall we celebrate creation?*

*Mennonites have a new interest in spirituality, linking the religious with the emotional. But there are new theories that need to be critiqued.*

**T**raditionally Mennonites have been an industrious, serious-minded people. Life has consisted mainly of work. We have emphasized the emotional and aesthetic dimensions less.

Although Mennonites frequently labored with our hands, other physical and emotional expressions—touching, hugging, dancing—were often discouraged. While most Mennonites worked closely with nature, nature's forms and colors found little reflection in our worship or dress. And while an intense, devotional relationship with God was said to be important, clues for nurturing it were sometimes scarce.

In recent decades, however, fewer and fewer Mennonites have been living amid settings of natural beauty or supportive communal warmth. Our fast-paced, impersonal society drains what inner resources we have left. It is little wonder, then, that we are displaying great interest in spirituality—especially spiritualities that link our religious with our emotional and aesthetic lives.

One of the most popular (and controversial) of these is the "creation-centered" spirituality of the Dominican priest, Matthew Fox. Fox can be

by  
Thomas  
N. Finger

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***The "creation-centered spirituality" of the Dominican priest, Matthew Fox, is significantly different from the church's traditional understanding of God.***

intriguing to Mennonites because he combines themes which we have neglected—nature, the body, the emotions, the arts—with others which we have stressed—pacifism and social justice.

Matthew Fox is highly critical of recent Western civilization. He believes that it has been dominated by the rise of modern industry, and by the desires for conquest that accompanied it. Control of this industry usually rests in very few hands (mostly white and male). Such people, driven by unwarranted pride, seek to reshape our globe.

What must have been the results? Fox emphasizes the widespread ecological damage that threatens numerous life-forms, glaring economic inequalities that impoverish whole nations and cultures, and a nuclear buildup that could destroy all earthly creatures. We Mennonites resonate with this analysis and critique.

But what for Fox is the source of these ills? He calls it "dualism." Dualism is our tendency to regard natural creatures, other kinds of people, and even our own bodies and emotions as quite different from ourselves. We see them as threats, set ourselves over against them, and seek to subdue and control them.

What is the antidote to dualism? Fox says it is to begin to regard other creatures as interconnected with ourselves and with each other. For instance, rather than fearing our emotions or bodily rhythms, we should listen to, follow, and celebrate them. We should also start listening to nature. If we do, we will cease treating any creature as opposed to us. All our destinies are intertwined. Instead of a competitive attitude, we will develop compassion toward all things and persons, especially the weak. We will then work to reverse the militarism and social inequality which dualism has spawned.

In developing these ideas, Fox suggests several ways of appreciating our physical, sensual sides and expressing these in worship and the arts. However, he offers far more than occasional suggestions. Fox claims that this way of experiencing life must be grounded in a "cosmology"—a whole new understanding of the universe and of God. This new cosmology often sounds quite unlike the traditional Christian one.

Three of its themes deserve special attention:

1. Fox affirms that "nature itself is 'the primary scripture' . . ." (*Original Blessing*, p. 38). That is, we can learn what we need to know about God and the universe by observing the rhythms of nature and human life. According to

Fox, the Bible, while it can be helpful, is not absolutely necessary for this.

2. Fox claims that observing nature will teach us that a loving God is present in all creatures. Christians, of course, believe that God is active throughout creation. Yet they have believed that God is also distinct from and above creation. For Fox, however, "The idea that God is 'out there' is probably the ultimate dualism . . ." (*Original Blessing*, p. 89).

Fox insists, in contrast, that compassion flows from the belief that my being is intertwined with all other creatures—so intertwined that in loving them "I am loving myself and am indeed involved in my own . . . fullest self-interest" (*A Spirituality Named Compassion*, p. 33). More deeply, compassion is grounded "pantheism"—the belief that God's being is in all creatures and inseparably intertwined with theirs. So in helping or harming another creature, I am helping or harming God.

3. Fox's third theme is "the cosmic Christ." He defines this Christ as a basic pattern of connectedness which holds the universe together. Yet this pattern can exist in miniature ("in microcosm") in creatures. Christians believe that some such cosmic principle, or Word (John 1:1), existed in Jesus. Fox adds that the cosmic Christ exists in each of us also: "We are all cosmic Christs." Thus "we all are called to be mothers of God," to give birth to God's Son (*The Coming of the Cosmic Christ*, p. 137). In this way too God's being is inseparable from ours.

What shall we make of this "creation-centered" spirituality? Its emphases on compassion and peace are attractive. Its approach to the body, the emotions, and the arts is intriguing. Nevertheless, its views of revelation, God, and Christ sound strange. Are these merely unimportant verbal differences? Or is something more basic at stake here?

Matthew Fox claims that nature can teach what we need to know about God. But does nature, by itself, point unambiguously to a loving,

***What is created does not teach us all we need to know about God and ourselves. Nor do we find the ultimate meaning of created things in themselves.***



compassionate God? On the contrary, nature throbs with a life-and-death struggle where the fittest survive. Especially if someone, like Fox, celebrates "20 billion years of evolution," compassion scarcely appears at all. Of course, nature's orderliness might point to a great mind behind it. Perhaps its beauty indicates a cosmic artist. But why should we believe that any such vast, aesthetic intellect cares for each creature?

Christians believe Jesus taught us to view reality differently than nature by itself would suggest we view it. For example, the Hebrews often regarded grass, which withered so quickly in the Palestinian heat, as an obvious symbol of human life's brief futility. But Jesus pointed out that even this grass was clothed more magnificently than Solomon. He taught that God cares about clothing us even more (Matt. 6:28-30).

Jesus also taught us to see human reality with new eyes. In his day, those afflicted by illness, demons, and poverty were often viewed as socially worthless. They were shunned. Such troubles were generally regarded as evidence of God's curse. But Jesus treated such persons as special objects of divine compassion. Even more astoundingly, Jesus welcomed genuine sinners. And he continued to love and forgive even those who rejected, abused, and put him to death.

In short, Christian belief in a compassionate God is not really derived from what human or nonhuman nature by themselves seem to teach. It is rooted in the revelation of a love strikingly different from what we often find there. This love "empties itself" (Phil. 2:7), goes out of itself, enters into the struggles of those whom it comes to help, and lets itself be torn asunder by their rejection.

It is a love which, in some very real sense, comes from above and beyond our world. It is not an outflow of some energy which has its source in nature. Instead, nature itself has its source in the outflow of this astounding, superabounding, self-giving love.

What does this imply for "creation-centered" spirituality? That we should somehow avoid celebrating the rhythms of our bodies, of the seasons, of colors and sounds and stars? Of course not. Since these are all forms or patterns or dynamisms which divine love created to express itself, we should enjoy them to the hilt!

However, the more we expect to find the ultimate meaning of created things in themselves, the less we will find there to celebrate wholeheartedly. Apart from the unusual light which

Jesus casts on creation, nature's apparent cruelty and impersonality begin whispering a different story.

We must challenge Fox's claim that to have compassion for others we must regard them as parts of ourselves and of God. For if I love something because it is part of me, my love is based on self-interest. Jesus, however, reveals a far greater love: one which goes out toward those who are very different, who even oppose and crucify. This love does not love others for its own sake; it sacrifices itself for their sake. In this love are rooted not only the deepest compassion but the very origins of creatures themselves.

Will we best apprehend God's closeness by placing Jesus with ourselves and others—as "cosmic Christs"—on the same level? To be sure, Christ is "in us," but only because the one fully cosmic Christ was first of all "for us." Only when we recognize this do we comprehend the wonder of divine love and the depth of our need for it. Only then can we rightly receive Christ's presence—not as something we possess "by nature" but as a gift bestowed by grace. For this we have gratitude and awe.

*Thomas N. Finger is visiting professor of theology at Eastern Mennonite Seminary, Harrisonburg, Va. He is a member of Community Mennonite Church.*



## ***Books by Matthew Fox***

The books by Matthew Fox on which the critique of the accompanying article is based are these:

*Original Blessing* (Santa Fe, N.M.: Bear & Company, 1983)

*The Coming of the Cosmic Christ* (San Francisco: Harper & Row, 1988)

*A Spirituality Named Compassion* (San Francisco: Harper & Row, 1990)



# Tragedy was more than losing a valiant fight

Your article "Campus Pastor Found Dead" (Mar. 5) relates the tragic death of Darrel Brubaker. While it alludes to his "valiant fight against depression," the account doesn't mention what precipitated his depressive illness.

For numerous years Darrel had struggled with great integrity and courage to get his church to confront and remove from power a man in the denominational structure and ministry whom Darrel knew to be sexually abusive. The church responded by trying to discredit and silence Darrel. He was profoundly devastated and saddened that the church he had loved since childhood would not respond with justice and integrity. Darrel became more and more frustrated in his attempts to bring justice and righteousness to this situation. He became angry. But because he was a gentle, sweet man, the anger didn't last long. He turned instead to despair and, finally, to fatal depression.

We dare not dismiss Darrel's death merely as the result of a biochemical imbalance. What precipitated this imbalance was the prolonged stress and anguish of his denomination's unwillingness to take a corrective stand against the evils of sexual abuse by those in positions of power and authority within the church.

Carolyn Holderread Heggen  
Albuquerque, N.M.

## Insensitive listing

We've become accustomed in our society to reporters capitalizing on the tragic events that happen to others. But I was surprised and found it in very poor taste that *Gospel Herald* included "Campus Pastor Found Dead" in the listing on the cover (Mar. 5). I feel the reporting of this unfortunate event was within the scope of your responsibility; however, using it in the contents on the front page was very insensitive to the family and friends.

Glenda Hartzler  
Belleville, Pa.

## The work has just begun

As the editor of *Gospel Herald*, you didn't have much time to settle into your job before war broke out in the Middle East. I want to commend you for the way you responded to that challenge.

Amid the clamor of blind patriotism and euphoria brought to us by the media, the *Gospel Herald* was the clear voice I needed. Your articles were well chosen and your editorials courageous and true to the mark.

But now your work is just beginning. You need to remind us Mennonites that

we are not just against war but for peace. During the war, the phones in our church offices were constantly ringing—people wanting to know about conscientious objection, people wanting to know how to respond to the war. Wouldn't it be wonderful if the phones just kept ringing—people wanting to volunteer to work in trouble spots of the world to show another way besides violence, people demonstrating the same commitment and sacrifice as we saw in the U.S. troops sent to the Gulf?

Lead us on as we struggle to be instruments of God's peace.

Randy Landis-Eigsti  
Ephrata, Pa.

## Cover nonsense

In reference to your cover graphic of Mar. 12: I guess it really is true that war is big media business. Somehow I just thought our piece of the media was immune to such nonsense. Silly me.

John Myers  
Shelton, Wash.

## Dealing with dictators

We have heard a lot about the recent war. Why not give us some information on the dictators who caused the war? What is our responsibility as Christians toward dictatorships? Is war the symptom rather than the cause?

It is people, sometimes individuals, who cause wars. In a free country, do we understand dictatorships? Do we have any ideas how to deal with them?

Glenn Martin  
Denver, Colo.

## Where was *Gospel Herald* during the recent war?

The Gulf War has come and gone. It was the number one issue for five months. It was debated in Congress and the media for many weeks. Where was the *Gospel Herald* in this crucial period? Except through several letters to the editor, we were not given any voice of the Mennonite Church to guide our thoughts.

What happened to "Kreider Views the World" column that we have appreciated so much over the years? Never

have we needed his critical analysis more than in the last few months.

We have read the accounts of the war in newspapers and magazines, we have watched television with commentaries by military and news correspondents, but we have had nothing to guide our thoughts from a Christian perspective, let alone from a Mennonite point of view. If the *Gospel Herald* is to speak for the Mennonite Church, where did we fail in our mission?

Don Kreider  
Lombard, Ill.

## God's role in tragedy

I look forward to your editorials, but I am not at ease with your second editorial of Mar. 12, especially the ending. *God's will was thwarted* in the shocking and sudden deaths of Kari Ann Nunemaker; Clair, Anna May, and Kim Weaver; and Darrel Brubaker. I felt your concluding quote from Job implied otherwise.

Would it not be more pastorally and theologically instructive to emphasize *God suffering with us* in times of tragic loss of life?

Joe Hertzler  
Elkhart, Ind.

## Where's Kreider?

One of the columns in *Gospel Herald* I have appreciated over the years has been "Kreider Views the World." This perspective column brought into focus world issues in a way that was both meaningful and helpful. I have not seen it since the change of editors. I miss it and hope I will see it soon.

Earl Sutter  
Mt. Prospect, Ill.

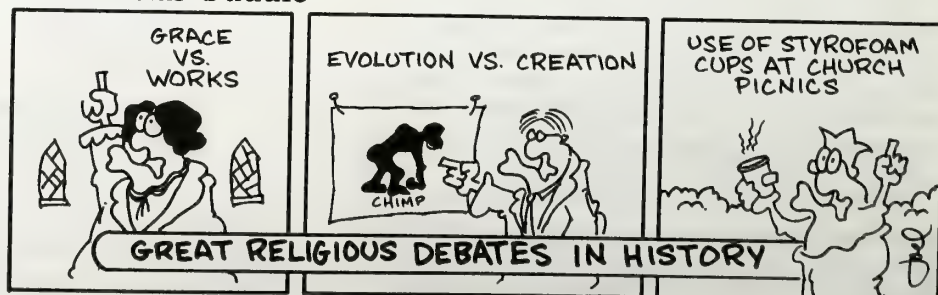
## Young and old

I continue to appreciate *Gospel Herald* and read it promptly each week. However, I miss Carl Kreider. His article was one item I never missed reading.

I also notice death notices are getting shorter. Does that go with having a "young" editor?

Paul Shank  
Goshen, Ind.

## Pontius' Puddle





## Rejection of the commandment

There are no new sins today. There is nothing like a new morality. Paul wrote to the churches of his day, which were situated in the cesspools of immorality. He listed the common sins of spirit and flesh, sins which we have today.

There is, however, something new today. What is new is not the breaking of the commandment of God; it is the rejection of the commandment. For the first time since the gospel hit the Mediterranean, we are told that some sins are okay after all. It is at this point that the Scripture is very current in warning specifically: "*Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God*" (1 Cor. 6:9-10, NIV).

To persons saved out of all of these sins, Paul could say, "And that is what some of you were. But you were washed,

you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God." Praise God. This remains the good news to all who believe and obey the gospel.

*John M. Drescher  
Harrisonburg, Va.*

## Looking for our "blessed hope"

I greatly appreciated Levi Hartzler's letter (Jan. 22) about Christ's coming for his bride, the true church. Titus 2:13 exhorts us to be "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." No one can deny that the very conditions predicted in Ezekiel, Daniel, and Revelation are finding their fulfillment in today's world. Would it not be well to bring inspiring messages of this "blessed hope" before our Mennonite congregations?

*Eleanor Engel  
Eureka, Ill.*

## Loving and caring with a call to change

Three problems with homosexuality in 1991:

1. *We have sincere members on both sides.* Some Spirit-filled members practice it and plead that the church accept them. They sincerely believe homosexuality is an "orientation" given by their creator. Many other members have a revulsion against it and consider it needing discipline equal to adultery.

How do we get loving acceptance? I asked six Mennonite psychiatrists what studies of identical twins is revealing. They tell me there seems to be no "proof" that homosexuality is a genetically given orientation. In all cultures, it seems to appear rather as sexually arrested development. I feel that is the way we should regard it, even though I know that, as of March 1991, many therapists insist that we do not know what causes homosexuality.

2. *But what does the Bible actually say?* Advocates of both extremes claim that the Bible favors their view! I did a restudy of the nine most prominent passages on this subject, along with many inferences in the Scriptures. I am reassured that heterosexuality was, and still is, the creator's intention. Forced exegesis is required to make the Bible favor accepting homosexual practice. The church is a fellowship of those saved from sinful practices, and homosexuality is explicitly listed as one of these in 1 Cor. 6:9-11.

3. *How can a person change sexual orientation?* In a Homosexual Anonymous

group I helped direct, I told persons that change may prove as slow and as difficult as to change from right to lefthandedness in midlife. A few "blips" of reversed sex fantasy may persist for a long time.

First must come total acceptance so these persons know they are loved even if they never achieve full change. Then they must examine their motives for wanting change. I encourage people to couple sexual reorientation with some other "spiritual formation" in their lives. I also try to help them to take accountability for all their fantasy life and to discuss this alone with God.

At a certain point, I encourage cross sexual friendships. But recovering homosexuals should not go it alone. They need a support group of caring, accepting, affirming Christian persons, both male and female, who can pray for them as they recover.

Providentially such groups are now emerging, such as Day Seven Ministries of Elizabethtown, Pa. With God's continued leading and blessing, there may soon be hundreds more serving quietly across the church.

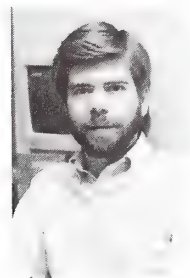
A way must be found to give persons who have found victory over homosexuality a chance to give their testimony about the steps and disciplines they found helpful. I know quite a number of such persons, but at this point they do not want to come "out of the closet" to give their story in public. Maybe some anonymous letters to the editor should be encouraged.

*Paul M. Miller  
Lititz, Pa.*

# Gospel Herald



*Editor:  
J. Lorne  
Peachey*



*Assistant  
Editor:  
Steve Shenk*

*Editorial consultants: Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner*

*Gospel Herald* (ISSN 0017-2340) was established in 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). *Gospel Herald* is published 50 times a year for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, PA 15683.

Subscription price (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111. Please send change of address three weeks in advance.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ontario. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507; telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

**Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.**

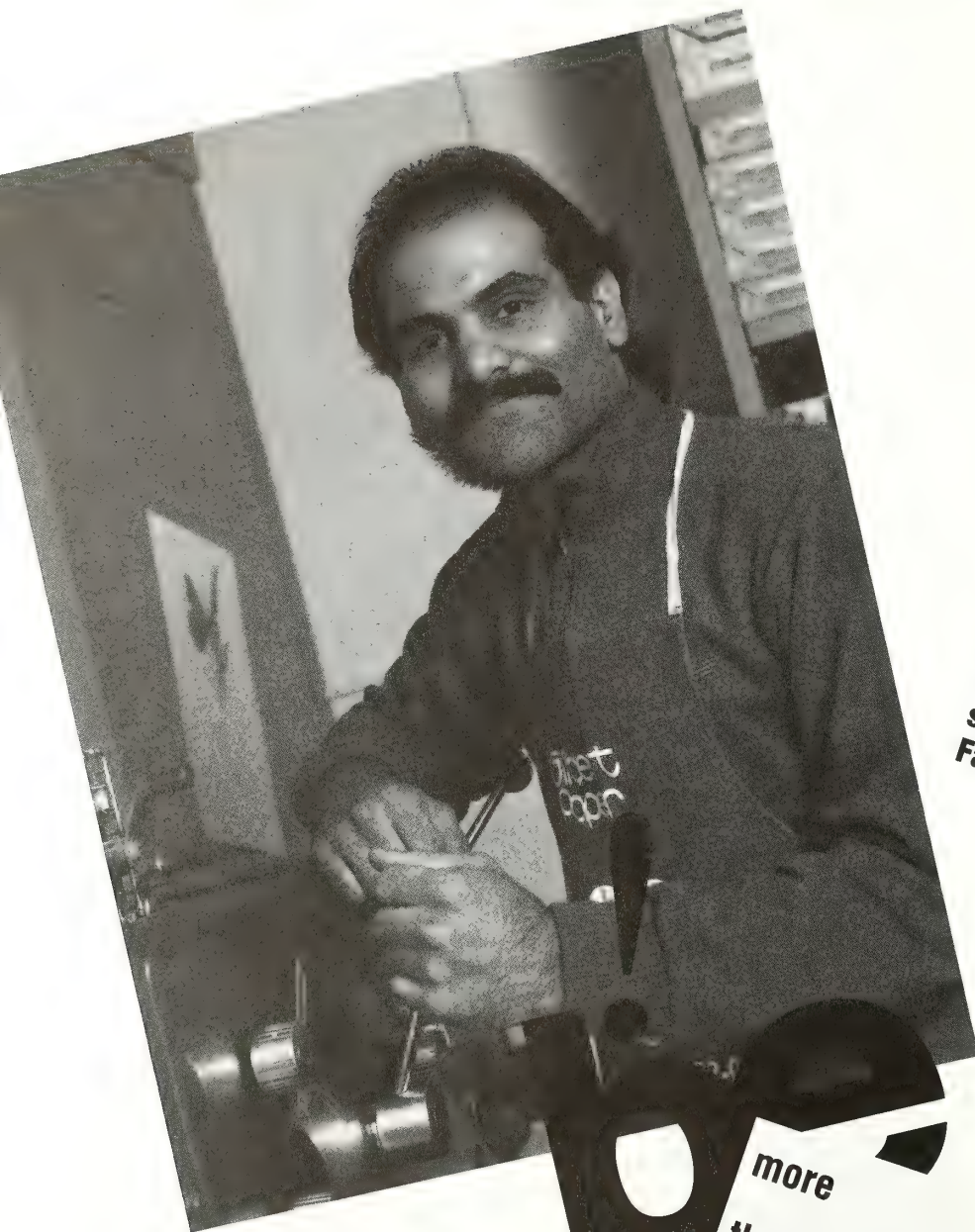
**Vol. 84, No. 15: Apr. 9, 1991**

**Photos:** cover by Marilyn Nolt; page 9 by J. Lorne Peachey; page 10 by Reuel Detweiler; page 11 (top) by Susan Balzer; page 11 (bottom) by Early Photography; page 12 by Phil Richard; page 13 by Al Friesen.

**"Jesus said to them again,  
'Peace be with you. As the  
Father has sent me, so I  
send you. . . . receive the  
Holy Spirit.'"**

**—John 20:21-22b, NRSV**





Each year several minority youth learn a trade through **IMPACT**, a program of MCC U.S. Others learn leadership skills through the Summer Service Program. Youth in India learn vocations, with support from MCC's Global Family program.

**more  
than a  
spectator**

■  
"I made it," says Eddie Rodriguez, printer at Eastern Mennonite Board of Missions, Salunga, Pa. "I escaped a dead-end life of unemployment, thanks to the printing trade I learned at MCC."

**Be more than a spectator.  
Contribute to these programs  
and help a teenager learn  
some job skills.**



**Mennonite  
Central  
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**Mennonite Central  
Committee and MCC U.S.**  
21 South 12th Street  
PO Box 500  
Akron, PA 17501-0500  
(717) 859-1151  
(717) 859-3889

**MCC Canada**  
134 Plaza Drive  
Winnipeg, MB R3T 5K9  
(204) 261-6381



# May the God of peace be with you

by Kathryn F. Seitz

In the fall of 1987, while teaching Palestinian students at Bethlehem University, I found myself in a curious situation. When only six weeks of the school year had passed, the Israeli military governor abruptly closed all West Bank schools and universities, threatening imprisonment and a stiff fine for any Palestinians caught teaching or studying.

But Palestinians value education highly. They are experiencing a kind of autonomy and empowerment of spirit which energizes them to take new risks to end the occupation of the last 23 years. "We no longer have that much to lose," they say. "Anything is better than what we have been experiencing."

In this context local communities responded to the 1987 school closures by organizing indigenous, informal underground schools in which students met in small groups in unlikely places such as homes, offices, and storerooms—all places where they were less likely to be spotted by the military. (In recent months the Israelis have allowed some classes to be held again, after the total ban of more than three years.)

One such local community in the West Bank had 130 students enroll to study English. I became part of this informal schooling when six of us foreign English teachers whom they trusted were invited to teach in the newly organized school project.

I began cautiously—concerned about identifying levels of performance, motivation for study, and, most of all, any political collaborators who might be in the class. So I devoted the first week to safe matters such as a review of grammar and use of innocuous stories designed to build reading comprehension. On the fourth day, however, one student raised her hand and said, "But, Mrs. Kathryn, we know enough grammar already. What we need now is to learn the English words and sentences to help us talk to journalists who visit our village."

A sensitive teacher will respond quickly to correction of that sort, and on the spot I adjusted the week's teaching plan with a fresh assignment: "Talk to persons in the village who have been interviewed by journalists already. Discover the words and questions they needed to know. Bring them with you to the next class." Next day the students were amazingly well prepared. We rapidly filled the chalkboard with words right from their daily experiences: *martyr, refugee camp, rubber bullet, tear gas, settler, iden-*

*tity card, check point, helpless, frustrated, angry, fear, torture.* Practically every word bespoke dehumanization and suffering.

But there were two other words that surfaced: *nonviolence* and *human rights*. These represent both the cause and the manner for many Palestinians. They are working for human rights in a nonviolent way.

On our final day of class the students told me they now felt as if they were ready to interact with the English-speaking journalists. But realistically they didn't see themselves as important enough to be selected as spokespersons for the village. "On the other hand," they said, "we realize that you know many tourists who come to this country. Please bring them to us so that we can tell them about life here. We want to tell them why we need education and peace."

And they wrote notes to people of North America. These are some I brought home with me:

"Schools should open because my school has

***We who use the language of peacemaker and suffering servant will understand these stories of rights denied.***

always been like another home for me. My teachers taught me right from wrong and students were like brothers and sisters to me. Knowledge is important and without school it is very hard to learn much about life and its mystery."

"I hope for peace in the West Bank so as to play all sorts of sports without any disturbances and to jog in the streets without interruption."

"I want to live in peace to see the people laughing. I also want to continue my education and be a good engineer. Is that too big a thing to ask?"

Now, more than a year after leaving Israel-Palestine, I have come to see that we Christians who use language such as suffering servant, peacemaker, and reconciler will understand the stories and experiences of those whose homes are demolished, family members deported, and education denied. As one of my students wrote: "I think that everyone wants peace because peace means security. May the God of peace be with you."

*Kathryn F. Seitz was a Mennonite Board of Missions worker in Israeli-occupied West Bank, along with her husband, Ken. They are now church planters in Burlington, Vt.*



# When rich and poor wage war

by Carl Kreider

**E**ver since World War II, the United States has feared the Soviet Union. That fear caused the U.S. to spend trillions of dollars to prepare for an East-West War. It was to be totalitarian communism against democratic capitalism. But instead the recent conflict in the Middle East was something completely different. It was a North-South war. It was rich versus poor.

It is one of the ironies of history that much of the military hardware the U.S. bought in the last 40 years was not used at all in the war with Iraq. For example, huge quantities of nuclear weapons were never used. Now the problem is how to dispose of most of them without creating nuclear wastes and polluting the environment.

The U.S. also spent billions of dollars to create a "stealth" bomber capable of avoiding detection by Soviet radar. Preliminary versions of this bomber were not notably successful. But even if they had been built and ready for service in the Gulf War, they probably would not have been used because Iraqi radar defenses were knocked out early by the air war. The much-vaunted SDI ("star wars") was also unused in this war. Designed to cope with long-range missile attacks from the Soviet Union, SDI was not needed against the Scuds used by Iraq. U.S. Patriot missiles developed during the Carter Administration appeared to be adequate.

**I**raq is a poor country. At the beginning of the war its per capita gross national product was estimated at \$1,880, less than one-tenth that of the U. S. The income it did have and the money it could borrow were used not for the welfare of its people. They were used instead to build up a huge army of ground troops supported by tanks, artillery, and armored personnel carriers.

The result of the unequal strength of the Iraqi army and that of Allied forces was a stunning defeat. It was a poor country against rich countries. America now rejoices in how few of its military personnel were killed in battle. That's a benefit of being a rich country with vast military strength. When, if ever, will we get an accurate count of the number of military personnel and civilians killed in Iraq?

During the war Allied forces launched more than 50,000 air sorties against Iraq. Communications systems, missile launching sites, and roads

and bridges needed for supplying Iraqi troops were destroyed. Media references to these operations often referred in passing to "collateral damage." But when will we be informed of the number of women, children, and elderly who were the human part of this damage? It is not unreasonable to believe that while American military losses were less than 100, the loss of Iraq lives were in the hundreds of thousands.

Baghdad and Basra were the largest cities to suffer from air attacks. Both these cities have from two to four million people. These people are poor.

When Great Britain suffered bombing raids in World War II, many of its children and some women were evacuated to the countryside. This was possible because Great Britain was a rich nation. A nation as poor as Iraq did not have the transportation facilities to move its civilians from its cities. If they had been evacuated, there wouldn't have been homes in the countryside to house them. Apparently poor people are not supposed to survive modern warfare.

At a military briefing by Gen. H. Norman Schwarzkopf a day before the cease-fire, a reporter asked what had become of the half million people in the Iraqi army. Schwarzkopf responded tersely with the comment that 50,000 were prisoners of war and "many have deserted." And what has happened to the rest? "Many have perished." Were the deserters shot by their own officers, as often happens during warfare? And what is the count of the "many" who have "perished"?

There has been much enthusiasm for the war in the United States—so much that it will be difficult to scale down military expenditures and redirect resources to meeting other urgent problems. We are told, "You can't solve a problem by throwing money at it"—unless, of course, the problem is building a big military machine.

But the poor of the world will not soon forget that it was the wealth of the rich that caused suffering in the recent war. Nor will they overlook the fact that the wealth of rich countries stems in part from the oil resources of the poor. Ways of achieving a more equitable distribution of wealth between the rich and the poor of the world must be implemented if a cease-fire can lead to a lasting peace in the Middle East.

*Carl Kreider is a retired professor of economics from Goshen College, Goshen, Ind. He is a member of College Mennonite Church.*



# MBCM agrees to add staff for peace, social concerns

*Elkhart, Ind.*—What does a churchwide board do when it disagrees with a directive from another churchwide board? That was the question before the Mennonite Board of Congregational Ministries at its spring meeting Mar. 15-16.

The disagreement focuses on who should hire staff for denominational peace and social concerns. When MBCM adopted a new platform statement two years ago focusing on building strong congregations, it agreed to work at peace education in the context of the local church. But it decided not to staff a denominational spokesperson for peace concerns, a position which had been part of its work before MBCM's new focus.

At this meeting MBCM board members heard a second request from the Mennonite Church General Board that they hire staff to represent the church in ecumenical work for peace. This includes relating to such groups as Christian Peacemaker Teams, New Call to Peacemaking, and Fellowship of Reconciliation.

The General Board realizes this doesn't quite fit MBCM's new vision, General Board executive secretary James Lapp told MBCM. But there is nowhere else in the church to lodge this responsibility. General Board itself is not a program board that hires staff for this work.

Much of the reason for MBCM's struggle with the assignment had to do with budget. For the first time in seven years, MBCM ended a fiscal year in the black. As of Jan. 31, the board had wiped out its deficit and showed \$19,000 more in income than in expenses. While board members praised executive secretary Everett Thomas for

this achievement in his first full year as MBCM's head, they also pledged themselves to work hard at maintaining a balanced budget in the years ahead.

In the end MBCM agreed to accept the peace and social concerns assignment. They requested continuing dialogue with General Board on where the responsibility should be lodged.

The board acted to hire J.R. Burkholder of Goshen, Ind., one day a week for the position. While Burkholder will work on a voluntary service basis, MBCM added \$6,000 to its budget for expenses for this office.

Total budget for MBCM's new year is \$475,000. This calls for a \$62,000 increase in giving from the church. Thomas told the board this should be possible, since new giving guidelines call for MBCM to receive proportionately more of total giving to churchwide agencies.

MBCM board members also heard they may be asked to consider assuming responsibility for student and young adult work, now lodged with Mennonite Board of Missions. During discussion one member quipped: "Is this how we get our programs—taking what other boards no longer believe is their responsibility?"

At this meeting board members heard their first report from a program they assumed from MBM this past February. Ed Bontrager, new minister for congregational mission and peace, reported on Living in Faithful Evangelism (LIFE), a congregational outreach program now part of MBCM's responsibility.

MBCM also agreed to hire Rene Sauder of Newton, Kan., on a half-time basis for



*Don Gingerich, an Iowa farm leader who serves as treasurer of the MBCM board, gets balloons in celebration of a good financial report.*

women in leadership ministries work. They learned no progress has been made in securing someone to direct a new ministerial information center.

Attending this meeting were only seven of MBCM's 12 board members. Three have recently resigned, one had surgery, and another became the mother of triplets. MBCM hopes to have its full contingent after General Assembly elections at Oregon '91.—*J. Lorne Peachey*

## MBCM administrator declares candidacy for city council

*Goshen, Ind.*—Everett Thomas, executive secretary of Mennonite Board of Congregational Ministries, has declared his candidacy as a Democrat for the Goshen City Council. The Goshen resident, who commutes to MBCM offices in nearby Elkhart, is believed to be the highest active Mennonite denominational official ever to seek public office.

"I believe that with the urbanization and the professionalization and the educational levels increasing, my generation of Mennonite leaders is going to be far more ready to be involved in public policy, to be what

the Bible describes as 'salt and light' in the world," Thomas said. "Perhaps my involvement in what is really a very minor political office is an indication of that shift."

Goshen City Council members meet once per month to serve a population of about 24,000 people. Thomas, who was asked to run for the seat by Goshen's Democratic Mayor Mike Puro, spoke with several fellow Mennonites about his inclinations, including James Lapp, executive secretary of Mennonite Church General Board. "He was intrigued and he encouraged me to accept Mike's invitation to run," Thomas said.

Thomas, who is running in the fifth district, will be joined on the primary ballot by two fellow Mennonites: incumbent Sec-

ond District Councilman Mike Landis and First District candidate Roger Nafziger. Both are Democrats. Nafziger is a manager at Mennonite Mutual Aid.

The three candidates all are in their 30s, sharing a common "baby boom" heritage. "We have a generational shift happening," Thomas said. "Many in my generation have been learning how to integrate the radical discipleship element of our faith with pragmatic social issues."

Thomas acknowledged that it took a lot of thought for him to embark on a path not traveled by his Swiss-German ancestors. "I have uncles and aunts in Pennsylvania and Iowa who would still not vote and for whom involvement in public policy would be too much involvement with the world," Thomas said.—*Tom Price*



# MDS volunteers at annual meeting 'find grace to help in time of need'

*Shipshewana, Ind. (MCC)*—Don Delagrane, an Indiana pastor and Mennonite Disaster Service volunteer, visited a girl who had a row of fashionably dressed dolls in her room. "Which doll is your favorite?" he asked. He was surprised when she showed him an ugly, grubby-looking doll. "Why is this your favorite?" he asked. "Because if I didn't love her, nobody else would," she replied.

Delagrane shared this story to begin the 1991 Mennonite Disaster Service all-unit meeting held here at Shipshewana Action. "When nobody else would love, MDS volunteers did," he said.

About 770 people participated in the meeting with the theme, "Find Grace to Help in Time of Need."

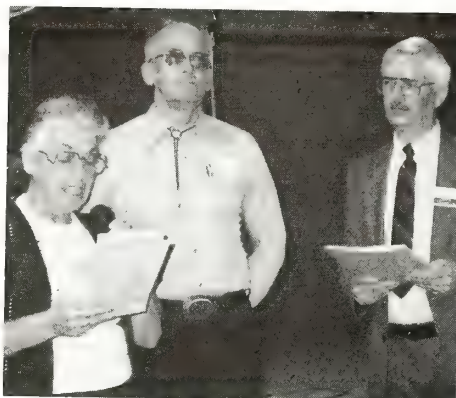
Frank McCoy, a Methodist minister, and Jeff Stratton, a Baptist preacher, said they were thankful MDS found the grace to help in 1990. Both were part of a forum on community response to disaster.

McCoy told of his fears and frustrations as Hurricane Hugo swept through Pinopolis, S.C. "Hugo made me an emotional cripple," McCoy said with tears as he described how the storm devastated his home while he and his family huddled in the hallway. The only thing they could do as they heard trees crash through the roof of the bedroom and living room was pray that their lives would be spared, he said. When the storm ended McCoy offered his church fellowship hall as an MDS headquarters, even though he knew nothing about Mennonites. His first experience with Mennonites was very positive, he said.

Stratton's hometown of Petersburg, Ind., was struck by a flood and a tornado. Humorously he noted that God provided for him after the tornado by leaving scrap plywood in his yard, which he used to board up the 18 broken windows of his house. Stratton, who was in charge of the cleanup for his town, expressed deep appreciation for MDS work there.

During the forum, audience members asked Stratton and McCoy about the responsibility of local churches during crises and how MDS can respond to people's emotional trauma as well as physical needs.

John Hershberger of the Oaklawn mental health center in Goshen, Ind., also discussed the trauma of disaster victims during his keynote address, "Agents of Healing." He emphasized that the caregiver should not succumb to the temptations of "excessive self-centeredness," but



Lowell Detweiler (right), MDS coordinator, listens to Elizabeth and Ray Spicher, who were part of the beginning of MDS 40 years ago in a Hesston, Kan., Sunday school class.

should remember that they are a representative for God, not the source of the healing.

Between devotionals, addresses, and songs, representatives from the five MDS regions reported.

Region III representatives called 1990 "the year of storms for Kansas," noting ice storms, tornadoes, and floods that struck the region. The day after a Mar. 13 tornado that ravaged Hesston, Kan., 940 MDS volunteers arrived to help. Some 10,000 people eventually served there.

Local Mennonites are helping MCC assess damage and distribute aid. Bruce Kuhns, MCC co-country representative for Mexico, visited the area and met with local leaders, missionaries from Pacific Coast Conference, and a representative from the Chihuahua Mennonite Colony.

Local Mennonites requested \$2,500 per week for four weeks from MCC to cover initial food needs for the most affected people while they clean up, rebuild, and get reestablished.

"Comparatively speaking, this project seems small," says MCC food aid coordinator Hershey Leaman. "But it has a lot of significance in other ways."

Region II reported that, in addition to the Petersburg, Ind., flood and tornado, their two worst disasters were flash floods in Shadyside, Ohio, and a tornado in Plainfield, Ill. In Shadyside, where 26 people were killed and 200 homes destroyed, MDS has built seven new homes and more are underway. To date over 1,000 people have served there through MDS. The Plainfield tornado was the most severe tornado to ever hit Illinois; 28 people were killed.

Region I also had a busy year continuing response to Hurricane Hugo. So far MDS workers there have helped more than 500 families, rebuilt 25 homes, and finished 160 major repairs. More than 5,000 volunteers have participated.

Region V, which is across Canada, spent most of its time helping Region IV after flooding in Washington and the ongoing major response to the 1989 California earthquake.

Nate Hochstetler of Middlebury, Ind., reported on an effort to involve youth groups in MDS. He was in James Island, S.C., for nine weeks last summer and organized one-week service projects for youth groups. More than 100 young people participated.

Robert Stutzman, a young person from Tofield, Alta., said that he learned patience and the importance of community through MDS work. Now he appreciates his life and family more. "If we are effectively teaching young people the Christian lifestyle," he concluded, "then MDS should be a natural expression."

At the annual MDS board meeting, the members approved guidelines for incorporating nonconstituency churches into the MDS network. They also discussed a plan to encourage people to serve as MDS project leaders for one- to two-year periods. When there are no disasters, these volunteers would work in other MCC programs or with organizations such as Habitat for Humanity. The board also affirmed guidelines for MDS response to large catastrophes and for financial accountability of individual MDS units.—*Felicia Rohrer*

## Mennonites assist Mexican flood victims

*Sinaloa, Mexico (MCC)*—Mennonite Central Committee Central States sold \$10,000 worth of wheat donated by area Mennonites and sent the money to victims of flooding in the Mexican state of Sinaloa to buy locally available food.

The food went mostly to farmers, both Mennonite and other community members, whose crops were destroyed in floods that began on Dec. 30. Five people were killed and more than 15,000 were evacuated from their homes. Several Mennonite villages were affected.

First, it represents a need identified by Mennonites in the area. Second, MCC is helping local Mennonites respond to a local need. Third, it is a "quick and practical response to human loss and potential suffering." It also calls for local purchase of food rather than a shipment from overseas, saving time, energy, and money.

Pacific Coast Conference is also purchasing bedding, clothing, and some housing materials for people in the flooded area. The Colony Mennonites of Chihuahua will provide some clothing and perhaps assist in well drilling, sanitation, and other longer-term assistance.

—*Andrea Schrock Wenger*



## MBM releases new radio spots

Harrisonburg, Va. (MBM)—“Living with Our Culturally Different Neighbors” is the theme for the new set of *Choice* radio spots produced by Mennonite Board of Missions. “We believe the spots can be a message of peace and reconciliation in the midst of rising conflict between racial and ethnic groups,” said Kenneth Weaver, director of MBM Media Ministries.

The *Choice 12* series of 65 spots (30 seconds each) are being offered to 2,500 radio stations across North America to share the message that all people have equal value in God’s sight. Based on experiences with *Choice 10* and *11*, some 1,000 stations are expected to confirm use of this series, which is a project of the Mennonite Church and the Church of the Brethren.

In *Choice 12*, voices of people with various cultural backgrounds model accepting and loving ways to integrate the rich variety of cultures. The spots were written and narrated by David Augsburg, well-known author, educator, and writer. He is now director of the Pastoral Care and Counseling Program at Fuller Theological Seminary. He is also a specialist in cross-cultural counseling and mediation.

Augsburger’s messages encourage listeners to look at “the ways prejudices block our perceptions, cloud our relationships, and frustrate any attempts at reconciliation.”

In addition to the 65 *Choice* spots, Ethnic Communications Outlet in Chicago produced 10 spots for MBM, half for African-American audiences and half in Spanish for Hispanic audiences. These 60-second spots, with the same theme of living with culturally different neighbors, are being released to 1,000 radio stations with audio tags that identify either African-American or Hispanic Mennonite congregations.

—Margie Vlasits

Recording *Choice 12* are writer-narrator David Augsburg (left) and producer Ron Byler.



Hesston students tell the story of a German man who was killed for refusing to fight for Hitler.

## College students seek ‘staying power’ for peace concerns

Hesston, Kan. The day after the end of the Persian Gulf War 90 students met at Hesston College to study “Shalom and Staying Power: Beyond the Latest Fad.” Hesston, Bethel, and Tabor students planned this year’s conference, which the Peace Section Office of Mennonite Central Committee helped finance. Forty-five local students registered along with 45 students from Mennonite colleges across North America.

John Stoner, interim executive secretary of MCC Peace Section, and Marion Bontrager, a Hesston College professor, gave four addresses. Patty Shelly, a Bethel College professor, led the worship, using several hymns she has written.

Stoner told how he struggled with his feelings about the conflict in the Persian Gulf. He felt angry and frustrated by U.S. President George Bush’s and Iraqi President Saddam Hussein’s ignorance and foolish actions; fearful that in his participation in the Fellowship of Reconciliation delegation to Iraq in October, Hussein might keep him as a human shield and Bush might bomb; fearful that the war might spread worldwide; and saddened from watching people grieve and die.

He said “staying power” can be nurtured in very traditional ways: Bible reading, memorization, study, and meditation; paying attention to God’s word manifest in creation and in people who worship, work, and discern together; life in the Holy Spirit with commitment to the believing community as well as to purposeful solitude, prayer, and service.

Workshops and field experiences featured both ongoing and crisis peace concerns. Peacemakers’ stories were told in various settings.

Two speakers shared the story of John Schrag, a Mennonite who refused to buy war bonds to support World War I, and who was nearly killed by a mob in Burrton, Kan., during an Armistice Day celebration. The Hesston College Readers’ Theater

told of the German martyr Franz Joseph Jagerstatter who refused to go along with his village and fight for Adolf Hitler during World War II.

Participants struggled with how to relate to non-Christians who work for peace and with Christians who don’t. They looked for deeper challenges to their lifestyles.

The Bethel College Gospel Choir drew sustained applause and students relaxed at night with the music of Tabor’s “Aftereffect” band one night and a talent show and international dances the next night.—Susan Balzer

## EMS seeks funds for expansion

More students but not enough funds. That is the situation Eastern Mennonite Seminary faces as it anticipates a new facility to house its rapidly growing program.

The Eastern Mennonite College and Seminary board of trustees heard at its Mar. 11-12 meeting on campus that student applications to the seminary for this fall have doubled over this same time last year. EMS dean George Brunk III also told the trustees that second semester’s total enrollment of 107 students “puts a strain on current facilities” and “highlights the pressing need” for the new seminary building.

David Miller, director of advancement and development at EMC&S, reported that \$1.1 million has been received to date in cash and pledges toward the \$2.8 million construction costs. Bidding on the project will not begin until at least 65 percent of the funds are committed, according to action taken at an earlier board meeting. All funds must be secured before final approval is granted by Mennonite Board of Education.

The new structure was designed by the LeRoy Troyer and Associates architectural firm of Mishawaka, Ind. It will feature classrooms, faculty and staff offices, study and lounge areas, and an auditorium for worship services.



• **"Itinerant carpenter" dies.** Paul Showalter, 65, was killed on Mar. 30 when he fell from a ladder while helping complete work on the new chapel at Western Mennonite School of Salem, Ore. He and his wife, Nancy, had been "itinerant carpenters" with Voluntary Service of Mennonite Board of Missions since 1986. They served in over 30 locations throughout North America and in three locations overseas. Before joining VS, Showalters were church planters for 22 years in Canada, most recently in Grande Prairie, Alta.

• **Reusable grocery bags.** An alternative to grocery-bag waste is now offered by Mennonite Economic Development Associates and Selfhelp Crafts of Mennonite Central Committee. It is the "Re-bag-it" sack made of white ripstop polyester mesh. They are strong and roomy and suitable for grocery shopping and other uses. The manufacture of Re-bag-it also provides desperately needed jobs for people in Haiti, the poorest country in the Western Hemisphere. The bags are being sold at Selfhelp Crafts stores throughout North America. For more information in the United States, call Joyce Ganse at 717 859-4971. In Canada: Doris Daley at 519 662-1879.

• **Summer troupe canceled.** Plans for sponsoring a drama/music troupe this summer have been canceled by Mennonite Board of Education and the three Mennonite Church colleges. "We did not receive a sufficient number of applications," says MBE's Loren Swartzendruber. MBE and the colleges had sponsored troupes in 1987 and 1989, and the intention for 1991 was to have a troupe present programs throughout the western United States and at the denomination's Oregon '91 convention.

• **Fast-growing credit union.** It was another year of rapid growth in 1990 for Pennsylvania Mennonite Federal Credit Union, reported board chairman James Horsch at the 36th annual meeting of the organization. Membership grew to 3,600, total assets increased 21 percent to \$7 million, and net earnings were \$75,000. The credit union, started by employees at Mennonite Publishing House in Scottsdale, Pa., now has members throughout the state and a branch office in Lancaster. Iowa banker Larry Miller succeeded J. Lorne Peachey as chief executive officer last fall.

• **Peace tax on gasoline.** Because oil was a major factor in the Persian Gulf War, the members of Oak Park Mennonite Church in suburban Chicago have imposed on themselves a "peace tax on gasoline." Each month, participating members pay a certain amount (of their choice) per gallon to the church for each gallon of gas they have used. The church then sends the money to Mennonite Central Committee. Also in connection with the war, the congregation conducted a workshop on how to apply for conscientious objector status in case military conscription is reinstituted. More than 100 people—twice the number expected—attended. The event was featured in the *Chicago Tribune*.

• **Life purpose statements.** The keynote speaker at a special missions weekend at Rosedale Bible Institute urged students to write a life purpose statement, and then live by it. Eighty percent of his audience responded by coming forward to tip a cup of



**Acting on his dreams.** *Goshen, Ind. (MBM)*—The latest *All God's People* video released by Mennonite Board of Missions shows Jim Shenk acting on his dreams by handcrafting guitars. Entitled "Dreamers," Edition 13 challenges youth and adults to seek ways to serve God and inspires action. These stories of people who press on toward their callings encourage faith through the pain and anger of physical disabilities, arouse hope as experienced during the constant threat of violence in Northern Ireland, and inspire creativity through the stories of artists like Shenk. A comedy duo from eastern Pennsylvania, Gene Schmidt and Tim Snellman, host this video which contains six story segments instead of four as in previous *All God's People* videos. The new video, which includes a four-part curriculum with study guide, is available for \$24.95 (in Canada \$29.95) from MBM Media Ministries at 1251 Virginia Ave., Harrisonburg, VA 22801; phone toll-free 800 999-3534.

commitment, symbolic of lives poured out for Christ. The speaker was Ervin Stutzman, newly elected moderator of Lancaster Conference, author of a Herald Press book on outreach (*Welcome!*), and a 1974 graduate of Rosedale.

• **Scholar-in-residence.** Tom Finger of Eastern Mennonite Seminary is Lancaster Conference's "scholar-in-residence" this year. During the spring he is commuting from the seminary to teach a 10-week course on "The Person and Work of Jesus Christ" at Lancaster Conference Center. (He is also teaching the course at Franconia Conference Center.) Finger is available for one-day seminars for groups and for speaking engagements in congregations.

• **Help for Sunday school teachers.** Over 70 Sunday school teachers participated in an Aid to Christian Teaching (ACT) weekend at Five Oaks Retreat Centre near Paris, Ont. They learned how to improve their use of denominational materials—Foundation Series, Venture Clubs, and Uniform Series. And they heard about an integrated approach to education that combines the worship and Sunday school times. For many of the participants, this was their first live-in training event. One of the comments most often heard was, "I wish more of our teachers could have an experience

like this." ACT is sponsored by the Mennonite Church and General Conference Mennonite Church.

• **Help for pastors.** "Celebration of Ministry: A Balanced Life" was the theme of the annual Ministers' Retreat in Virginia Conference. About 40 pastors and spouses attended the event, which was held at a United Methodist facility in Blackstone, Va. Laban Peachey, a retired church administrator currently serving as an interim pastor in Virginia, encouraged the pastors and their spouses to schedule times for themselves in addition to "church work." A sense of humor helps one keep a balance, he said, and hobbies and other diversions are important as a change of pace.

• **Help for youth workers.** Rich Van Pelt, a youth ministry veteran and author of *Intensive Care*, was the main resource person at the annual Youth Workers' Retreat in Virginia Conference. Nearly 100 people from 30 congregations heard him talk about crisis counseling, caregiving, and family ministry. One of the goals of the retreat is to encourage long-term youth ministry—and not a different set of youth group sponsors each year.

• **High schoolers challenged.** "Going to church doesn't make you a Christian any more than going to McDonald's makes you a ham-



burger," said Jeff Earman, the speaker for Spiritual Life Week at Eastern Mennonite High School. He expressed concern that people used to hearing God's Word are failing to act on it. Earman is a former Youth for Christ leader who is now pastor of Mt. Jackson (Va.) Mennonite Church.

• **Response from around the world.** The *Heralds of Hope* radio ministry, based in Breezewood, Pa., received nearly 79,000 responses from 113 countries last year—a 50 percent increase over the previous year. Over 52,000 of them requested Bibles. *Heralds of Hope*, an independent Mennonite ministry founded 23 years ago, has now heard from a total of 144 countries. "The effectiveness of radio to reach people has never been greater," says founder/speaker J. Otis Yoder.

• **Choir tour of Europe.** The Rosedale Summer Chorale, a select group of 26 students and alumni from Rosedale Bible Institute, will travel to Europe for the third time this summer. It will be the first time in eastern Europe. The choir, directed by Lloyd Kauffman, will tour for three weeks in the United States before embarking on seven weeks in Europe. The choir sings religious music in a wide variety of styles, with most of the European program sung in German.

• **Students serve in community.** Rosedale Bible Institute students are involved weekly in a variety of ministries in their community. Three to 10 volunteers work on Saturdays at a food bank in nearby Plain City. A group of 10-15 sing for and visit with residents at a nursing home in London Sunday afternoons. Monday evenings a basketball team from RBI plays against an inmate team at Madison County Correctional Institution. Five students regularly visit a girls' juvenile detention center and hold Bible studies. On Mar. 16, a dozen students traveled 150 miles to help Mennonite Disaster Service in flood-ravaged Shadyside, Ohio.

• **Youthlink in high schools.** Youth evangelist Jacob Aranza of Louisiana spoke in four high schools in the Souderton, Pa. area, as part of a three-day outreach sponsored by Youthlink, an ecumenical group of local youth pastors that attempts to reach unchurched young people. Several Mennonite youth pastors are part of the group, and one of the high schools visited by the evangelist was Christopher Dock Mennonite High School. Aranza's visit culminated with an evening rally attended by 750 at Souderton High School.

#### • Pastor transitions:

*Paul and Grace Brunner* resigned as pastors of Beech Mennonite Church, Louisville, Ohio, effective June 30. They eventually plan to retire in Hesston, Kan., but will take interim pastorates for awhile. The first one is at Zurich (Ont.) Mennonite Church, starting on Sept. 1.

*Richard Lewman and Jean Schmitt* were licensed as pastoral team members at Bay Shore Mennonite Church, Sarasota, Fla., on Mar. 17. Lewman is minister of youth and outreach, and Schmitt is minister of special care. They serve alongside Pastor Howard Schmitt.

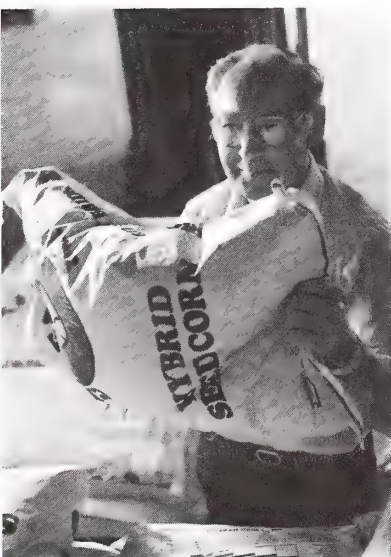
*Edwin Heatwole* resigned as pastor of Fredericksburg (Va.) Mennonite Church recently.

*Ben Eberly* became minister of senior life at Waynesboro (Va.) Mennonite Church recently. He is a former longtime nursing home administrator who is currently enrolled at Eastern Mennonite Seminary.

#### • New appointments:

*John Zehr*, president, Bethel College, starting in August. He succeeds Harold Schultz, who has served 20 years. Bethel is a General Conference Mennonite school in North Newton, Kan. Zehr is a longtime professor at the University of Illinois, where he currently heads the Physiology and Biophysics Department. He oversees a \$6 million budget and a 50-member faculty. A lifelong member of the Mennonite Church, he has been a leader in Illinois Conference and is now moderator-elect. His congregation, First Mennonite of Champaign-Urbana, is affiliated with both the MC and GC denominations.

*Renee Sauder*, women in leadership ministries coordinator, Mennonite Board of Congregational Ministries, starting in June. This is a new position, and she will be an advocate and resource person for women pastors in the Mennonite Church. Reared in the Mennonite



**Corn to the Soviets.** *Ephrata, Pa. (MCC)*—Lloyd King, a volunteer from Tofield, Alta., loads seed corn for the Soviet Union at the Material Resource Center of Mennonite Central Committee in Ephrata, Pa. Included with the recent shipment of nearly 5 tons of seed corn were 12 tons of soap and 17 wheelchairs. "Transfiguration" is an association of Christian farmers located in the city of Ryazan that plans to begin private farming this year. Members asked a visiting MCC delegation for the seed corn in January. MCC agreed to send corn grown in the U.S. Midwest. Through several Mennonite connections, Cenex/Land O Lakes Company in Fort Dodge, Iowa, donated the corn which the farmers association plans to use for animal feed. The All-Union Council of Evangelical Christians/Baptists, a long-time MCC partner in the Soviet Union, will distribute the wheelchairs in the Kiev area and the soap to Moscow-area hospitals and other institutions.

Church, she has served the General Conference Mennonite Church since her seminary graduation in 1983. First she was associate pastor of Bethel College Mennonite Church and then campus pastor at Bethel College. Instead of moving to MBCM offices in Elkhart, Ind., she will probably work out of the GC headquarters in Newton, Kan., where she lives.

#### • Coming events:

*Annual Meeting of Council on Church and Media*, May 30-June 1, at Eastern Mennonite College. "Making It Work for Today's Audience" is the theme, and the keynote speaker is George Barna, president of Barna Research Group in Glendale, Calif. Other speakers are filmmaker Frank Frost, advertising executive Brian Lewis, and communications professor Stuart Showalter. CCM is an association of communicators from several Mennonite and Brethren denominations. More information from Barth Hague at CCM, Box 483, Goshen, IN 46526; phone 219 533-9511.

*Retreat for Developmentally Disabled Persons*, June 23-27, at Laurelville (Pa.) Mennonite Church Center. "Nurturing Relationships" is the theme for this annual event, which is also for family members and friends. The leaders are Alonna Gautsche, director of Mennonite Developmental Disability Services, and two people who work every day with the disabled—Milt Stoltzfus and Georgia Martin. More information from Laurelville at R. 5, Mt. Pleasant, PA 15666; phone 412 423-2056.

*Quilt Show*, Mar. 29-Oct. 26, at The People's Place Quilt Museum, Intercourse, Pa. Called "A Treasury of Amish Quilts," it features 15 antique quilts. More information from the museum at The People's Place, Main Street, Intercourse, PA 17534; phone 717 768-7171.

#### • Job openings:

*Carpenters*, in Brownsville, Tex., and Tucson, Ariz. These are Voluntary Service positions with Mennonite Board of Missions. The carpenters serve in home-repair programs for low-income people. Qualifications include knowledge of construction. Basic Spanish language proficiency is helpful. A two-year commitment is preferred. Contact Berni Kaufman at MBM, Box 370, Elkhart, IN 46515; phone 219 294-7523.

*Admissions counselor*, Hesston College, starting this summer. Responsibilities include development/implementation of a recruitment plan, 8-12 weeks of travel each year, and extensive follow-up of individual prospects. Qualifications include a bachelor's degree (preferably in business) and interpersonal skills. Previous sales experience is preferred. Send résumé to Diane Yoder at HC, Box 3000, Hesston, KS 67062.

*Teachers*, Iowa Mennonite School, starting in the fall. Needed are two people for grades 9-12: one in social studies and one in Spanish. Contact Wilbur Yoder at the school, R. 2, Kalona, IA 52247; phone 319 656-2073.

*Host and hostess*, Miami (Fla.) International Guesthouse, starting in July. Needed is a mature couple for a voluntary service term. The guesthouse, a ministry of Southeast Conference, offers overnight hospitality to international and missions-related travelers. Contact Walter Sawatzky at 9220 NW Third Ave., Miami, FL 33150; phone 305 754-1013.

*Summer staff*, Tel Hai Camp, Honey Brook, Pa. Needed for at least nine weeks this summer is an activities director and other staff. The minimum age is 19. Contact the camp at R. 2, Box 126-1, Honey Brook, PA 19344; phone 215 273-3969.



## New resources:

**Youth peace video** from Mennonite Central Committee. It features longtime MCC leader Peter Dyck and his grandson Peter Scott on a trip to Europe to explore their heritage as conscientious objectors to war. The 13-minute video, titled *A Question of Loyalty*, challenges young people to obey God rather than the government on peace issues. A discussion guide is included. The video is available for free loan or for purchase (\$25 U.S. and \$30 Canadian) from the Resource Library at MCC, Box 500, Akron, PA 17501.

**Nursing education video** from Goshen College. It introduces prospective students to the GC nursing program and points out the current demand for nurses in the United States. It is available for free loan from the Admissions Office at GC, Goshen, IN 46526.

• **Correction:** Wilmer Martin will become full-time director of Habitat for Humanity Canada this fall, and not the fall of 1992, as reported in the Apr. 2 "Mennoscope." He will resign as pastor of Erb Street Mennonite Church in Waterloo, Ont., at the end of this September.

• **Change of address:** Central Mennonite Church from 306 Vine St., to Box 191, Archbold, OH 43502.

## deaths

**Baechler, Olive Grace**, 74. Born: May 29, 1916, Waterloo Co., Ont., to Walter H. and Mary (Krampien) Snider. Died: Mar. 14, 1991, Kitchener, Ont., of cancer. Survivors—husband: Ezra Baechler; children: Phyllis Pimenoff, Audrey Bender Doug, Wally; 8 grandchildren; brother and sister: Arthur, Alta Fisher. Funeral: Mar. 16, Erb Street Mennonite Church, by Wilmer Martin. Burial: S.S. No. 13 Cemetery, Wilmet Centre, Ont.

**Bechler, Morris Monroe**, 54. Born: Dec. 12, 1936, Huron Co., Mich. Died: Feb. 21, 1991, Sarasota (Fla.) Memorial Hospital. Survivors—wife: Loretta E.; children: Mark, Dan, Angela. Funeral: Feb. 26, Ashton Mennonite Church, by Ken Nauman. Burial: Palms Memorial Park.

**Cressman, Mabel**, 77, Cambridge, Ont. Born: Feb. 22, 1913, Breslau, Ont., to Herbert and Mary Ann (Allemang) Cressman. Died: Feb. 17, 1991, Cambridge, Ont., of pneumonia. Survivors—sister: Eunice Burkhart. Funeral and burial: Feb. 20, Breslau Mennonite Church by Erwin Wiens.

**Landes, Edna A.**, 90. Born: Aug. 22, 1900, Souderton, Pa., to Joseph and Sallie (Alderfer) Halteman. Died: Mar. 12, 1991, Souderton, Pa. Survivors—children: Edna D. Geissinger, Verna H. Hunsberger, Mary H. Leatherman, Curtis H.; 23 grandchildren, 42 great-grandchildren; sisters and brother: Alice Kratz, Sara A. Derstine, Susan A. Shantz, Horace A. Funeral: Mar. 16, Souderton Mennonite Homes Chapel, by Russell M. Detweiler, Carl L. Geissinger, and Curtis L. Bergey. Burial: Franconia Mennonite Cemetery.

**Meyer, Arthur Dale**, 62. Fresno, Ohio. Born: Sept. 3, 1928, Sterling, Ohio, to Elmer and Sarah (Liechty) Meyer. Died: Mar. 19, 1991, Cleveland, Ohio, of cancer. Survivors—wife: Jocene Thut; children: Jerold, Ronald, Ann Kraybill; 8 grandchildren; sisters and brothers: Bernice Miller, Paul, Vernon, Lois King, Fred. Funeral: Mar. 22, Lee Heights Community Church, by Vern Miller and Paul King. Burial: South Union Mennonite Cemetery, West Liberty, Ohio.



**Longtime bishop. Manheim, Pa.**—Howard and Miriam Witmer were honored on Mar. 3 for serving 25 years as bishop couple in the Manheim District of Lancaster Conference. Witmer has retired as lead bishop in the district, but he will continue to be available to assist his successor, Donald Nauman. Witmer was ordained bishop in 1966 to assist Homer Bomberger with the six district churches—Erb, Erisman, Grace, Hernley, Kauffman, and Manheim. Current membership in the district is about 850. In addition to his role in the Manheim District, Witmer also gives bishop oversight to the Williamsport-Milton Area District and serves as secretary of Lancaster Conference.

—Nancy Witmer

**Miller, Norman**, 78. Born: Oct. 3, 1912, Crystal Springs, Kan., to J. J. and Emma (Brobst) Miller. Died: Dec. 26, 1990, Schowalter Villa, Hesston, Kan. Survivors—wife: Ruth Stutzman; children: Larry C., Keith, Margaret Winsinger; 4 grandchildren, one great-grandchild. Funeral and burial: Dec. 29, Crystal Springs Mennonite Church, by Vernon Lohrentz and Brenda Glanzer.

**Ponce, Mary**, 61, Goshen, Ind. Born: June 5, 1929, to Manuel and Ignecia (Teller) Leon. Died: Feb. 5, 1991, as a result of an auto accident. Survivors—husband: Teofilo; children: Leticia Rhodes, Diane Faux, Christine Miller, Manuel, Armando; 12 grandchildren; sisters and brother: Lupa Bustos, Eleanor Arrago, Marjorie Navarro, Rose Morales, Susan Gonzales, Joseph. Funeral: Feb. 8, College Mennonite Church, by Galen Johns, Paul Lauver, Nacho Paiz, and Ramon Nachtigal. Burial: Hillside, Ill.

**Ressler, Ella**, 85. Born: Feb. 15, 1906, Dalton, Ohio, to Daniel H. and Mary (Horst) Eberly. Died: Mar. 17, 1991, North Lawrence, Ohio. Survivors—children: Willard D., Glen D., Raymond E., Esther Houdeshell, Ruth Stoltzfus; 12 grandchildren, 5 great-grandchildren. Predeceased by John E. Ressler (husband), one grandchild, and one great-grandchild. Funeral and burial: Mar. 20, Pleasant View Mennonite Church, by Elna Steiner, Eldon King, and Phil Kanagy.

**Schertz, Chester H.**, 67. Born: Apr. 15, 1923, Metamora, Ill., to Edward C. and Emma C. (Garber) Schertz. Died: Mar. 2, 1991, Proctor

Community Hospital, Peoria, Ill. Survivors—wife: Helen Armstrong; children: Sally Ringenberg, Leslie, Charles, Douglas; 11 grandchildren; brothers: Orval, Donald. Funeral: Mar. 5, Metamora Mennonite Church, by Roger Hochstetler and Paul Sieber. Burial: Stuart Harmony Cemetery, Metamora.

**Schloneger, Mabel**, 89. Born: Sept. 1, 1901, Wayne Co., Ohio, to John G. and Ida (Burkholder) Amstutz. Died: Mar. 9, 1991, Dalton, Ohio. Survivors—children: Vera and Vida Schloneger, Ward; stepchildren: Alta Stutzman, Naomi Kelley, Ida Pataky, Esther Schaeffer, Jesse R. Schloneger; 4 grandchildren, 18 step-grandchildren, 4 great-grandchildren, 24 step-great-grandchildren, 11 step-great-great-grandchildren; sisters: Lavina Mosgrove, Viola Brenner, Emma Schreiber. Predeceased by Reuben J. Schloneger (husband), Ira Nathan and Orie David (sons), Anna Velma (daughter), Ray Schloneger (stepson), 4 stepgrandchildren, 2 great-great-grandchildren. Funeral: Mar. 12, Pleasant View Mennonite Church, by Elna Steiner and Frank Sturpe. Burial: Beech Mennonite Church Cemetery.

**Seibert, Anna Mae**, 64. Born: Dec. 11, 1926, Manheim Twp., Pa., to Charles W. and Mamie S. (Eberly) Long. Died: Mar. 16, 1991, Ephrata, Pa. Survivors—husband: Clyde E. Seibert; children: Deborah A., Paul L.; one granddaughter; brothers and sister: Carl E., Wilmer H., Howard M., Helen A. Horning. Funeral: Mar. 20, Ephrata Mennonite Church, by J. Elvin Martin, David H. Burkholder, and A. Richard Weaver. Burial: Middle Creek Brethren Cemetery, Ephrata Twp., Pa.

**Shoemaker, Jeffrey S.**, 19. Born: Mar. 7, 1972, Meyersdale, Pa., to David E. and Rebecca (James) Shoemaker. Died: Mar. 5, 1991, Springs, Pa., of congenital heart disease. Survivors—sister: Kimberly Shoemaker; grandparents: David and Thelma Shoemaker, Mark and Ruth James; great-grandparents: Homer and Nettie Rembold. Funeral and burial: Mar. 7, Springs Mennonite Church, by Steven Heatwole.

**Smith, Arthur L.**, 94. Born: Jan. 28, 1897, Metamora, Ill., to J. D. and Anna (Belsley) Smith. Died: Feb. 3, 1991, Eureka, Ill. Survivors—sisters: Ada Miller, Verna Bishop. Funeral: Feb. 5, Maple Lawn Homes, Eureka, Ill., by Robert Harnish and Roger Hochstetler. Burial: Hickory Point Cemetery, Metamora.

**Snider, Hannah**, 97. Born: Oct. 5, 1893, Waterloo, Ont., to Jonas and Susannah (Horst) Snider. Died: Mar. 13, 1991, Cambridge, Ont. Funeral and burial: Mar. 17, Erb Street Mennonite Church, by Wilmer Martin.

**Stauffer, Benjamin G.**, 90. Born: Dec. 17, 1900, Lancaster Co., Pa., to Benjamin S. and Alice H. Stauffer. Died: Jan. 7, 1991, Lancaster, Pa., of coronary occlusion. Survivors—wife: Ruth K. Miller; children: B. Winona, J. Robert, La Mar E., B. Leon; 15 grandchildren, 17 great-grandchildren; sister: Alice G. Stauffer. Funeral and burial: Jan. 10, Millersville Mennonite Church, by Abram H. Charles, Delbert Kautz, and J. Herbert Fisher.

## marriages

**Cassel-Gross:** Philip D. Cassel, Telford, Pa. (Finland cong.), and Edna M. Gross, Quakertown, Pa. (Finland cong.), Mar. 16, by Steven E. Landis and Merrill B. Landis.

**Harms-Oswald:** Matthew Harms, Newton, Kan. (Grace cong.), and Beth Oswald, Manson, Iowa (Manson cong.), Dec. 29, by Curt Kuhns.



## new members

**Plains, Hatfield, Pa.:** David Lapp, Angela Leidig, Heather Miller, David Parker, Andrea Wolfgang, Ernie Wu, Andre Zook, Jay and Anne Roth.

**West Union, Parnell, Iowa:** Reita Butler and Wade Hall.

**Franconia, Pa.:** Janet Crutcher, Jana Alderfer, Renita Bergey, Rachelle March, and Christopher Nyce.

**Trinity, Glendale, Ariz.:** Troy Allen, Carole Kremer, Jon Buckwalter, Karri Roth, and Kent Yoder.

**Zion, York, Pa.:** Cristi Fogle, Cory Fogle, Nicole Nirosky, Daniel Tyson, and Tesfaye Setargie.

**First Mennonite, Urbana, Ill.:** Boune Savathpoune, Andrew Blount, Lara Breeze, Austin Moore, Joni Sancken, and Amy Sieber.

**Wooster, Ohio:** Leon Headings, Missy Kuhns, Jay Martin, and Chris Matsos.

**Longenecker, Winesburg, Ohio:** Lillian Miller, Lisa Miller, Jessica Miller, Dale Miller, Firman Erb, Virgil Hershberger, Sue Ann Hershberger, and Belinda Miller.

## births

**Abraham, Daryl and Valerie (Stauffer), Glendale, Ariz.,** Tyler Daryl (first child), Dec. 11.

**Beachy, Kenneth and Tina (White), Arthur, Ill.,** Tiffany Gabriella (second child), Feb. 20.

**Bender, Mike and Ruth (Wesselhoeft), Logan, Ohio,** Lydia Jane (fifth child), Mar. 19.

**Burkholder, Glenn and Karen (Elliott), Orrville, Ohio,** Melissa Sue (first child), Feb. 1.

**Cullar, Ken and Dawn, Clovis, Calif.,** Jonathan Weber (first child), Jan. 20.

**DePry, Randall and Diana, Fresno, Calif.,** Jared (third child), Jan. 18.

**Faust, John and Shirley (Yoder), Midland, Tex.,** Amanda Nichole (first child), Feb. 7.

**Garges, Richard and Vicki (Moyer), Telford, Pa.,** Christopher John (second child), Mar. 13.

**Grosh, Jerry and Ann King, Addis Ababa, Ethiopia,** Kate Rachel (third child), born Feb. 12, received for adoption Feb. 14.

**Heilman, David and Tracey (Payne), York, Pa.,** Jessica (second child), Mar. 19.

**Kalbfleish, Harley and Lisa, Kitchener, Ont.,** Zachary Harrison (fourth child), Mar. 13.

**Landry, Gary and Judy (Fugitt), Wooster, Ohio,** Janie Marie (fourth child), Mar. 14.

**Leaman, Steve and Doris (Weaver), Broadway, Va.,** Jonathan Alan (second child), Jan. 31.

**Lehman, Kevin and Geannette (Kooman), Harrisonburg, Va.,** Nathan Michael (first child), Mar. 2.

**Lichty, Rod and Brenda (Miller), Salisbury, Pa.,** Kristin Marie (first child), Feb. 14.

**Masula, Paul and Ruth, Springs, Pa.,** Stuart Gregory (third child), Mar. 7.

**Mills, Jerry and Jana (Pamer), Sarasota, Fla.,** Jaime Noelle (third child), Mar. 15.

**Mills, Thomas and Lorie (Ball), Cheshire, England,** Rebekah Lynn (second child), Jan. 14.

**Overmiller, Michael and Kimberly (Fogle), Dallastown, Pa.,** Andrew Michael (second child), Mar. 10.

**Penner, David and Carol, Fresno, Calif.,** Lisa (first child), Mar. 10 (by adoption).

**Schrock, Joe and Mary (Thomas), Goshen, Ind.,** David (second child), Aug. 21 (adoption).

**Shank, John and Cynthia (Harman), Mt. Solon, Va.,** Kurtis John (first child), Feb. 26.

**Smucker, John and Myrna (Hershberger), Bird-in-Hand, Pa.,** Caroline Luise (fourth child), Mar. 9.

**Stoll, Gary and Betty (Wittmer), Montgomery, Ind.,** Eric Lee (third child), Mar. 4.

**Troyer, David and Betty (Weaver), Fredericksburg, Ohio,** Kelly Marie (second child), Feb. 9.

**Troyer, Wayne and Rhonda (King), Winesburg, Ohio,** Shawn Douglas (first child), Mar. 5.

**Walker, Bill and Melinda (Folk), Grantsville, Md.,** Karina Mae (second child), Feb. 16.

**Zehr, Greg and Dawn (Schumm), Milverton, Ont.,** Joshua James (first child), Mar. 14.

## calendar

Mennonite Church General Board, Belleville, Pa., Apr. 11-13

Empowered Ministries annual conference, Indianapolis, Ind., Apr. 18-20

Churchwide Youth Council, Pasadena, Calif., Apr. 18-23

Associated Mennonite Biblical Seminaries installation of dean, Elkhart, Ind., Apr. 19-20

Goshen College commencement, Goshen, Ind., Apr. 21

Peace Theology Colloquium, Clearbrook, B.C., June 21-23

Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25

Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3

## Summer Camp Week at EMC June 23-28, 1991

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## editorials

## Let your yea be yea

Of all Jesus' teachings, the one on language should be the easiest to obey: "Say. . . 'Yes' if you mean yes, 'No' if you mean no" (Matt. 5:37, *The Jerusalem Bible*).

I find it to be one of the more difficult to follow. Oh, it's not that I don't want to be straightforward and honest. But when tensions and disagreements erupt, it's so easy to hide behind language.

That seems to be the way of our world. We don't fire anyone any more; we accept their *involuntary resignation*. It may be because they had a *moral lapse*—in other words, sinned, often sexually. When their end comes, we speak about *passing away* instead of dying. In each case a more obscure word replaces one that's simple and direct.

The recent world war encouraged this trend. Carl Kreider (yes, he's back, in response to the requests from many of you) notes on page 8 that *collateral damage* became the way to hide the misery and suffering of thousands of civilians. Likely many of us will end up paying for that war through *revenue enhancement*; taxes isn't a word any astute politician can use these days. That's all true, if we haven't been fed too much *disinformation*, i.e., lies.

But let's not pick on government. Circumlocution can all too easily become part of the language of the church.

Take the word *integration*. While there may be many good reasons for using that word instead of merger in the current discussions between the Mennonite Church and the General Conference Mennonite Church, it also allows the possibility for questions and confusion. "We thought that was our word," I heard one African-American brother say recently. "What are you trying to tell us when you use it to describe what might happen to denominational structures?"

*Credentialing*. That word is now a popular one to describe many different ways of calling out leaders. I think I've also detected increased use when disagreements erupt on whether women should be ordained as pastors.

And I can't forget *development*, a favorite of mine. We do a lot of it in the church. Sure, I know there's much more to it than fund-raising.

But that's the bottom line, isn't it?

There's nothing wrong with any of these words. The trouble is they tend to be imprecise, subject to different interpretations by different people. So when we disagree, we gravitate toward them. We may not use them to hide and deceive. But the temptation is always there to argue words, something much easier to do than discuss ideas.

Let your yea be yea, Jesus said. Say what you mean. In language other people can understand. Then stand up and take responsibility for your ideas. It's not an easy road to travel. Jesus should know. It cost him his life.—jlp

## Hi-tech church

You say watching your language and being a disciple isn't always easy? Cheer up; there's help. For a price, of course.

*Newsweek* reports a company now sells a Bible with "the essential passages in boldface." Called "Kwik-scan," it should let you get through the Bible in 30 half-hour sittings by reading those highlighted passages. No more speed-reading to accomplish your goal of getting through the Scriptures in one year. And more good news: very little of Leviticus or Numbers or the genealogies appears in bold.

There's help for music too. It's a modern-day wonder called "Synthia" (I kid you not). Synthia is programmed with a "selection of internal music" to accompany hymns "based upon the denomination you choose." (No word on whether it's *Church and Sunday School Hymnal*, *Church Hymnal*, or *The Mennonite Hymnal* for Mennonites—and has anybody told Synthia about the new hymnal project?)

A "music minister" (Synthia's developers haven't heard of choristers or song leaders) can pre-program Synthia to accompany hymns for the entire service; that makes the task during worship "very easy and foolproof." Furthermore, they can choose the number of verses and even tell Synthia to slow down on the last verse and add an "Amen."

Wonder what Synthia would do with 606. Probably lead it in bold.—jlp





April 16, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *How can we be more accountable to each other?*

*It is incredibly easy to be deceived by sin. Each of us needs another to help us see the truth and become aware of 'the ecology of evil' that lurks within.*

The year 1990 was not a good one for bishops, pastors, and other church leaders. An article in our local newspaper, which reviewed the disasters of the past year, included stories of the fall from grace of several prominent religious leaders.

by  
Marlene  
Kropf

I remember listening to the radio as I drove home from work one afternoon last summer and being stunned by the story of yet another bishop's indiscretions. By the time I reached home I was fuming. How dared this man publicly discredit the church and those who struggle for justice in the world?

Even at middle age, expectations die hard. I want leaders to be people of integrity, people whose lives reflect Christlike virtues and graces. I want the church to prosper—to be a beacon of light in the world. But I'm not sure we provide the structures and settings in the church that will make such faithfulness possible.

I am concerned about accountability. Part of the reason may be my own sense of vulnerability

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### ALSO IN THIS ISSUE

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What should be unique about being a Christian . . . . . 5

'The more you burn Bibles, the more you end up with' . . . . . 6

Hesston, Kan., nearly rebuilt one year after tornado . . . . . 9



***The Anabaptist vision of the church is one of truth and purity. It is also one that allows erring Christians to confess their sins and open their lives to grace.***

as a church leader. Part of the reason may be my experience of walking alongside people who have failed and are struggling to find redemption. I have seen how very difficult it is to remain faithful.

As Anabaptists we have a collective memory of a church which calls people to righteousness and expects them to reflect Christ's glory. Though we may sometimes romanticize the past, we find it hard to give up the dream that a faithful church is possible.

As I reread the Anabaptists, I find a paradoxical vision: the ideal of a true, pure church on the one hand and a realistic process for restoration on the other. At the same time that Anabaptists waxed eloquent about "an unerring, spotless church," they also provided a way for erring Christians to confess their sins and open their lives to grace. They recognized that people do fail. Even church leaders may lose their way. But the church is called to be a community of accountability which offers grace and love. It is called to patiently guide anyone who desires restoration back to the arms of Christ.

In my childhood I saw that vision enacted most dramatically in the twice-yearly "counsel meetings" preceding the Lord's Supper and foot washing. All members of the church—from the youngest to the oldest—gave an account of themselves after they had examined their relationship with God and others. I knew people took the ritual seriously because occasionally some did not participate in communion. Members who missed communion were visited by the bishop; if they missed communion three times, they were in danger of losing church membership.

Counsel meetings have all but disappeared (and may no longer be an adequate model). Communal structures which used to support our common life in faith are scarce and sometimes nonexistent. We may not see anyone from our congregation except on Sunday morning. We can buy our food, shop for clothes, make real estate transactions, take vacations—all without anyone else from our community of faith seeing or knowing how we make decisions.

Small groups which flourish in some places provide a measure of accountability, but even people in small groups tend to fumble for appropriate accountability structures. They wonder how to confront sin when necessary, and how to offer the grace that makes new life possible.

It is incredibly easy to be deceived by sin. We need other people to help us see the truth and

become aware of what one writer calls "the ecology of evil" that lurks within. Though self-examination is necessary, it can only go so far. Without the help of other Christians, we simply cannot see ourselves as we truly are.

We need to find a 1990s version of the mutual accountability practiced by the Anabaptists and rooted in the gospel admonitions to love and care for each other. I believe "spiritual friendship" may be a contemporary spiritual discipline for Mennonites that would do for us in the '90s what mutual accountability did for Anabaptists in the 1500s.

In spiritual friendship, two people agree to give their attention to what God is doing in each other's lives and seek to help each other be faithful in following Jesus Christ. Spiritual growth is the goal. It is a two-way relationship in which both persons give and receive counsel.

A spiritual friendship needs to be an intentional relationship. It is different from friends getting together occasionally to visit over a cup of tea (though such relationships can certainly develop into spiritual friendships). A covenant to meet regularly at the same place and at the same time is beneficial. Some spiritual friends meet weekly; others meet every other week or so.

The time together can also be intentionally structured. Some spiritual friends begin with a brief time of silence in which they lay aside other concerns and focus on giving their full attention to each other. For the first half hour one friend shares the experiences of the past week and the other friend listens; in the second half hour the roles are reversed. The focus of the conversation is the way God is being experienced. The time together may end in prayer.

Spiritual friends take time to listen carefully to each other; they do not take responsibility for each other or even offer great wisdom or insight. They help each other reflect on the meaning of life's experiences, mediate forgiveness, and encourage growth. They trust each other fully and do not divulge confidences. Their greatest gift is the gift of their presence.

Three questions can guide the conversation of

***Spiritual friendship may be a contemporary spiritual discipline for mutual accountability for Mennonites in the '90s.***



spiritual friends:

1. How have I experienced God's grace in the past week? What images of God (in Scripture, prayer) have been helpful? What word of God has come to me through other people or through circumstances? For what am I thankful?

2. Where have I resisted God or failed to experience God's grace in the past week? What barriers or obstacles have kept me from God? What sin do I need to confess?

3. For what do I want to be held accountable next week? What decisions? Attitudes? Behavior?

Some spiritual friends also covenant together to keep certain spiritual disciplines or do common reading. Some share excerpts from their journals with each other. Others are much less formal in their relationship.

Finding a spiritual friend is a matter of patient, prayerful listening—listening to God and to other people. When we moved from Oregon to Indiana several years ago, I knew that I would need to find another spiritual friend. As a newcomer in the community, I waited and listened and hoped—and after what seemed a very long time, I heard a chance comment one day by another person who was new to the community. What I heard made me wonder if she too was desiring companionship in the spiritual journey.

When I finally found the courage to ask her if she would be willing to be my spiritual friend, I discovered that she had been wanting to ask me the same question. God is faithful in bringing people together who can help each other on the way.

Even though I believe there are pragmatic reasons (the health of the church and the integrity of our witness in the world) for considering spiritual friendship as a discipline of accountability in the church, I think there may be a more compelling reason. As Jesus prepared to leave his disciples, he told them, "I do not call you servants any longer. . . . I have called you friends" (John 15:15, NRSV). Spiritual friendship is a way of reflecting God's image in the world. God has called us to friendship through Jesus Christ and longs to be friends with all people everywhere. When Christians bind themselves to each other in spiritual friendship and grow in faith, hope, and love, we become loving signs of God's intention for the whole world.

*Marlene Kropf, Elkhart, Ind., is the minister of worship and spirituality for the Mennonite Board of Congregational Ministries. She is a member of the Belmont Mennonite Church.*

## Urban Haiku

In Center City  
construction cranes jacked up high  
steel girders floating

secular city  
monuments to mammon or  
modern cathedrals?

my three-year-old sees  
men sleeping on sidewalks  
"What's that man doing?"

concrete example  
"the least of these my brethren"  
what am I doing?

down in the subway  
wild-eye street lady preaching  
"Y'all goin' to hell!"

—Ross L. Bender



### Is reconciliation no longer necessary?

Thanks to John L. Ruth for "How to Have Good Worship Experience" (Mar. 19). The sanctity of good relationships belongs to our Anabaptist beliefs. Our caring for one another in our worship services is a contrast to some other traditions where worship is so personal one has little or no concern in relating to others in the service.

As a senior of nearly fourscore years, I appreciate John's reference to the counsel meeting prior to communion. In the past it has afforded me a semi-annual opportunity for self-examination, revival, renewal, and reconciliation. Have we come so far that such is no longer necessary among us?

Omar Kurtz

Morgantown, Pa.

### Sexual expression only in marriage

We are deeply troubled by and ashamed of our denomination's failure to deal lovingly yet decisively with the homosexual issue. Why is it so hard to outright condemn the sin of same-sex relationships?

On the other hand, why is it so difficult to promote enthusiastically ministries for homosexuals, like Day Seven, which clearly renounce gay living while extending the love, compassion, and healing of Christian fellowship? We can't at the same time bless homosexuality and bring healing to those embracing it!

We believe the church is making the fatal mistake of keeping the issue open indefinitely. An example is the Listening Committee on Homosexual Concerns as reported in "Different Love: Three Groups That Care" (Feb. 5). This should not be a neutral body which simply assesses "harmless" differences in the way people make love. It should be persons openly committed to sexual purity. If we must spell that out, it simply means this: sexual expression must be reserved for life-long heterosexual marriage only.

James and Leanna-Rhodes

Harrisonburg, Va.

### Repentance necessary before we can help

I have followed the articles and comments concerning homosexuality with interest over the two years since I have become a member of the Mennonite Church. It seems to me there is a sincere desire among many of us to help those who find themselves in this dilemma. However, if we really do desire to help people that God dearly loves and for whom Jesus also died, we cannot do so by listening to them, sympathizing with them, and then trying to make them feel justified in their sin.

1 John 1:9 tells us that if we do not call sin what it really is, there is no help available. We cannot help persons who are involved in any kind of sin unless they are willing to confess and forsake it.

I recommend *The Crisis of Homosexuality*, published by *Christianity Today*.

This book is a compilation of testimonies from persons who have been delivered from the pain of the homosexual lifestyle by the power of the living Christ. Their testimonies reveal that it was not an easy road. But living for Christ is not easy.

William R. Baublitz

Frederick, Md.

### Questions on homosexuality

We are sometimes told that the Scripture, "If a man lies with a man as one lies with a woman" (Lev. 20:13), should not be taken to mean sexual relations. But if this act, to which the Old and New Testaments so clearly speak, is a clean, permissible thing, why is it usually mentioned in connection with degrading sins which always carry God's condemnation?

If the sexual drive would justify sexual relations by individuals of the same sex, then wouldn't similar "normal" urges justify fornication by the unmarried?

A. J. Metzler

Goshen, Ind.

### Treasures lost

When Mennonites changed from German to English, we lost a rich legacy of meditative and contemplative spiritual resources in the German hymns we abandoned. A perusal of the hymn treasures from Tersteegen, Neander, Gerhard, Schmolk and other German masters is like entering a beautiful spiritual garden with heavenly fragrances. There exists a large body of these sacred treasures which have never been made available in the English language.

Wilmer D. Swope

Leetonia, Ohio

### Responsibility for the war

For some time the church was concerned about the Persian Gulf War and what part we should have in it. If we would have taken Christ's words, "My kingdom is not of this world," more seriously, we would have answers to many questions.

I feel the church carries much blame for the Gulf War. We did not carry out Christ's mandate to "go ye into all the world and preach the gospel to every creature." At the same time our relationships in the church should be more charitable and peaceful.

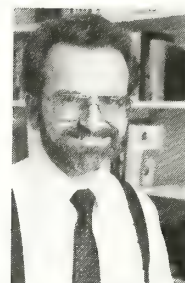
Titus Martin

Bird-in-Hand, Pa.

# Gospel Herald

**"Repent therefore, and turn to God so that your sins may be wiped out, so that times of refreshing may come from the presence of the Lord...."**

—Acts 3:19-20a, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

**Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.**

**Vol. 84, No. 16: Apr. 16, 1991**

**Photos:** cover by Jim Whitmer, page 7 by Dorothy Cutrell, page 9 by Susan Balzer, page 10 by John Longhurst, page 12 by Howard Zehr, page 14 by Jim Bishop.



# What should be unique about being a Christian

***The most unique teaching of Jesus is the one that has been the most neglected down the ages by Christians themselves.***

by Tom Harpur

If you were to ask a group of conservative Christians what they thought was new or unique about the Christian ethic, the response would most likely be one of surprise. The traditional view has been that the whole thing is something original, a completely new revelation.

But scholars have been aware for decades now that the ethical teachings of Jesus, for example, can be found already in the teachings of Judaism as stored in the Talmud, an ancient compilation of Jewish oral teaching.

Most of the material in the Sermon on the Mount, as found in Matthew's Gospel, has its earlier parallels in this Talmudic tradition. Not only that, the study of comparative religion has shown that many of the central teachings of all the major faiths are common to all. Thus, the "golden rule" of treating others as we ourselves wish to be treated exists in various forms in most religious codes.

However, there is one teaching of Jesus that stands out as totally original and unique. Paradoxically, it is the one most neglected down the ages by Christians themselves. I'm referring, of course, to his words about loving your enemy:

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But, I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good" (Matt. 5:43-45, KJV).

There is absolutely nothing I know of in any other ethical tradition to compare with this for radical originality. It contravenes our every instinct. If ever it were to be practiced on a global scale, it would transform the shaping of the human story. For example, war would be impossible. Personal resentments and hostilities that rob so many of joy or zest in living would all but disappear.

Before anyone can love an enemy, he or she must be willing to forgive them. But, as a woman reader wrote to me recently, "forgiving is the most difficult thing in the world."

I believe she's right. She must be or so many people wouldn't hold to their grudges and grievances against others for so long—sometimes souring an entire lifetime and taking an incalculable toll on their own health and happiness in the process.

There is no magical answer. Forgiveness, I believe, has to be learned like any other skill. You find it by doing it. But whatever secret there is to it lies chiefly in this: you have to realize more and more deeply how much you have been forgiven yourself. Only then does the compassion come to release others from the bond of your hatred or dislike.

To love (not like!) one's enemy is the next step beyond forgiveness. It takes both the grace of God and a heroic effort of will; but the rewards are ultimately enormous.

Jesus realized among other things that our enemy is a very special person. Your enemy is the one who dares tell you the truth your best friends shy away from. Your enemy is the one who shows you your back, the part of yourself you never see. Your enemy points up the aspect of your own life or personality you secretly can't stand. It is better, much better, to have a noble enemy than a faithless, pusillanimous friend.

Most recently, the world was to hate Saddam Hussein. He was to be punished—along with many innocent people—by all-out war.

His crimes indeed were many and he had to be stopped. But was anger truly moral, or did we hate him because he had shown us how hypocritical we are? Did we go to war over oil (and our energy-gorging lifestyle)? When others invaded, however—for example, China in Tibet—we passed by on the other side.

*Tom Harpur, Toronto, Ont., is an author, broadcaster, and a columnist for the Toronto Star. This article appeared in the Star and is reprinted here by permission.*

***Most of Jesus' teachings in the Sermon on the Mount have parallels in other traditions. But the teaching to love one's enemies is original to Christian ethics.***



# *'The more you burn Bibles,*

*by Dorothy Cutrell*

Please don't use your flash in this room. Camera flash may affect the normal operation of the photo electric sensors of the press. Thank you for your cooperation."

This warning sign on the side of a printing press in Nanjing, China, is a clue to the sophistication of the high-speed machine that visitors from all over the world may be tempted to photograph. A roll of paper 37 inches in diameter enters one end of the giant press, and at the other end the words of the Bible's prophets, kings, and apostles as well as the teachings of Jesus emerge in characters that can be read and understood by a half billion or more Chinese people. According to a count just completed, this is about half of the population.

Three years ago United Bible Societies, represented by David Thorne of Australia, purchased the finest printing and binding equipment available, set it up in a building on the outskirts of Nanjing, and Amity Press was born. Amity Press is a child of Amity Foundation, an organization of Chinese Christians created five years ago to meet a variety of needs. In addition to the printing operation, Amity Foundation has work among orphans and the handicapped, provides English teachers in various schools, and most recently has become involved with Habitat for Humanity to improve housing.

Nanjing is a city of four million on the Yangtze River, a four-hour train ride inland from Shanghai. In 1988 China-born Peter MacInnis came to Nanjing from the United States with his wife, Elyn, and two daughters to manage the infant Press. With no printing background of his own, a staff of unskilled workers, and a confounding Chinese bureaucracy to deal with, Peter nursed the project along so that by 1990 the Press had produced and distributed two and a half million Bibles.

The goal of the Press is to produce another million and a half Bibles in 1991. Getting the giant enterprise to work has been no small feat. The manager not only needs to understand the language but also Chinese thought patterns and ways of working. He now has employees who have confidence in what they are doing and are able to produce well-made Bibles as well as hymnals and other products. The support and encouragement Peter MacInnis received from his family is an important factor in making the operation work.

Bible production in China is a many-faceted miracle. Only a few years ago the idea of printing Bibles in China would have been unthinkable. The existence of the Press still surprises many who hear about it. But in Nanjing, Bible production is just another part of the changing cultural and economic scene.

The text used in Amity Press Bibles is the 1919 Union Mandarin version, developed over a long period of time. It remains the standard Bible for Chinese Protestants. The text is printed in simplified Chinese characters which run horizontally on the page.

Another aspect of the China Bible miracle is the efficient distribution system. Bibles move from the Press to four main distribution points: Nanjing, Shanghai, Jiangsu, and Hang Zhou. From these points they find their way to seminaries, congregations, and individuals in an orderly, reliable way. One example is St. Paul's Church

***The existence of a Bible-printing press in China is one of God's miracles that surprises many when they hear about it.***

in Nanjing, where hundreds of Chinese Christians worship every Sunday morning. There is always a Bible stand in the courtyard where people may purchase a full-size Bible, a pocket Bible (very popular), or a kivar-bound hymnal, all produced at Amity Press.

Between Nanjing and Shanghai is Hang Zhou Seminary, which trains Chinese pastors for the Hang Zhou area. The young people who study there receive intensive training: this includes learning to play the organ as well as instruction in preaching and biblical interpretation. Their return rate to their own churches is an enviable 100 percent. Hang Zhou Seminary orders 1,000 Bibles a month. These are sold for a price Chinese Christians can afford, a fact made possible by United Bible Societies' contribution of paper on which to print the Bibles and careful management of the Press.

A key user of Bibles is another seminary in Nanjing which also has an excellent record of returning students to their home communities where they serve as pastors. The hunger of these training centers for Bibles seems insatiable. Their churches are vigorous and eager to learn.



# *the more you end up with'*

The story of Bibles in China becomes even more dramatic with individual Christians and congregations. Elyn MacInnis has recorded this story, which she heard when she visited a village in Yunnan Province. Pastor Wang told her:

"The Cultural Revolution was a test which let me receive Jesus. The Revolution was a disaster, but the number of Christians in the Miao minority grew very quickly. You could say our church grew up during this disaster.

**A**t that time, our fellowship was secret. In the night two or three people would get together at someone's home to study the Bible and pray. We felt that our confidence was strong and had no selfishness. At that time we wanted Bibles but we couldn't get them. When we had fellowship, we recited familiar verses from the Bible and sang familiar hymns. [Pastor Wang's Bible was hidden in his house in a hole in the wall covered over with mud. He didn't dare to take it out until the policy of Freedom of Religion was carried out in 1982.]

"At last we got new Bibles. We embraced them with tears in our eyes, and for a long time we felt a great excitement in our hearts. At last we were allowed freedom of religious belief. Now we have enough Bibles. There are at least one or two Bibles in each family. Our Christians have grown to more than 200. The whole village here is Christian except one family. Thanks be to God, the Holy Spirit did this, and many non-believers have become Christians."

Another pastor tells how Bibles were burned during the Cultural Revolution, but now they have more Bibles than ever. He says, "The more you burn Bibles, the more you end up with."

The *American Bible Society Record* reports that Bibles are in demand among non-Christians as well. Mr. Lu, the leader of a "Meeting Point Church" (a church that often does not have a full-time pastor), says, "We distribute 50 Bibles each month to non-Christians. Non-Christian teachers, doctors, and nurses want Bibles. I ask them why they want Bibles even though they do not attend church and are not Christians. They say . . . the Bible has many things by which they can govern their lives." Chinese Christians are known for acts of mercy and their interest in helping people. The church emphasizes discipleship and integrity.

Since China has been opened to the rest of the world, this vast and ancient civilization has attracted many groups and individuals from all parts of the globe to teach, do business, and see

the sights. Working in China requires careful planning and supervision. In response to the need, Mennonites created China Educational Exchange, an inter-Mennonite agency which has sent more than 100 North American teachers to China and brought more than 40 Chinese educators to North American colleges. In addition to providing teachers to the Amity Foundation and contributing financially to the Amity Printing Company, China Educational Exchange has sponsored two persons to the Press, Ben Cutrell and Stanley Yoder. Ben and Stanley, who worked together at Mennonite Publishing House for more than 30 years, go to the Press each day with Peter MacInnis, observing the work and trying to discover ways of increasing productivity. They are also working with Peter and his staff to establish an accurate cost accounting system.

The story of the Bible in China is long and fascinating. Printing and selling Bibles has alternately flourished and gone underground in this country. Following some difficult years, Chinese Christians in partnership with United Bible Societies are now themselves producing Bibles to meet the needs of the growing Chinese Christian Church—a true twentieth-century miracle.

*Dorothy Cutrell and her husband, Ben, are both retired from their work at Mennonite Publishing House, where Ben was publisher for 26 years. They have been living in China and working at Amity Press since last summer. The Cutrells plan to return to their home in DeLand, Fla., this spring.*



*Stanley Yoder (left) and Ben Cutrell examine book hard cover boards produced on a high-speed machine at Amity Press. The machine had been discarded for lack of expertise on how to use it.*



## Economic woes and refugees trouble Middle East in wake of war

Kuwait and Iraq constituted the primary theater of operations for the Persian Gulf War, but the war's spillover will cause severe long-term disruptions in surrounding areas as well, say officials involved in humanitarian relief efforts. Syria, Jordan, Iran, Saudi Arabia, Israel, Turkey—and virtually all of the surrounding nations—are expected to experience substantial hardship stemming from war-related economic disruptions and an influx of refugees.

According to Tom Getman of World Vision Relief and Development, 80 percent of those expected to be most severely affected by the war are children and older women. He said 40,000-50,000 refugees who fled Basra in southern Iraq have made it to refugee camps but are arriving in "very bad shape."

A letter from 19 United Church of Christ missionaries assigned to Turkey paints a picture of the postwar mood in at least one Christian community in the Middle East. Citing Psalm 137:1, "By the waters of Babylon, there we sat down and wept," they wrote, "The destruction, the killing, the terror, and the crushing of hope that we know of and have seen in our part of the world these last few weeks move us also to sit down and weep." (RNS)

## Religious leaders rated most capable of solving local problems

Americans rate churches, synagogues, and other religious institutions at the top of the scale when they are asked what institutions they believe are most capable of solving local problems. According to a Gallup organization survey, the religious bodies were followed, in order, by volunteer groups, public schools, local media, and local businesses as the institutions they believe have the ability to solve problems on the local level. Rating lowest by the respondents on a list of 10 institutions were political parties. (RNS)

## Christian leaders in Benin share credit for peaceful democratic transition

The longtime president of Benin is peacefully giving up power—a rare occurrence in postcolonial Africa. And observers are giving much of the credit to Benin's Christian leaders, who responded a year ago to growing unrest against the Marxist totalitarian government of Mathieu Kerekou. They called for a day of prayer, and they convened a national conference at which they voted to urge Kerekou to hold elections.

To everyone's surprise, Kerekou agreed. And the Catholic bishop who presided at the national conference, Isidore de Souza, was named president of the National As-

sembly during a transition period. By last December a constitution was approved in a referendum. A presidential election in February resulted in a runoff in March between Kerekou and interim Prime Minister Nicephore Soglo. Kerekou, who had been president since 1972, was overwhelmingly defeated by Soglo. (MBM)

## Yearlong New Zealand campaign combines evangelism and social service

Over 10,000 conversions were logged during "Rise Up New Zealand," a year-long evangelism campaign led by Pentecostal preacher Trevor Yaxley and staffed by volunteers from Anglican, Brethren, Presbyterian, Methodist, and Salvation Army backgrounds. Yaxley, director of Lifeway Ministries in Warkworth, said he organized the nationwide effort because New Zealand and its churches had reached a "crisis."

Seventy full-time associates, with donated funds and facilities, trained teams of teenagers and young adults in evangelism, then dispatched them to stage rallies and meet human needs in 164 towns and cities in the country. Over 2,200 churches and parachurch ministries united under the Rise Up banner to promote a wide variety

of services to their communities, including baby-sitting, feeding programs, prison visits, children's clubs, and house renovations.

New Zealand government officials awarded Rise Up official status and free auditorium space because of its humanitarian emphasis, despite the fact that most Rise Up events were overtly Christian. When Yaxley announced that Rise Up would rally assistance for neighboring Pacific islands that were devastated by cyclones, New Zealanders gave over \$6 million in food, medical supplies, and other goods. (NIRR)

## Books of the Bible have now been printed in 1,946 languages

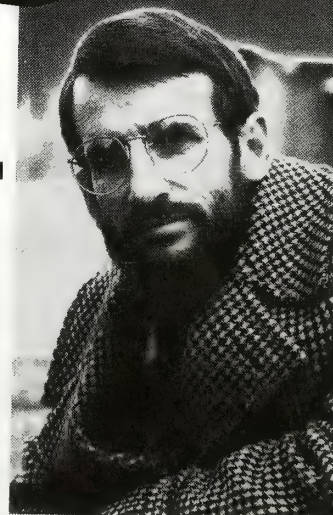
Books of the Bible have been printed in 1,946 languages, and complete Bibles have been published in 318, according to the annual Scripture Language Report released by the United Bible Societies. The 1,946 total represents an increase of 18 new languages in the past year, while the total for complete Bibles is an increase of four. Complete Bibles were reported for the first time in Dusan-Ranau and Kayan, both languages of Malaysia, Naga-Rongmei of India, and Quichua-Chimborazo of Ecuador. (RNS)

## TILLING NEW SOIL

**"I served with MCC for three years in Bangladesh. While there I helped farmers increase their food production. I also learned firsthand invaluable lessons about sustainable agriculture."**  
**Omer Brubaker, farmer, Lancaster, Pa.**

This year Mennonite Central Committee needs 24 agriculturists willing to serve and learn from Third World farmers in Bangladesh, Cambodia, Haiti and Nigeria.

For more information about MCC agricultural service opportunities, ask for our Agriculture Service Packet.



**Mennonite Central Committee**

Mennonite Central Committee and MCC U.S.  
21 South 12th Street  
PO Box 500  
Akron, PA 17501-0500  
(717) 859-1151  
(717) 859-3889



## Hesston, Kan., 95 percent rebuilt one year after tornado

*Hesston, Kan.*—For residents of this town, Mar. 13 was a day of quiet reminiscing about how the powerful tornado exactly one year earlier had changed their lives. Some shed tears as they talked about what was lost and about their gratitude for all the help they received. Hesston, a Mennonite center, is the home of Hesston College.

Disaster coordinator Evelyn Rouser reported that people came to the library in a steady stream to visit with pastors and each other and view photos and videos of the tornado's destruction. Rouser signed copies of her scrapbook-like director's report. By the end of the day, the first printing of 200 books were all gone.

Hour-long television specials gave positive coverage of the rebuilding that has followed last year's destruction. Joe Kauffman of nearby Zimmerdale appeared on TV with his tornado sculpture. Originally he had made a 15-foot sculpture of tornado debris. In February he took it down and used some of the same debris to erect a smaller sculpture. "I'll admit the sculpture was ugly, but the tornado was ugly, too," Kauffman said.

Hesston Mennonite Brethren Church hosted a supper and led in a worship service for members of the church and community. About 100 attended. "I thought it was good for people to remember, reflect, give thanks, and then move on in their lives," said Pastor Keith Redding.

Now about 95 percent rebuilt, much of Hesston looks like new. Some businesses, such as Kropf Lumber, expanded in space made available as other businesses moved out of the downtown area.

Mennonite Disaster Service, which traces its beginnings to Hesston and which played a major part in the tornado recovery, is building its state headquarters on the North Main Street site of a house destroyed by the tornado.

In the next block, Elsie McElmurray's rebuilt cement blockhouse looks as good as new. She doesn't remember the three minutes last year when the tornado went through town. But she is convinced that "a bunch of angels" moved her from sitting on a folding chair beside the north wall of the hall to a standing position on the south wall, which protected her as the tornado lifted her house's roof.

Though she still has two sore places on her head, and trouble with her legs, which were stuck in a foot of tornado debris, she is thankful for safety in the storm and for her home, which was pictured in the May 8, 1990, *Gospel Herald* tornado recovery story, marked "SAVE." She moved back into it in June.

Next door to McElmurray, volunteers from Hesston College and the community are completing a "Jubilee Home" for Mennonite Housing Rehabilitation Services of Wichita, Kan., on the foundations of a house destroyed by the tornado.



Joe Kauffman's tornado sculpture at its temporary site facing the post office.

Mennonite Housing also plans to build two single-family homes on two lots Paul Roupp donated to the organization. The lots, on the 100 block of Roupp Street, were part of the three-lot site of apartment buildings which the tornado hit. (These were also pictured in *Gospel Herald's* tornado story.)

In reviewing her experiences as disaster coordinator, Evelyn Rouser expressed hope that the remarkable recovery made possible by the work of thousands of volunteers as well as excellent church /city/ business/county cooperation will serve as a model for other communities faced with disasters.—Susan Balzer

## Nearly 90 churches hear new twist on stewardship

*North Newton, Kan.*—Stewardship is first receiving and then giving. It is the management of the gospel. By using the tools of creation—time, talent, and resources—Christians experience the gift of redemption. Their response is to continue the work Christ began, which is the same mandate received by the first-century church.

With this message, retired Goshen College administrator Daniel Kauffman challenged 500 persons from 87 congregations in a three-conference area to understand and express Christian stewardship in a new way. For five weeks in January and February, Kauffman conducted 13 seminars in South Central and Rocky Mountain conferences of the Mennonite Church and

Western District of the General Conference Mennonite Church. Covering eight states, the meetings ranged from central Missouri to south Texas to Denver.

The impetus for this stewardship emphasis was prompted by South Central and Rocky Mountain conferences' interest in a Vision '95 project that would speak to the Mennonite Church goals still to be achieved. Western District saw this as an opportunity to continue the stewardship emphasis of the General Conference Church's "Call to Kingdom Commitments." A joint planning committee put together the program that was patterned after a model used in Indiana-Michigan Conference a few years ago.

In four sessions, Kauffman spoke on a new understanding of biblical stewardship, values guiding family and business decisions, understanding the meaning of money, and God's three-step plan to fi-

nance the church. He drew heavily from the text of his recently published Herald Press book, *Managers with God*.

In most of the 13 settings, a session was devoted to sharing with the participants a model for congregational long-range planning. In so doing, they left with some tools for putting into practical, congregational application the teaching they had received. These planning sessions were led by six volunteers from the three-conference area.

Through the support of the Schowalter Foundation in Newton, Kan., expenses were covered so that participants had to provide only their transportation to the meeting site. As part of his living out the stewardship that he teaches, Kauffman made a gift of his time.

The presentations were videotaped so that individual congregations can bring this stewardship emphasis home.

—William Zuercher





Workers unload grain at the Ethiopian port of Massawa. The grain is part of a 4,000-metric-ton shipment to Ethiopia and Sudan. Starvation is widespread in both countries.

## MCC wheat aid arrives in Africa to help feed starving people

**Port Sudan, Sudan (MCC)**—A Mennonite Central Committee relief shipment of 2,000 metric tons of Canadian wheat has arrived safely in Sudan. Half of it will be sent to the southern Sudanese towns of Malakel and Renk and half will be used in refugee camps in the capital city of Khartoum.

MCC staff had feared earlier this year that the Persian Gulf War might disrupt travel plans for the ship, but the shipment proceeded without complications.

The food will feed 40,000 people in Malakel and 36,000 people in Renk for three months. According to aid workers, the situation in both places is "very desperate," with no food having arrived there for the past four to five months. The Sudan Council of Churches, MCC's partner in the country, will distribute the food.

In Khartoum the grain will be distributed in eight refugee camps where the Council of Churches operates health and community development programs. About 2 mil-

lion displaced people live in the cardboard shantytowns of the city's 16 camps. Children beg for food along the main road from Khartoum to Port Sudan.

The MCC contribution is just a small part of the over 1.1 million metric tons of relief aid Sudan will need to prevent mass starvation this year. Warnings of the impending famine were first issued last fall, but the military-led government of General Omar Al-Bashir did not acknowledge the need for food assistance until late February. The delay means that food will come too late to save the lives of hundreds of thousands of people.

"A lot of people are going to die," said a European aid worker in Sudan. "The government should have declared an emergency much earlier." There are reports that 300 people a day are already dying in the western part of the country. Some 10-12 million people are at risk of starvation in Sudan, one of the world's poorest countries.

One of the greatest challenges for relief agencies is getting food relief out of Port Sudan to the people who need it most. "Sudan's infrastructure is in shambles," says Eric Olfert, MCC co-secretary for Africa. "There's a shortage of trucks, fuel, and spare parts. It can take weeks to move food out of the port."

MCC has appointed Rob Harsaager of Minneapolis to work with the Council of Churches on logistics of food transport and distribution. Harsaager, who served with MCC in Sudan in 1985 and 1986, is spending three months in the country, beginning in April.

Also on the ship to Sudan was 2,000 metric tons of Canadian grain provided by MCC for distribution in Ethiopia. The shipment was arranged through the Canadian Foodgrains Bank.—*John Longhurst*

## Four Bible studies with Japanese people underway in Ohio

**Lima, Ohio (MBM)**—Four Bible study groups for Japanese people living in Ohio are now underway. Ken Johnson Shenk, former Mennonite Board of Missions worker in Japan, began coordinating the ministry on a quarter-time basis for Ohio Conference in January 1990. He was formally licensed for this ministry this past January.

Shenk leads the Bible studies at the University of Findlay, at Lima/St. Mary's, at Troy (near Dayton), and at Bellefontaine. An average of three to six Japanese people attend, most of whom are not Christians. Shenk's coworker in Lima and Findlay is Sandra Liechty, a former General Conference Mennonite missionary in Japan.

Shenk said the groups are house fellow-

ship settings similar to the ones he was involved in while in Japan. The Findlay location involves students and young adults. At the other three settings, participants are mostly wives of men who are managers or technicians at Japanese automobile-related industries in Ohio.

A Japanese Mennonite student accompanies Shenk on his travels from Elkhart, Ind., where he and his wife, Natalie, live with their two boys. Shenk said the presence of a Japanese Mennonite is "a plus for group dynamics. The student also provides a good role model for these people."

The Bible study in Bellefontaine developed most recently. Shenk met informally last November with the group, which decided to begin Bible studies in January.

Shenk said he had been searching for local people in Bellefontaine who could help begin a Bible study, help host the group, and make personal invitations. Local sources had revealed that 48 Japanese fam-

ilies lived in the area, with members working at five different auto-related companies, including the Honda plant in Marysville.

That local connection occurred when Shenk learned of Faye Fisher, a member of South Union Mennonite Church in West Liberty. Fisher is one of many women in the Bellefontaine area who have agreed to be volunteer hosts/friends to Japanese families that move into the area. She hosts the monthly Bible study in her home.

Shenk leads the Bible studies in Japanese. He explained that the sessions are basic, but "we also let them express their doubts."

Why do people come? "They are interested in the Bible and interested in having an intellectual, spiritual discussion," Shenk explained. He said that sort of discussion in the Japanese language has been hard to come by since no Japanese-language churches exist in this area of western Ohio.



## Spiritual directors meet at The Hermitage

*Three Rivers, Mich. (MBCM)*—Seven ordinary-looking people gathered in a circle in a renovated old barn at the Indiana edge of Michigan. They came from West (California) and East (Pennsylvania) and Midwest (Indiana, Ohio, and Illinois) for a long weekend. They came by invitation to energize one another as spiritual directors or catalysts—those who precipitate spiritual renewal processes.

Hosted by Gene and Mary Herr, codirectors of The Hermitage, the participants themselves were the program. Storytelling was a dominant feature. Three questions provided focus: What do we see God doing in people's lives and in the church? What is nurturing us? What is the vision or call that draws us into the future?

But before the stories started, the group practiced what they often preach: experiencing a guided silent retreat. For 20 hours Gretchen and Keith Kingsley, leaders at Fellowship of Hope in Elkhart, Ind., gently prodded participants to unwind and unhitch. With both sensory and cerebral suggestions, the two offered ways to journey inward. From the Kingsley family collection of stones gathered on vacations, the participants could choose and use a stone as a personal symbol. Before going to sleep each one gave up respective stones to the common basin where they, too, rested silently overnight in the water.

During periods alone, participants could use designated psalms for prayer and nurture asking such questions as: How do these psalms express my personal needs, experiences, thoughts, hopes? Can I name the enemies in my life? Are they in me or outside of me? Can I pray my hate as an expression of justice?

To break silence, persons offered a single word to summarize the retreat experi-

ence—dropping it as into the water for all to hear its ripple. One by one the ripples moved: honesty, awareness, grace, unhooking, vulnerability, unheroic, peaceful coexistence, holding the tensions, assurance, embracing, aggregate, revealing, sifting, still water.

Worship aptly ended the weekend. Clare Ann Ruth-Heffebower led the service of communion. Marcus Smucker preached. As the group parted, coordinator Marlene Kropf of Mennonite Board of Congregational Ministries said, "We have received gifts both for personal renewal and for renewing our vocations. Let us maintain this circle of connection."—Willard Roth

## Changes in Soviet Union mean more responses to radio ministries

*Harrisonburg, Va. (MBM)*—Recent significant changes in the Soviet Union and Eastern Europe have resulted in increased listener response to Russian-language radio broadcasts produced by Mennonite Board of Missions since 1967.

Through two weekly programs, *Voice of a Friend* and *New Way*, Vassil Magal, based in Belgium, broadcasts the Word of God. In the words of one 19-year-old man from the Ukraine: "Your programs inspire hope and joy and give strength. Through them, one can feel a deep love and concern for our peoples of the Soviet Union."

Responses to these broadcasts continue to grow. Over 965 letters were received in 1990, as compared to only 15 in 1987.

Listener response includes the following request: "I started to assemble a personal library with Christian books, but there is no possibility to do this here. Many other young people in our country live on a 'cross road,' but do not have any right direction.

Please, could you send me a Bible?"

In planning for the future, MBM is in consultation with two North American Mennonite groups—Council of USSR Ministries and Council of International Ministries—and with European Mennonites who are taking new initiatives for work in the Soviet Union.

Magal recently completed a series on biblical prophecy titled "What We Can Expect in the Days to Come" and started a new series on "The Sermon on the Mount" for *Voice of a Friend*.

The *New Way* radio program is re-releasing the four booklets of the Mennonite Faith Series written by J. C. Wenger. The booklets have been modified and will be offered as printed booklets in the Russian language to listeners.

The radio programs are produced by MBM Media Ministries in Harrisonburg, Va. They are broadcast by three radio stations: Trans World radio in Monaco, HCJB in Ecuador, and FEBC in Saipan.

## Fellowship of Concerned Mennonites singles out three areas for criticism

*Bird-in-Hand, Pa. (FCM)*—The 21-member Consulting Board of Fellowship of Concerned Mennonites, meeting here recently, surveyed recent developments in the Mennonite Church. The group, founded in 1984, then went on record regarding the following specific issues:

First, the selection of a woman moderator of General Assembly, they maintain, is contrary to the teaching of the New Testament. While affirming the divinely appointed role of women as that of "nurture and service," they believe that "man has been given a primary leadership role." They, therefore, consider a woman as a church leader to be in violation of the biblical principle of leadership.

Second, they look upon the multiple and confusing declarations regarding the Persian Gulf War to be a contradiction of the historically held Mennonite position of peace and nonresistance. They ask, Who is speaking for the church? They affirm that "witnessing to the state concerning matters affecting domestic or foreign policy is not within the realm of the church's responsibility. . . . Noting the character of the two kingdoms—church and state—we recognize that the state does not and cannot operate according to the teaching of Christ regarding nonresistance."

Third, they view with dismay what appears to be a growing openness to the homosexual/lesbian clamor for acceptance as a legitimate lifestyle. "We believe that practicing homosexuals and lesbians are in direct violation of the Word of God."

—J. Otis Yoder

*The retreat for spiritual directors ends with a Sunday-morning worship service.*





• **EMC graduation speaker.** Rodney Sawatsky, the new president of Conrad Grebel College, is the speaker for the 73rd annual graduation ceremonies at Eastern Mennonite College on Apr. 28. Receiving degrees will be 223 four- and two-year graduates. They elected John Paul Lederach, an international mediator who now teaches at EMC, as their baccalaureate speaker.

• **Money for post-war fund.** Mennonite Central Committee still needs contributions for its "Bridging the Gulf" fund to carry out special programs developed in response to the Persian Gulf War. MCC needs \$76,000, but has received only \$15,000 so far. The special fund will cover the cost of a recent medical supply shipment to Iraq, an April visit of six Middle East church leaders to North American churches, a May visit of eight North American pastors to the Middle East, and a recent conference held in Cyprus to discuss peace initiatives and mediation possibilities in the Middle East. The regular MCC food account pays for post-war food assistance. So far MCC has sent 90 metric tons of milk powder to Iraq, Jordan, and Israeli-occupied West Bank.

• **Ethiopian situation volatile.** Westerners in Ethiopia, including Mennonite missionaries and service workers, have been advised to consider leaving the country as rebel forces advance toward the capital city of Addis Ababa. "At the moment we are not planning to leave," say Mennonite Central Committee country representatives Bert and Evelyn Reimer, "but the situation may change, requiring us to do so." Eastern Mennonite Board of Missions workers are also staying, but they do have exit visas and airline tickets for leaving, just in case. Yohannes Germano, a leader of the Ethiopian Mennonites, who call themselves the Meserete Kristos Church, reported that the Protestant churches of the country called for a week of prayer and fasting Apr. 7-13.

• **Good news and bad news.** Both good news and bad news confronted the Executive Committee of Mennonite Central Committee U.S. at its Mar. 15-16 meeting in New Orleans. The good: Hope is alive and by working together good things happen. Committee members saw this first-hand in the work of the local MCC U.S. Service Program unit. The bad: Contributions are down significantly, and MCC as a whole could wind up with a \$1 million shortfall by the end of the year. The committee acted to reduce the 1991 MCC U.S. budget by \$125,000.

• **Sabbatical opportunities.** The Hermitage, a personal prayer center in southern Michigan, now offers opportunities for Mennonite pastors and others who are looking for a place to take a sabbatical leave. Gene and Mary Herr, co-directors of The Hermitage, will work individually with each participant to plan a time of prayer, study, work, and leisure that fits each person's needs and goals. More information is available from Herrs at The Hermitage, 11321 Dutch Settlement Rd., Three Rivers, MI 49093; phone 616 244-8696.

• **Startling discovery.** A major Russian Mennonite collection of documents has been discovered in the Odessa State Archives in the Soviet Union. The discovery was made independently by George Epp, president of Menno Simons College in Winnipeg, and Harvey Dyck, chairman of the Russian Mennonite



**Alternative to stark images.** New Orleans, La. (MCC)—It was an unusual event in this city's St. Thomas Housing Project. About 150 people gathered for the opening of a photo exhibit—"The Dreams of St. Thomas." In attendance were St. Thomas residents as well as Mennonite Central Committee U.S. executive committee members and staff who were meeting here. "Jody, it's the best!" exclaimed Fanny McKnight (in photo), hands in the air with excitement, to Jody Miller Shearer, MCC U.S. Service Program coordinator in New Orleans. "It shows how we are and not how the media portrays us to be—dirty and on drugs," said McKnight, vice-president of the St. Thomas Residents Council. "I've been to lots of openings in my life and this was by far the most meaningful one I've attended," said Howard Zehr, an MCC staff person who took the photographs and conducted the interviews for the exhibit. MCC commissioned Zehr to do the project as a way for Mennonites to get to know some of the people with whom it works. A second goal was to give St. Thomas residents a forum to introduce themselves in a respectable, dignified way. St. Thomas, known as a violent, drug-ridden, dilapidated neighborhood, is often used as an example of inner-city decay. Zehr wanted to provide a chance for some of the neighborhood's 6,000 residents to be individuals instead of stereotypes. He discovered articulate people with human fears and dreams. They talked about wanting meaningful jobs, education, and opportunities for their children.

Studies Research Program sponsored by Conrad Grebel College and the University of Toronto. "The find is an extraordinary product of scholarly 'glasnost' and will revolutionize the study of Russian Mennonite history," says Dyck.

• **Goshen gets science grant.** Goshen College is one of six Midwestern schools to benefit from a \$980,000 grant awarded by the Pew Science Program. It is part of \$7.3 million distributed nationally. The funds are to be used to improve undergraduate science and math studies. The Pew grant is a repeat from 1988, when Goshen shared \$1.1 million with the other Midwestern schools.

• **Curbing fights in schools.** Schoolchildren in New Orleans frequently use guns and knives in the classroom and on the playground to settle disputes. But several schools have

drastically reduced that kind of fighting through mediation. Community Mediation Services trains students to handle disagreements with peer mediation. Schools report that two years after learning such skills, the number of fights has dropped 75 percent. Mennonite Central Committee U.S. supports the program with funds and staff. The current MCC staffer is Jeff Gingerich of Parnell, Iowa.

• **"Mother" of exchange program.** Doreen Harms, "mother," mentor, and friend to over 2,000 young people from all over the world, retires this spring after 43 years of service with Mennonite Central Committee. The Newton, Kan., native first joined MCC in 1947 for a summer service stint at the Akron, Pa., headquarters. But that stretched into a lifetime. Much of her work over the years involved resettling refugees in North America, starting with homeless Europeans in the aftermath of



World War II. She helped start a program for "trainees" from Europe and other countries that is now called International Visitor Exchange Program. Harms was its director since 1968. She also administered SALT International and Intermenno, which sends young North Americans to third-world countries and Europe, respectively.

• **Nearly 100 from 29 countries.** Mennonite churches in Milford, Neb., hosted the 93 participants in this year's International Visitor Exchange Program for their midyear conference. The young people, from 29 countries, gathered to reflect, pray, talk, sing, have fun, and mark the midpoint of their year in North American Mennonite communities. "Making Christ Central" was the theme. The exchange program is sponsored by Mennonite Central Committee.

• **Taxes for peace.** The Peace Section of Mennonite Central Committee U.S. is inviting contributions for the 1991 "Taxes for Peace" fund. Established in 1972, it gives people who want to withhold war taxes a way to contribute their money to peaceful purposes. Donations last year totaled \$3,700, and they were sent to the National Campaign for a Peace Tax Fund and to Christian Peacemaker Teams. More information is available from MCC U.S. Peace Section at Box 500, Akron, PA 17501.

• **Spanish-language book for new believers.** A church membership book written in the Spanish language by Jose Ortiz of Goshen College and published by Mennonite Publishing House has been chosen as the official resource for new believers in the Mennonite Church of Colombia. Church leaders considered 15 other books, and then decided on Ortiz's because it is not a translation, because it has an Anabaptist and Latin perspective, and because "it's simple without being simplistic, creative, interesting, and readable." Other South American countries have also expressed interest in using the book.

• **Character-building college.** For the third year in a row, the Templeton Foundation has placed Goshen College on its "honor roll for character-building colleges." The 108 schools on the list were chosen from 814 nominees. The foundation sent ballots to the presidents and development directors of 1,450 colleges and universities across the United States. Over 70 percent of the schools on the honor roll are church-affiliated.

• **"History is written by the winners."** This old saying was at the heart of the C. Henry Smith Peace Lecture at Goshen College. In a talk titled "Confronting White Americans: African-Americans and the Bible," John Kampen, this year's lecturer, said black people have found the Bible to be both a lock and a key in their quest for freedom, equality, and justice. Kampen, who is academic dean of Payne Theological Seminary in Wilberforce, Ohio, noted how the Bible has been misused through history by white slaveowners and others who had power over black people.

• **Logo competition.** As part of the 75th anniversary of Eastern Mennonite College, Seminary, and High School, alumni are invited to submit logos for a celebrative event to be held in the fall of 1992. A \$100 award will be given to the person whose design is selected. Entries should be sent by this September. More information from Les Helmuth at Eastern Mennonite High School, 801 Parkwood Dr., Harrisonburg, VA 22801.

#### • Coming events:

**Mennonite Church Historical Association Meeting,** Aug. 1, at Lane County Convention Center, Eugene, Ore. The event, a dinner meeting, will be held during the Oregon '91 convention. The speaker is Sam Steiner, an Ontario Mennonite historian and archivist. Also planned is a time for reporting on historical happenings in various conferences. More information from Levi Miller at Mennonite Church Historical Committee, 1700 S. Main St., Goshen, IN 46526; phone 219 535-7477.

**Evangelism Celebration,** Apr. 28-29, at Mellinger Mennonite Church, Lancaster, Pa. The eighth annual event is sponsored by Eastern Mennonite Board of Missions and Atlantic Coast Conference. The theme is "Small Groups," and the speaker is Gareth Icenogle, copastor of First Presbyterian Church of Bethlehem, Pa. More information from John Nissley at 717 898-2251.

**MennoCycles Retreat,** July 26-28, at Laurelville (Pa.) Mennonite Church Center. The third annual event is for motorcycle enthusiasts. The devotional leader is cycle-riding pastor John Sharp of Scottsdale, Pa. More information from Laurelville at R. 5, Mt. Pleasant, PA 15666; phone 412 423-2056.

**Benefit Auction,** May 10-11, at Kraybill Mennonite School, Mount Joy, Pa. The 14th annual

event will include quilt and Winross Truck auctions, craft/plant sales, and a pig roast. More information from the school at R. 1, Box 234, Mount Joy, PA 17552; phone 717 653-5236.

#### • New appointments:

**Lonnie Yoder,** assistant professor of pastoral care and counseling, Eastern Mennonite Seminary, starting in August. He is currently completing doctoral studies at the University of Iowa, where he is also an instructor and chaplain. He served previously for 12 years as assistant pastor of East Union Mennonite Church, Kalona, Iowa.

**Ellen Miller,** admissions director, Eastern Mennonite College. She previously spent 10 years in admissions work at two nearby schools—James Madison University and Bridgewater College.

#### • Pastor transitions:

**Richard Ross** was installed as associate pastor of Smithville (Ohio) Mennonite Church on Mar. 10. He is a longtime pastor who served most recently on the staff of Central Christian High School in Kidron, Ohio. In his new role, he serves alongside Pastor Glenn Steiner.

**Mike Zehr** resigned as pastor of Pleasant Valley Mennonite Church, Hammondsport, N.Y., on Apr. 1.

**Patty Friesen** was licensed as associate pastor of Portland (Ore.) Mennonite Church on Jan. 20. She has been serving since last fall, and works alongside Pastor Ralph Lind. She was previously dean of women at Western Mennonite School in Salem, Ore.

**Vernon Zook** was ordained as youth minister for Cornerstone Mennonite Fellowship, Broadway, Va., on Feb. 24. Licensed in 1989, he serves alongside Pastor Gerald Martin.

#### • Change of address:

**Ted Grimsrud** from 1669 Ridgefield St., to 157 Hansen Ln., Eugene, OR 97404.

**Elvin R. Stoltzfus** from 7 Brook Cir. to 4 Brook Cir., Ephrata, PA 17522.



**Wiebe challenges WMSC.** Lancaster, Pa.—Author Katie Funk Wiebe (right) was the keynote speaker at the 18th annual meeting of Women's Missionary and Service Commission of Lancaster Conference. Approximately 300 women attended the meeting on Mar. 20 at Groffdale Mennonite Church near here. Wiebe spoke on the theme "Building the Household of God." She said that each woman has a gift to be used for the good of God's kingdom. "Make a plan for discovering your gift," she challenged. "Plan to grow." An offering was collected to help buy sewing machines for the vocational sewing program sponsored by Mennonites in Honduras. Wanda Aquino (left) of Eastern Mennonite Board of Missions said that 240 people were enrolled in the sewing program last year.

—Nancy Witmer

## new members

**Holyrood, Edmonton, Alta:** Dwight Roth and Catherine Roth.

**Pleasant Valley, Hammondsport, N.Y.:** Gayl Calkins Marvin.

**Millersburg, Ohio:** Amy Courtney, Crystal Courtney, Kathy Glick, Melanie Mishler, Krista Schlabach, Carrie Stambaugh, Shirley Stromme, Jim Schlabach, and Peggy Roth.

**Cape Christian Fellowship, Cape Coral, Fla.:** John and Patty Conforth, Paul Cote, Steve and Sue Dages, Steve and Jan Neff, Al and Joan Rose, Ed and Patty Suero, and Loren and Ethel Zehr.

**Colorado Springs, Colo.:** Judy Kyle Conrad, Jacque Barber Sanchez, Karl Orth, Bill Shinkle, Russell Conrad, Lisa Conrad Orth, and Dale Sanchez.

**Springdale, Cincinnati, Ohio:** Jean Egbert.

**Mt. Pleasant, Paradise, Pa.:** Eric Eby and Jonathan Reeser.

**Plato, LaGrange, Ind.:** David Martin, Janelle Rodman, and Jeremy Rodman.

**Gulfhaven, Gulfport, Miss.:** Debbie Holliman, Mellisa Holliman, Michael James, Judy James, Kitty Poley, Peggy Geil, Solon Johnson, Marie Johnson, and Chess Johnson.

**University, State College, Pa.:** Emma Hess, Heather McLane, Marvin Hall, Joyce Hall, Jim Mather, Martha Mather, Jay Wenger, and Susie Wenger.



## marriages

**Allen-Kremer:** Troy Allen (Trinity cong.), Glendale, Ariz., and Carole Kremer (Trinity cong.), Glendale, Ariz., Mar. 16.

**Applehans-Smith:** Paul Applehans, Greeley, Colo. (Greeley cong.), and Vicki Smith, Greeley, Colo. (Greeley cong.), Jan. 4, by Darrell Zook.

**Colon-Aeschliman:** Troy Colon, Archbold, Ohio, and Teresa Aeschliman, Archbold, Ohio (Zion cong.), Mar. 23, by Ellis Croyle.

**Entz-Croyle:** Loren Entz, Newton, Kan. (First Mennonite cong.), and Nancy Croyle, Hesston, Kan. (Zion cong.), Mar. 16, by Ellis Croyle and James Dunn.

**Hoover-Schmid:** Jon Hoover, Gordonville, Pa. (Ridgeview cong.), and Jacqueline Schmid, Thal, Switzerland (Evangelische Gemeinde), Jan. 12, by Paul Zingg.

**Martin-Hollinger:** Kenton Martin (Palo Alto cong.), Pottsville, Pa., and Bonita Hollinger (Palo Alto cong.), Pottsville, Pa., Mar. 23, by Jerry Richter and Ed Heilman.

**Martin-Hurst:** Gary E. Martin, Lititz, Pa. (Millport cong.), and Krista L. Hurst, Lititz, Pa. (Landis Valley cong.), Dec. 29, by George M. Hurst.

**Miller-Horner:** Donald Miller, Sarasota, Fla. (Bahia Vista cong.), and Patricia Horner, Sarasota, Fla. (Bahia Vista cong.), Mar. 23, by A. Don Augsburg.

**Oesch-Rucker:** Scott Oesch, Nampa, Idaho (First Mennonite cong.), and Kelli Rucker, Medicine Lodge, Kan. (Baptist Church), Feb. 9, by Duane Oesch.

**Pletcher-Caldwell:** Stan Pletcher, Indianapolis, Ind. (First Mennonite cong.), and Shelley Caldwell, Indianapolis, Ind. (First Mennonite cong.), Mar. 31, by Robert and Margaret Richer Smith.

**Quirple-Showalter:** David Quirple, Cheltenham, Pa. (Berachah Church), and Lynndell Showalter, Hagerstown, Md. (Salem Ridge cong.), Oct. 14, by G. Joseph Martin.

**Raber-Houdicourt:** Philip Raber, Bloomington, Ind. (First Mennonite cong.), and Myriam Houdicourt, Indianapolis, Ind. (First Mennonite cong.), Mar. 9, by Robert and Margaret Richer Smith.

**Shue-Hochstetler:** Richard Shue, Sarasota, Fla. (Bahia Vista cong.), and Jolene Hochstetler, Sarasota, Fla. (Bahia Vista cong.), Mar. 16, by A. Don Augsburg.

**Steffy-Martin:** Thomas Steffy, Leola, Pa. (Ridgeview cong.), and Vicki Martin, New Holland, Pa. (Ridgeview cong.), Mar. 23, by Robert L. Petersheim.

**Swartzenruber-Roth:** Martin Swartzenruber (Trinity cong.), Glendale, Ariz., and Sheri Roth (Trinity cong.), Glendale, Ariz., Mar. 16.

## births

**Bauman,** Darrel and Kim (Brubacher), Elmira, Ont., stillborn son (first child), Mar. 10.

**Bearss,** Jim and Anna (Miller), Chesterton, Ind., Kristine Amanda (second child), Feb. 25.

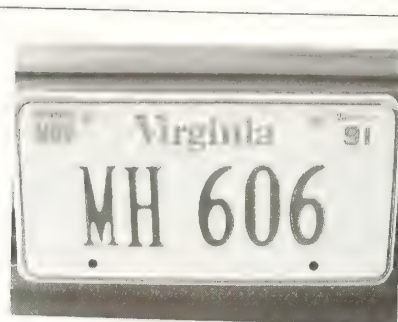
**Carpenter,** Bill and Debbie (Roggie), Lowville, N.Y., Michelle Jane (fourth child), Feb. 27.

**Caskey,** Jim and Lisa (Yoder), Indianapolis, Ind., Lewis Yoder (first child), Jan. 6.

**Chanthavong,** Siriphone and Soudsakhone (Phaymannong), Phuthasone (first child), Mar. 20.

**Detweiler,** Leon and Ruth (Janzen), Telford, Pa., Sara Elizabeth (second child), Jan. 7.

**Eicher,** Allan and Lisa (Wappenstein), Leo, Ind., Caleb Allan (fourth child), Mar. 16.



**Fashion plate.** *Harrisonburg, Va.*—Local resident Jim Bishop sports a personalized license plate on his Plymouth Colt that communicates to a select audience, namely, devotees of *Mennonite Hymnal* and especially its famous #606 anthem, "Praise God From Whom." The owner says he opted for this message "as a way of instantly identifying and acknowledging fellow Mennonite pilgrims on the highways and byways of life" and encouraging them to "Honk if you love 606." He also hopes that the page number won't change when a new hymnal is released in 1992. Bishop wonders if any residents in the other 49 states may have adopted the same musical message on their vehicles. If so, he'd welcome hearing from them at 116 Belmont Dr., Harrisonburg, VA 22801.

**Engel,** Mark and Kellyanne (White), Portland, Ore., Emily Faith (fourth child), Feb. 18.

**Fretz,** Joseph N. and Maxine (Martin), Denver, Colo., Alice Martin (first child), Jan. 26.

**Gullman,** Ric and Joy (Mast), Broadway, Va., Heather Joy (second child), Dec. 1.

**Halfhill,** Bob and Karen, Wooster, Ohio, Seth Thomas (second child), Feb. 7.

**Hershberger,** Marv and Paulette (Miller), Kalona, Iowa, Daniel Drew (third child), Mar. 11.

**Kandel,** Ronald and Julie (Alexander), Wooster, Ohio, Tosha Dayle (first child), Mar. 17.

**Keener,** Jeff and Cathy (Brubaker), Mount Joy, Pa., Stephanie Lynn (second child), Feb. 11.

**Kilsdonk,** Ralph and Sue (Tetor), Bath, N.Y., Mallory Elizabeth (second child), Jan. 23.

**Lyndaker,** Brad and Gay (Noftsier), Lowville, N.Y., Benjamin Jacob (first child), Mar. 12.

**Martin,** Kent and Carolyn (Fairhall), Elmira, Ont., Cody Kenneth (first child), Mar. 8.

**Martin,** Timothy and Trish (Royer), Baltimore, Md., Brianna Rae (first child), Mar. 23.

**Mast,** Gary and Diane (Stromme), Millersburg, Ohio, Aaron Abram (second child), Mar. 22.

**Mast,** Norman and Miriam (Miller), Middlebury, Ind., Melissa Joy and Molly Ann (fourth and fifth children), Mar. 18.

**Miller,** Timothy and Anita (Graber), Goshen, Ind., Jonathan Robert (first child), Mar. 15.

**Moore,** John H. and Wanda (Stoltzfus), Bath, N.Y., Jonathan Wesley (second child), Dec. 6.

**Nebel,** Brian and Brenda, Hesston, Kan., Taylor Matthew (first child), Mar. 8.

**Neufeld,** Jim and Terri (Flickinger), Greeley, Colo., Evan James (second child), Feb. 2.

**Nira,** Armando and Ruby (Miller), Greeley, Colo., Henry Wayne (second child), Jan. 15.

**Orpin,** Dana and Denise, Canton, Kan., Natasha Lynn (first child), Mar. 18.

**Orth,** Karl and Lisa (Conrad), Woodland Park, Colo., Lindsey Mabel (second child), Feb. 11.

**Oyer,** Gary and Louisa, Hesston, Kan., John Mark (first child), Feb. 23.

**Ramer,** Brian and Jan (Albrecht), Goshen, Ind., Jesse Scott (first child), Mar. 21.

**Roth,** Clark and Deb, Hesston, Kan., Alex Preston, Feb. 23.

**Shrock,** Kevin and Sherri (Raber), Sarasota, Fla., Jessica Renae (third child), Mar. 14.

**Snyder,** Dale and Anita (Maust), Indianapolis, Ind., Alisha Diane (first child), Dec. 21.

**Sweigart,** Kenton and Sue (Rohrer), Mount Joy, Pa., Neal Andrew (fourth child), Mar. 1.

**Thomas,** Norm and Melody, Goshen, Ind., Toni Marie (fourth child), Feb. 19.

**Watson,** Charles and Linda (Hoverman), Paoli, Ill., Laura Elizabeth (first child), Nov. 18.

**Weaver,** Lonnie and Lisa (Nunemaker), Goshen, Ind., Jordan Lee (first child), Mar. 21.

**Yeater,** Larry and Terri (Stoltzfus), Goshen, Ind., Ross Jacob (second child), Mar. 19.

**Zehr,** Sheldon L. and Stephanie (Atwell), Pen Yan, N.Y., Christopher Lee and Jennifer Lynn (first and second children), Sept. 16.

**Ziegler,** Gary and Cynthia (Eichelberger), Granby, Colo., Nathaniel Robert (first child), Jan. 15.

**Zyta,** Dirk and Lisa (Buehler), Atwood, Ont., Joel Adriaan (first child), Dec. 21.

## deaths

**Breckbill, Bertha A.,** 69, Bethel, Pa. Born: July 11, 1921, to Samuel and Ada (Martin) Martin. Died: Mar. 8, 1991. Survivors—husband: Raymond L. Breckbill; children: Elaine Eckert, Nancy Weaver, Doris Martin, Rodney; 11 grandchildren; one sister, 4 brothers; stepmother: Bertha Martin. Funeral and burial: Mar. 11, Myerstown Mennonite Church, by Paul Sangrey, Thomas Hess, and Richard Kling.

**Handrich, John Paul,** 58. Born: Nov. 20, 1932, Fairview, Mich., to Will and Marie (Troyer) Handrich. Died: Mar. 24, 1991, Toledo, Ohio, of a stroke. Survivors—wife: Shirley Clawson; children: Thomas, Diane. Predeceased by Randy (son). Funeral and burial: Mar. 28, Fairview Mennonite Church, by Virgil S. Hershberger.

**Heisey, Elam W.,** 76. Mount Joy, Pa. Born: June 22, 1914, Lancaster Co., Pa., to Alvin R. and Susan S. (Wenger) Heisey. Died: Mar. 15, 1991, at his home of a heart attack. Survivors—wife: Dora H. Hostetter; children: Arlene Martin, Thelma P. Haines, Jean Leaman, Richard; brothers and sisters: Menno, Warren W., Mary Zimmerman, Vera H. Good, Margaret Sensenig; 9 grandchildren. Funeral: Mar. 18, Mount Joy Mennonite Church, by Shelley Shellenberger and Joe Sherer. Burial: Kraybill Mennonite Cemetery.

**Hertzler, Milford Ray,** 93. Born: June 15, 1897, Knoxville, Tenn., to Levi B. and Katherine (Stoltzfus) Hertzler. Died: Mar. 19, 1991, Laurel, Md., of heart failure. Survivors—second wife: Clarene Shenk; children: Phyllis Putt, Joseph W. Thomas; 4 grandchildren, 7 great-grandchildren. Predeceased by Martha Stoltzfus (first wife). Funeral: Mar. 22, Conestoga Mennonite Church, by Lester T. Hershey and Paul R. Yoder, Sr. Burial: Pine Grove Cemetery.

**Lehman, Stella,** 90. Born: July 12, 1900, Lebanon Co., Pa., to Jacob G. and Susan (Ebersole) Shenn. Died: Mar. 19, 1991, Palmyra, Pa. Survivors—children: Walter, Thelma Sensenig, Anna Brandt; 8 grandchildren, 11 great-grandchildren; brother: John. Predeceased by Herman Lehman (husband). Funeral and burial: Mar. 22, Stauffer Mennonite Church, by J. Frank Zeager, Carl Snavely,



and Russell Baer.

**Meyers, Florence B.**, 88. Born: Apr. 14, 1902, Morwood, Pa., to Warren and Lydia (Boaz) Price. Died: Mar. 19, 1991, Souderton, Pa. Survivors—children: Arlene Gross, G. Merrill; stepson: Harvey Meyers; 5 grandchildren, 2 stepgrandchildren, 12 great-grandchildren, 2 step-great-grandchildren; brother: Clifford. Predeceased by Warren H. Swartley (first husband), Abram M. Meyers (second husband). Funeral and burial: Mar. 23, Souderton Mennonite Church, by Gerald A. Clemmer and Richard C. Detweiler.

**Nice, Katie K.**, 85. Born: Nov. 6, 1905, Skippack Twp., Pa., to John M. and Susan (Keyser) Kerr. Died: Mar. 22, 1991, Sellersville, Pa. Survivors—children: Gladys Nyce, Harold K.; 9 grandchildren, 12 great-grandchildren. Predeceased by John M. Nice (husband). Funeral and burial: Mar. 25, Franconia Mennonite Church, by Floyd M. Hackman, Russell M. Detweiler, and Curtis L. Bergey.

**Noll, Mary Jane**, 68. Born: May 25, 1922, East Hempfield Twp., Pa., to Earl and Esther Noll. Died: Mar. 13, 1991, Lancaster, Pa., of a heart attack. Survivors—brothers: Kenneth, Robert, Donald. Funeral: Mar. 16, Mennonite Home, Lancaster, Pa., by Ralph Ginder, Millard Garrett, and David Weaver. Burial: Millersville Mennonite Church Cemetery.

**Parker, Otis Jerome, Jr.**, 49. Born: Oct. 15, 1941, Portsmouth, Va., to Jerome and Mary Frances (Raby) Parker. Died: Mar. 4, 1991, Newport News, Va., of cardiorespiratory failure. Survivors—wife: Zatha Ann Franks; children: Sarah, Abigail. Funeral and burial: Mar. 6, Warwick River Mennonite Church, by Gordon Zook and Al Huyard.

**Schlegel, Nancy**, 101, New Hamburg, Ont. Born: Oct. 27, 1889, Wellesley Twp., Ont., to

Christian L. and Elizabeth (Zehr) Jantzi. Died: Mar. 19, 1991, New Hamburg, Ont., of pneumonia. Survivors—daughter: Vera Bender; brother: Samuel; 9 grandchildren, great-grandchildren, great-great-grandchildren. Predeceased by Noah O. Erb (first husband), Joseph Schlegel (second husband), Edna May Roth (daughter). Funeral and burial: Mar. 22, Mapleview Mennonite Church, by Victor Dorsch and Gerald Schwartzentruber.

**Schrock, Edwin Freedley**, 88. Born: Mar. 21, 1902, Lake Charles, La., to John and Barbara (Troyer) Schrock. Died: Mar. 10, 1991, Newton, Kan. Survivors—second wife: Dorothy Troyer Burkett; children: Dorothy Kratz, Marvin, Edwin, Eunice Hochstetler; stepchildren: Jim Burkett, David Burkett, Mary Frieson; 21 grandchildren, 7 great-grandchildren. Predeceased by Martha Frey (first wife). Funeral: Mar. 14, Whitestone Mennonite Church, by Ronald Guengerich and Ken Livengood. Burial: East Lawn Cemetery.

**Smith, Raymond Esbshade**, 75. Born: July 29, 1915, Earl Twp., Pa., to Roland and Minnie (Esbshade) Smith. Died: Mar. 13, 1991, Lititz, Pa., of cancer. Survivors—wife: Sara Taylor; daughter: Betty Marie Smith. Funeral: Mar. 16, New Holland Mennonite Church, by Robert A. Martin and Clyde G. Kratz. Burial: Weaverland Mennonite Cemetery.

**Snider, Ethel Ruth**, 58, Elmira, Ont. Born: July 3, 1933, to Howard and Lizzie Ann (Cressman) Stevanus. Died: Mar. 7, 1991, Kitchener, Ont., of cancer. Survivors—husband: Clifford Snider; children: Gregory, Grant, Genevieve Snider; 2 grandchildren; brothers and sisters: Howard, Myron, Paul, Grace Shantz, Richard. Funeral and burial: Mar. 10, Elmira Mennonite Church, by Mary Schiedel.

**Stoll, Levi G.**, 82, Rolette, N.D. Born: Apr. 6, 1908, Mylo, N.D., to Joseph and Annie (Gingerich) Stoll. Died: Jan. 9, 1991, Rolla, N.D., of a stroke. Survivors—wife: Anne Renno; sister: Goldy Hochstetler. Funeral and burial: Jan. 14, Lakeview Mennonite Church, by James Johnson and Ottis Yoder.

**Yoder, Katie A.**, 73, Coshocton, Ohio. Born: June 28, 1917, Sugarcreek, Ohio, to Monroe M. and Susanna L. (Yoder) Miller. Died: March 1991, Coshocton, Ohio, of a brain tumor. Survivors—husband: Abe J. R. Yoder; children: David A., Mary Raber, Levi A., Edna Clark; 24 grandchildren, 16 great-grandchildren; brothers and sisters: Levi M., Ramond M., Noah, M., Edwin M., Monroe M., Joe L. Raber, Mary Ann Beachy, Elva Allison. Funeral and burial: Mar. 27, Gray Ridge Mennonite Church, by Robert D. Wengerd.

## calendar

Empowered Ministries annual conference, Indianapolis, Ind., Apr. 18-20

Churchwide Youth Council, Pasadena, Calif., Apr. 18-23

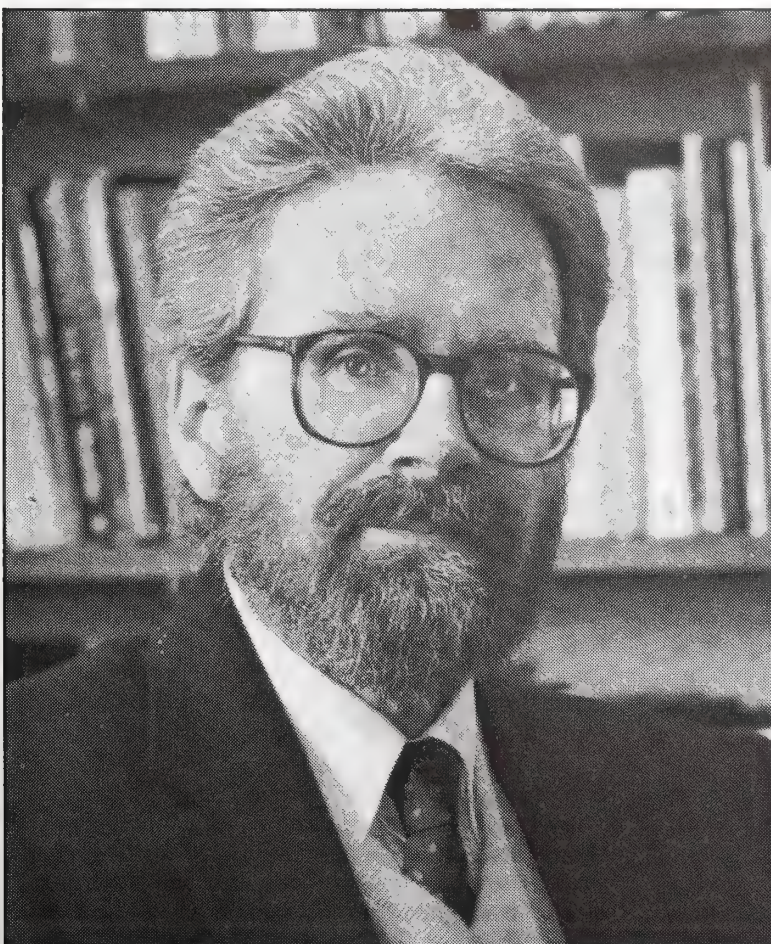
Associated Mennonite Biblical Seminaries installation of dean, Elkhart, Ind., Apr. 19-20

Goshen College commencement, Goshen, Ind., Apr. 21

Peace Theology Colloquium, Clearbrook, B.C., June 21-23

Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25

Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



### *Authentic education is about choices...*

“Students are persons in transition from adolescence to adulthood—to a time when they take full responsibility for making their own choices. Understandably, this is also a time that creates feelings of vulnerability. The challenge for a college such as Hesston is to provide a setting where this transition can develop with support and security.

I believe that higher education within the Anabaptist-believer's church tradition must be an invitation to choose faith in Christ. The *choice* to believe and obey authenticates faith.

These choices, made in the context of the faith community, bind us all—students, college, parents and church—together in the common purpose of building God's kingdom.”

Jim Miner, *Academic Dean*

**HESSTON  
COLLEGE**

P.O. Box 3000, Hesston KS 67062



editorials

## What shall we do with TV?

Most of us, when we don't like something, try to get rid of it. But we haven't done that with TV.

According to a 1989 survey of five Mennonite and Brethren in Christ groups (called Church Member Profile II), 94 percent of us now have television sets in our homes. At the same time 75 percent of us say TV has more negative than positive effects on us.

So what gives? What keeps thousands of Mennonites watching *thirtysomething* or *L.A. Law* or *Cheers* (and let's not even talk about MTV or *Married . . . with Children*)? What keeps us watching while wondering if we really ought to be?

Are we hooked? Steven Chaffee, a communications professor at Stanford University, says that's not possible: "Calling TV addictive is one of the great negative myths of contemporary pop culture. I've never seen a shred of evidence for it."

Do we need exposure to violence and filth? I don't think so. Most of the people I talk to lament the violence of TV and wish even the news were more positive. But we go on watching.

We watch, I suspect, because our world is a TV world. Almost every culture has come to accept the tube. We know because we also watch and experience that world in our living rooms. We have access to horizons our grandparents never even dreamed about.

We watch TV because we need to relax. More of us find ourselves in high-stress jobs and commitments than ever before. One researcher believes TV watching can reduce our stress by giving our minds a break from what causes it. Another says, "The precise reason it is so relaxing to watch TV is because it's so incredibly simple to do." Which most things aren't in our world these days.

I also watch TV because it can entertain. I can take only so much tension and seriousness. When I need to laugh, I turn on the TV. (Examples? Sorry—one person's humor is often another's trash!)

True, TV can have bad effects. All of us have read multiple accounts of murders and suicides and rapes patterned after TV shows. Experts

can't agree on whether television, however, is actually responsible. Even if they did, "all the people I know who study the supposedly deleterious effects of TV watch TV themselves" (Chaffee).

It's time for Mennonites to come to terms with television. We do that by asking of it no more than it can give. Don't ask TV to set morality or make judgments or change hearts. Ask it to inform. To entertain.

It's also time to acknowledge that the answer to our TV guilt is control. By now most agree banning the set isn't the answer; only 7 percent of Mennonites surveyed in 1989 watch no TV at all (in 1972 it was 15 percent).

Control begins with the individual. And the knob. Sometimes we have to turn. Sometimes push.—jlp

### Media and the church

TV is another in a series of uneasy accommodations the church has had to make to the media throughout its history. Once it was the radio. Before that print (that was so long ago we tend to forget the controversy when the first Bibles came off the first printing presses).

In my boyhood home, discussion revolved around radio. Our family was one of the few in our congregation that had one. And what we listened to was restricted: news, some music (but not "hillbilly," thank you), *The Old Fashioned Revival Hour*.

I also learned early on that a sore throat (or even the hint of one) was good for a Sunday evening at home by the radio instead of in church. To a 10-year-old boy, *Our Miss Brooks*, *The Great Gildersleeve*, and *Amos 'n Andy* held a great deal more fascination than listening to three "topics" on "The Apostle Paul's View of Sanctification."

Since those days the church has come to terms with radio. Today some congregations even use it in their outreach. Can we imagine the day when the same will be true for TV? By then, of course, we'll probably be on to the next media invasion. Along with our doubts and fears about what it will do to us.—jlp





# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *There are some advantages to being small*

by  
*Terry Shue*

I grew up in a small town. I was part of a small, rural Mennonite congregation. The people in my life, especially in the church, I viewed as family—individuals I knew from Sunday worship services as well as from seeing them during the week. These were my people. It was from them and with them that I began to shape my identity as well as my view of the church.

Things were not perfect. Living in a small town is like living in a glass bowl. It is hard to hide when living so close to others. But that can be a strength. I have memories of my parents working through relationships which would have been easier to let drift apart. "We are just too close not to work this out," I remember my father saying. The church was a group of people who worshiped, worked, lived, played, and cared for one another. The church was also a group who fought, gossiped, and complained. These were my people, and it was here I belonged.

As I grew older, I came into contact with other Mennonite churches through area youth meetings. Later I went to Hesston College. Here I began to realize how others viewed my small town and small church. I was startled to realize that its small size and its distance from the hub of Mennonite life in Kansas placed it into a different class of sorts. I became aware of opinions which seemed to suggest a real church required a certain size. Even more painful for me to accept was the idea that a "real" church needed to be within a specific radius of what seemed to be the center of Mennonite activities.



*"When people hear the size of our church, they often respond with, 'It might grow,' or 'Isn't that nice,' as though they were patting a small child on the head."*

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***A small church learns to be dependent. Too often it thinks: if it's happening here, it isn't that important; if it's important, it's happening somewhere else.***

This mentality had been part of my home church. The church appeared to be healthy enough on it's own. However, when it came into contact with other Mennonite churches, it seemed to be content with a second-class role. My church had learned to be dependent on others and carried the scar of a low self-esteem. We began to learn that if anything was important, it would happen up north first. If it was happening at our church, it probably wasn't that important. That attitude was both learned and reinforced.

**N**ow after college and seminary training, once again I find myself part of a small church—this time not because I was born into it but by choice. A congregation of less than 100 members continues to be what I see as a model for church. Sure, smaller churches have struggles and challenges. All churches do. But these very challenges represent possibilities and often hidden strengths. Consider these examples:

1. *Interest in people rather than program.* In the small church, plan on being used in everything you are gifted in—plus a little bit more. Special music numbers are rarely polished performances. Worship leaders may be nervous and forget things. Teachers may not have graduate degrees in Christian education. Yet in the smaller church we find a place where people are important, yes more important than perfection. I remember with warm memories times my church in Kansas would have children take part in the service or families would participate in a talent night. Some of those talents were quite questionable (I know; I was one of them!). However, these people had found a place to be themselves, a place to belong. This was the church.

2. *Vulnerability.* In the small church, worship often provides a setting for deep and personal sharing. The importance of community and mutual care can be expressed corporately in the context of worship, not just in the pastor's office on Thursday morning. This vulnerability produces accountability.

3. *Feeling of family.* The small church is built and held together by some of the fabric that holds the biological family together. There is accountability, ownership, and support as well as a sense of belonging. Everyone is important and has a real interest in working together.

4. *No place to hide.* To come into a small church you must assume you will be noticed. If you are a visitor, everyone will know it. It is hard to hide in that kind of church. While that may make some people uneasy, church should not be a place to get lost. In this type of setting regular

attenders are also missed if absent.

5. *A low ratio between pastor and laity.* This is often seen as a negative item because it requires a considerable percentage of the church's budget for the pastor's support. Yet just as a college recruiter talks up a low professor-student ratio as a strength of a school, so should the small church look at the pastor-member ratio as a strength. Such a ratio allows an opportunity for a deep and personal relationship between the pastor and the congregation. The pastor is able to be with the people, to touch their lives in a meaningful and intimate way.

6. *Easy to mobilize into action.* The small church is able to move into action almost on a moment's notice. No need to form a committee here; just do it! Recently in our church service a woman raised a need she saw for a family in the community. Three days later more than 15 bags of groceries were collected during a youth group hayride. Yes, the small church can move quickly when a need arises.

When people hear the size of our church, they often respond with, "It might grow," or "Isn't that nice," as if patting a small child on the head. Yes, it is nice and it might grow, but at present it's size is its strength.

The small church can no longer be seen as a fraction of what a whole church is. The small church is not a third or a half of a church. It is

***Sure, a small church has struggles and problems. But these can be turned into possibilities with hidden strengths.***

whole and complete. It is time for our small congregations to affirm themselves and be affirmed for who they are. This will help them build upon the strengths of that identity.

As the church, we are the body of Christ. The tasks of ministry are broad enough, and personal preference is varied enough, to utilize all churches, no matter what the size. The church at large depends upon this diversity to live out it's mission, to be the body of Christ. My small church takes its place to contribute to that body in its own unique way.

*Terry Shue grew up in Harper, Kan. He is now pastor of the 78-member Pinegrove Mennonite Church in Stryker, Ohio. He and his wife, Kay, are parents of three daughters.*



# On seeing yellow ribbons 'round those old oak trees

by Melodie Davis

On a ride through town recently, our youngest daughter announced, "I know what all the yellow ribbons are for." Since she had just turned five, I was curious about a view of the world from three and a half feet high.

"For the people in the Middle East," she said slowly. "And Iraq. And Kuwait."

Once again a child had helped me to new understanding, to know how to respond to the yellow ribbons that seem to be present in every community. Now as I drive down the highways yellow ribbons have become for me a silent memorial to every Iraqi, Kuwaiti, and Mideast (and Western) person who has died or in some way suffered in the recent crisis. Wreaths and ribbons on doorways and tombstones have long honored the deceased. Why not let the ribbons serve as a call to prayer for the families of any who have died—rather than letting the sea of yellow frustrate me over patriotism that has become almost blind.

For children, understanding why their parents don't choose to deck out in ribbons or flags is as difficult as understanding parents not decorating for Christmas. I *knew* my second-grader was feeling a little of that strangeness when she got out a box of crayons and paper one night. She didn't want me to see what she was doing, but she finally cut out a carefully colored yellow bow. She said it was "to support our troops." What's a mother-raised-as-Mennonite to do?

"It's a lovely bow, Tanya," I said. "Where do you want to put it?" We found an inconspicuous place on an inside door where we put birthday cards; she seemed satisfied. I didn't think that the proper time for a long explanation of the upside-down kingdom.

If you think about it, that the color yellow has become a symbol of patriotism is a leap of gigantic proportions. Even as recently as the Vietnam War yellow was synonymous with coward. Earlier in World War II conscientious objectors were familiar with the taunt "yellow."

Our congregation used to have yellow ribbons on our lampposts and members used to wear yellow ribbons on their lapels for several Sundays. *That* was back when our chief concern in the Middle East was the plight of a number of forgotten political hostages. But our church would not dream of putting out yellow ribbons now. The symbolism has changed.

Where does that symbolism come from, anyway? The popular explanation is an old ballad

during the Civil War with a line, "In her hair she wore a yellow ribbon, for her soldier who was far, far away." Later came the song "Tie a Yellow Ribbon 'Round the Old Oak Tree." There the ribbon was for an offender who has just gotten out of jail, wondering if his sweetheart would take him back. Somehow I like the symbolism in that song best, imagining the grace and forgiveness the ex-prisoner feels at the sight of a "hundred yellow ribbons" welcoming him back.

The symbolism today? One writer says, "This time around, no one could be quite sure of the meaning of the yellow ribbon: support of the U.N. action against Iraq, support for American or Coalition troops, safe return of soldiers home; all of those or none of those."

***If the symbolism of yellow can make a drastic change, maybe war itself may some day come to be described as "archaic."***

How long will the ribbons—many almost faded white now—stay up? I would guess that we could expect most people to keep theirs on display until at least July 4 when the majority of the troops are expected home. One has to be a hard-hearted, cynical, unromantic person to not at least appreciate a little of what seeing yellow ribbons everywhere must feel like to the men and women coming home after those hard months in the desert.

Those yellow ribbons may be a way of working out collective grief and guilt about an earlier war, Vietnam, and how its returning soldiers were treated. You hear persons on the street say, "What we did to the Vietnam veterans was a crime." It's thoughts like these which help me deal with the somewhat tiring sight of yellow ribbons everywhere, the ever-present reminder that as an Anabaptist Christian, I feel different—someone who doesn't fit with society.

Maybe, in retrospect, the 180-degree turnaround in the symbolic properties of the color yellow can serve as a reminder that change is possible after all. Yellow: a synonym for patriotic support? Who'd have thought it! Maybe there's hope that someday soon "war" itself will be followed by the notation "archaic" in the dictionary.

*Melodie Davis, Harrisonburg, Va., is a free-lance writer and the author of a syndicated newspaper column for Media Ministries.*



### Issue "right on"

I want to commend you for all three articles in your Mar. 26 issue. I had been feeling gloomy because of personal problems, and these articles helped me to put them in perspective.

Sometimes I have been discouraged by what seems to be a shifting away from a biblical faith among some in the Mennonite Church. But these articles are all "right on."

Elvina N. Martens  
Sterling, Ill.

### Be honest about networks

If it is God's will that we form a supportive congregations network for practicing homosexuals ("Mennoscope," Mar. 19), then how long will we be able to stand before God on the judgment day and explain why we didn't also have a supportive congregations network for practicing murderers, adulterers, or alcoholics?

Come on, folks, let's be honest! To support homosexuality is to blatantly disregard Scriptures from Genesis to Revelation. Let's form networks for setting people free from a lifestyle that is clearly displeasing to God.

Mary Lahman Heatwole  
Harrisonburg, Va.

### One way to help

Since I have received close to 90,000 calls as a counselor at Christian Broadcasting Network, I must say that 90 percent of those with homosexual problems have indicated that they are "troubled" and in need of help. This tells me that the church must have more and more cell groups who can support and relate to specific persons in need of help. Cell groups can help to overcome—in any area of life. We are *overcomers* because he rose!

Norm Teague  
Chesapeake, Va.

### What difference will integration make?

Integration is a new buzzword in Mennonite church periodicals. But, from my observation, integration is one of those things that will be an issue in my congregation only if I, the pastor, choose to make it one. Personally, as an amateur historian, I like the way integration will instantly expand our collective history. But I need to be convinced that it's an important issue for those who sit in our pews.

How, for example, will integration make a difference in the way we at South Union Mennonite Church worship, make decisions, or do missions? There will be some new faces and names at General Assembly, but that's

always true. I can understand why conference and denominational staff are concerned about the effects of integration, but I have yet to be convinced that it will make much difference to the grass roots.

Frankly, integration seems to work much in the same way as the San Diego Zoo's elephant breeding program. They tell me the first thing that happens is a great deal of study and discussion concerning the proper match of the two elephants. Then when the elephants finally meet, it's sort of hard to see what is going on, since everything takes place on a very high level. Of course, for those intimately involved (the elephants), it's quite exciting, and lots of dust is raised. But progress is slow, for it takes years to get visible results. And then, when all is said and done, what do you get? Another elephant.

Lynn Miller  
West Liberty, Ohio

### Excellent response to the Gulf War

As a non-Mennonite (but one with some Anabaptist roots), I get "used" copies of *Gospel Herald* from Mennonite friends who attend our church. I want to thank you for your excellent response to the Persian Gulf War. I especially appreciated the editorials, "By the Waters of Babylon" (Jan. 29) and "There Is Always Another Way" (Feb. 26), and the condensation of the Mennonite Central Committee statement, "A Plea for Peace" (Feb. 26). Keep up the good work!

Charles W. Kiker, pastor  
Baptist Community Church  
Arco, Idaho

### The church and mental illness

Mental illness is an affliction of the mind and spirit as well as the heart. It is a totally consuming and disabling disease without the symptoms of other illnesses so readily apparent to the onlooker. Perhaps that is why mental patients are so often accused of having no sense of responsibility and of laziness, and of self-indulgence.

I have been fortunate to have a number of friends in my life who have always expected my best and have supported me in spite of my disability. However, the church as a whole has not been a support during the hard times of my illness. There is an obvious lack of understanding of the complicity of mental illness in relation to personal spiritual matters. So during the crucial part of my struggle, I was forced to find my spiritual strength and growth through means other than congregational life.

Jerry E. Shank  
Broadway, Va.

# Gospel Herald

*"There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."*

—Acts 4:12, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

Editorial consultants: Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

Vol. 84, No. 17: Apr. 23, 1991

Photos: cover by Jean-Claude Lejeune, pages 9, 11 by Al Friesen, page 10 by Dale D. Gehman, page 12 (top) by Paul Brenneman, page 12 (bottom) by Susan Balzer, page 13 by John Longhurst, page 14 by Jim Bishop.



# Moved, seconded, and carried

***Meetings seem to be a part of being church. Whether or not they are productive depends on what we bring to them.***

by Katie Funk Wiebe

**I**s the essence of Christianity attending meetings? Likely not. But one wonders at times. That's especially true when it seems to take meeting after meeting to get the church's work done. Whether it's in conventions or district conferences, congregations or committees, meetings seem to demand a great deal of our time and energy.

But structured organizations of the church also offer some of the best opportunities to use one's gifts in God's service. With the "authority" of an official assignment, Christians come up with surprisingly creative ideas for doing kingdom work.

Meetings are hard work. They demand the best we can give. How can we make them more meaningful and productive?

1. *Include young people.* It concerns me that our congregational meetings include so few young people. I've learned our congregation is not unusual. Strong youth programs seem to separate the generations rather than bring them together. If they are to be leaders tomorrow, they need to see leadership in operation today. The young learn most about church life if they can witness the emergence of a major congregational decision. To know how consensus came and the emotions involved in the decision strengthens the spirit of peoplehood.

2. *Speak up at the meeting*, not just later in the corridors. I find it discouraging when members never offer support or rejection of a proposal other than by their vote.

3. *Speak up for the weaker members* who do not have opportunity to attend or courage to speak out. The elderly, persons with disabilities, and minorities may need someone to present their causes. In the Old Testament, God spoke up on behalf of the poor, widows, orphans, and strangers. Taking risks as a promoter of the powerless is following Jesus' pattern.

4. *Listen to what women have to say.* Sometimes it is significant. Sociolinguists support my

experience (and what other women have told me) that when a woman offers an opinion, raises a topic, or makes a suggestion to a group composed mainly of men, they often receive no response. Later, when one of the men raises the same idea, it is greeted with interest and respect (*Language and the Sexes*, Frank and Anshen). Newcomers to congregations and committees, like women and minorities, need affirmation of their views, or they become discouraged.

5. *Share information with everyone* who is involved in the outcome of a decision. Love at full strength takes risks in sharing information with all, even if it might be misinterpreted. Holding secret information is a form of power.

If members think that decisions are all being made at some higher level of power and that facts are being withheld from them, they become disenchanted, even apathetic, with the church decision-making process. The result is setting up two sides: "we" and "they," insiders and outsiders, decision-makers and those who are dumped on.

6. *Do your homework.* Keep a file of minutes. Review them before the next meeting. Be ready with new ideas.

7. *Avoid rubber-stamping motions* to get finished sooner. Yet realize it isn't necessary to go back to square one everytime. Trust the committee bringing a motion to have done its work.

8. *Attend those meetings* to which you have agreed to be a part whenever possible. Don't accept appointments you don't intend to fulfill. Decisions affect your commitments and your money as well as those you represent. Be on time. Latecomers waste other people's time if issues need to be reviewed for them.

9. *Keep good minutes*, if that's your task. Today's secretaries record too little of what transpires. I like to see some indication of questions raised in discussion and the rationale for the acceptance of a motion.

10. *Bring in new people* with fresh vigor and ideas and include them in your meetings. You might be pleasantly surprised at what results.

Meetings can be some of the best places to go to. Like other human institutions, they can also be the worst. The worst becomes the best when the Holy Spirit is moved, seconded, and carried into new attitudes, concerns, and actions.

*Katie Funk Wiebe, Hillsboro, Kan., a retired English teacher from Tabor College, is the editor of Rejoice! an inter-Mennonite family worship magazine.*



# Dare to be a Daniel

*Daniel's central focus was always clear, and it radiated into the minds of those around him: "May your God, whom you serve continually, deliver you!"*

by Carl Keener

Was there ever another human who faced as many moral choices as Daniel? Was there ever another whose life—in fact whose very survival depended as much upon the answers to difficult questions as his? Consider:

Would Daniel eat vegetables or the king's meat sacrificed to idols? Would he interpret a discomfiting dream to an angry Babylonian ruler? Would he break bad news to a drunken King Belshazzar? Would Daniel refuse his practice of regular prayer to avoid an almost certain death in the lion's pit?

"May your God, whom you worship consistently, save you," a sorrowful King Darius said just before he threw Daniel to the lions. Who was this Daniel with the steadfast purpose to serve God, yet who ministered to three powerful kings?

Of his boyhood, his family life, whether he was married and had a family, we're told next to nothing. As a person Daniel was very bright—a quick study—but this trait isn't the real clue to his character. Daniel had none of the lusty earthiness of a David, the anarchism of a Samson, the fiery zeal of an Ezekiel, the brooding, weeping prophetic voice of a Jeremiah, the driving moral fervor of an Isaiah.

Daniel was a visionary, a genius at home in the courts of the most advanced civilization in the "fertile crescent." He seemed to have lived on those olympian heights that most of us glimpse but few reach. Wise, serene, thoughtful, enlightened, loyal, and urbane, Daniel could move as easily in the courts of the mighty as in the streets of the disenfranchised. I doubt, though,

that he would have cut a dashing figure in Hollywood. And as for Washington, or Ottawa, well . . .

Daniel was, I think, an aristocrat—not a stuffy snob but a dignified and courageous courtesan with integrity and consistency of purpose. His was a character honed by a steadfast aim to worship and glorify God. Daniel nowhere tells us his vision of God, yet it focussed on a being infinitely greater and far more worshipful than Nebuchadnezzar's god of 90 cubits. Daniel's God relativized Nebuchadnezzar and Nebuchadnezzar's god. Daniel's worship of Jehovah inspired him with a humaneness and central focus throughout his life. Daniel was, in short, pure white light, a life of blue steel.

Were he living today Daniel might have been a cosmologist or a theoretical astrophysicist, perhaps even an outstanding metaphysician. He would be thrilled at Murray Gell-Mann's 8-fold way, at Gödel's incompleteness theorem, at Heisenberg's uncertainty principle, at Alan Guth's grand unified theories. Daniel would have loved to study galaxies with their trillion suns, pulsars, quasars, and black holes. I can't see him studying meadow-rues, wild columbines, anemones, or clematises. But I can see him reading Alfred North Whitehead's *Process and Reality*. His mind was made to roam the heavenlies where dreams are fashioned and visions are born.

To see life and its complexities steadily and whole—especially the different religions and social cultures of the Hebrews, Babylonians, Medes, and Persians—as Daniel did merits our profound respect. In a sense, Daniel was at home in the universe, and the mundane differences of the cultures he encountered seemingly didn't perplex him. Daniel's central focus was clear; and as he grew older, it radiated into the minds of those around him: "May your God, whom you serve continually, deliver you"!

The God whom Daniel worshiped and the universe Daniel knew became mirrored in his soul, and he became not a mere fountain of tidbits of knowledge but a truly wise person. He came to see relationships and sense their importance, and then he acted prudently. His youthful passion for learning became transformed not into waspish argumentativeness but



into thoughtful reflection which is the essence of wisdom. But Daniel was more than merely sharp and profound. He was a moral presence; he stood for something, and persons around him took heed.

Who are, we may ask, the Daniels of our time? Certainly they are not necessarily the most wealthy, the brightest and best, the most cultured, the most schooled, not the most rational. But neither are they intellectual luddites and mindless boors. They are persons with a sane and rigorous moral presence, alert to both culture and community, at home with books and plain persons. They are those whose zestful and generous spirit infects and captivates our own. With clearness of vision and justice in thought and act, such persons achieve a peace, an inward satisfaction, that the life they have lived is everlastingly worthwhile.

Here let me say a word to older saints. Like Daniel, we should become in our own way a moral presence. Thundering rhetoric is for the

***The Daniels of our time are persons with a sane and rigorous moral presence, alert to both culture and community.***

young with their boundless enthusiasms and sweeping dreams. A life well lived is worth ten thousands of sermons—just ask certain well-known political and religious figures. We can preach how to be good. We can read the ethicists from Aristotle to Kant and Mill, Sidgwick, Moore, Ayer, Hare, and Blanshard. We can argue that instrumentalism is better than deontology. But when the chips are down, it's what we do when the king's steward tells us to eat the king's meat, when an angry king terrifies everyone in his court, when one is surrounded by Philistines and jealous co-workers, when one must tell others devastating news, that we become really moral. And this takes time. "Your God, whom you serve at all times, may he save you!"

Daniel had many sterling traits—of that we can be sure. In lifting up Daniel as a hero for

our time, let me focus on two so needed in these chaotic and troubled times.

Without doubt, Daniel's life portrayed a consistency and steadfast purpose to glorify God. In this he was self-assured but not dogmatic. He was certainly not a dogmatism, which, as Dean Inge once remarked, is "the maturity of puppyism." And in his steadfast purpose to serve only God, Daniel possessed a serene and reflective life, not unlike that of Frederick Faber, the Victorian author of some of our well-known hymns. Seriously ill, a friend was reading Faber some lines from Dickens when a physician came in and informed him that he had one more hour to live. In that case, Faber replied, he had enough time for one more chapter of Dickens.

And then there's Daniel's indomitable spirit. Daniel simply didn't let the world intimidate him. He didn't withdraw from the world, but he mastered it and grew wise in the process. Yet he served God continually. He had a central focus that was unshakable. He was a rock in stormy and uncertain times.

I'm not sure what questions Daniel would ask us were he here today. Yet over the millennia I hear him ask us, "Are you serving our God continually?" And he would tell us, I think, that we should take heed how we build our moral characters and the characters of our children.

Daniel: intelligent, wise, good, courageous, worshipful, and steadfast. He knew that faithfulness required character, a consistent moral presence. In a long life devoted to serving God, Daniel became a masterpiece of rectitude contemporary with every age. "May your God, whom you serve continually, deliver you!" Daniel's spirit is ageless. Dare we be like him?

*Carl Keener, State College, Pa., teaches botany at Pennsylvania State University. He is a member of the University Mennonite Church.*

***In a long life devoted to serving God, Daniel became a masterpiece of rectitude contemporary with every age.***



### Feuding Baptists find they agree on something—new hymnal

Southern Baptists have been fighting about almost everything in the past 10 years, and new hymnals have proved to be divisive for other denominations in recent years, such as the United Methodist Church and Presbyterian Church (USA). But when these potentially explosive elements came together in the Grand Ole Opry House in Nashville recently, the result was a happy outpouring of worship and praise. The celebration, which also included a Sing-Through-the-Hymnal marathon at Two Rivers Baptist Church, marked the centennial year of the Southern Baptist Sunday School Board, the church music department's 50th anniversary, and the publication of *The Baptist Hymnal*, a revision of the denomination's 1975 hymnal. (RNS)

### Bread for the World says 21 million face starvation in Africa

Twenty-one million people are at risk of starving to death in Ethiopia, Sudan, and Somalia, according to the World Food Program of the United Nations. This is the stark message of a new lobbying campaign by Bread for the World, an ecumenical Christian anti-hunger lobby in Washington, D.C. The organization says the number of people in danger of starvation there is 16 times the number of those who died in the Ethiopian famine of 1984.

The emergency in the Horn of Africa will be the focus of Bread for the World's annual "Offering of Letters," in which local congregations set aside a Sunday to collect letters to lawmakers in Washington, rather than money, during the worship service. This year, the collection-plate lobbying will be on behalf of The Horn of Africa Recovery Act, a bill in Congress that calls for an immediate response by the United States to the crisis in the three African countries.

Why does the threat of mass starvation keep returning? According to Bread for the World, which has 40,000 members across the country, war is the answer to that question. "Though drought is a contributing factor, war and militarization are the primary causes of hunger" in the Horn of Africa, the group says in a statement an-

nouncing the new effort. "In each country, military conflicts drain monetary resources, disrupt development projects, and displace people from their land, leaving them unable to produce and market their own food." (RNS)

### Religious CO body calls on churches to counsel about military service

Religious bodies should do more to educate people about the implications of signing up for military service, particularly the potential for combat duty, says Charles Maresca, staff attorney with the National Interreligious Service Board for Conscientious Objectors. According to Maresca, the Persian Gulf War amply demonstrated that many people who volunteer for military service think primarily about the financial and educational benefits and ignore the possibility that they might be called upon to participate in a war. Since it is unrealistic to expect recruiters for the military to raise the moral questions about war, Maresca said, the religious institutions should pose the questions for members. Churches and other religious bodies, he said, "should tell members that if they choose to join the military, it should be a conscious decision that they are prepared to participate in war." (RNS)

### Ecumenical network will link abortion-prevention ministries

An ecumenical grassroots effort has been launched by mainline and evangelical Protestants and Roman Catholics to link thousands of churches across America that offer free help to women facing a "crisis" pregnancy. Organizers of the "Sheltering Churches" network say they want to side-step divisive abortion politics and provide direct help to women in the form of adoption and family support.

"After 20 years of playing political football with the issue, we've got a lot of prayer and work to do," said Steven Wissler, director of the unofficial Taskforce of United Methodists on Abortion and Sexuality which is involved in organizing the network. He claims that as many as 10,000 local congregations are linked to "multi-denominational pro-life groups," including the United Methodist task force.

As part of its outreach to pregnant women, the group wants to revive what Wissler calls "traditional church-related homes for unwed mothers" and adoption services that he claims have lost support and visibility in the last 20 years because of an increase in abortions. Many churches are moving into new ministries that protect women from the "violence of abortion," said Wissler, a United Methodist layman and advertising executive in Lancaster, Pa. But many more, he said, are mute or paralyzed by the politics of abortion. (RNS)

### Religious publications endangered by postal rate increases

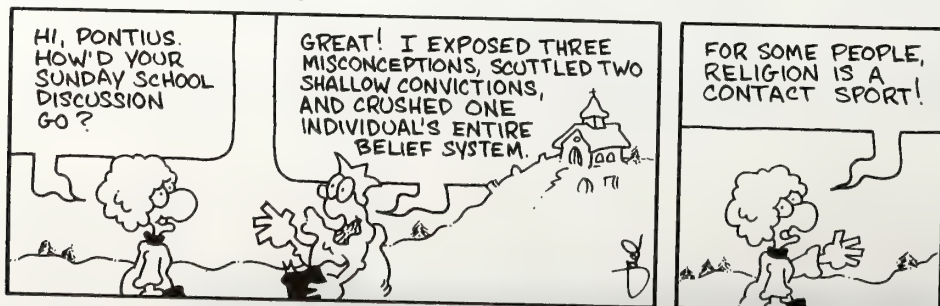
A postal time bomb is ticking in the U.S. Congress, and many nonprofit organizations will be forced to make drastic cutbacks or cease operation altogether if the bomb goes off. Denominational and other religious publications are among those on the endangered list. At issue are the government subsidies for nonprofit second-class and third-class mail. The latter is the lifeblood of nonprofits that depend on the mail in fund-raising efforts. An average 25 percent increase in those postage rates took effect in February. The U.S. Postal Service says that's not enough. Unless it receives an extra \$97 million from Congress—in addition to the \$473 million it already has received—for the current fiscal year and an additional \$89 million for next year, the rates could be raised another 20-30 percent as early as June. (NIRR)

### Conservative leaders urge Bush to help end intolerance in Saudi Arabia

U.S. President George Bush should work to end religious intolerance in Saudi Arabia and other Middle East nations now that the Gulf War is over. That advice came from 12 conservative religious leaders summoned to the White House for a chat. The group told Bush "a good starting point would be greater freedom of religion for foreign employees who are working in the kingdom of Saudi Arabia," reported participant Richard Land, head of the Southern Baptist Christian Life Commission. "Saudi Arabia is one of the most restrictive societies in terms of freedom of religious or political expression of any nation in the world," he told the president.

Southern Baptist president Morris Chapman, fundamentalist leader Jerry Falwell, evangelical theologian Carl Henry, Lutheran Church-Missouri Synod president Ralph Bohmann, and American Hebrew Congregations head Alexander Schindler were among those attending the session. The leaders praised Bush for his moral courage during the conflict, and he in turn thanked them for supporting his military initiatives (NIRR)

### Pontius' Puddle





# Eastern Canada Conference rejects proposal on military tax deductions

*Baden, Ont. (Mennonite Reporter)*—After a vigorous debate, delegates to the annual meeting of Eastern Canada Conference, Apr. 5-7, defeated a proposal calling on the conference not to deduct income tax from employees who want to redirect the military portion for peaceful purposes. They also tabled an alternative resolution.

The conference executive board developed its proposal in response to a request from its student and young adult minister, Fred Martin. He indicated in the fall of 1989 that he objected on the basis of conscience to paying military taxes. He asked the conference—which is required by law to deduct all income taxes and remit them to Revenue Canada—to help him find a way to express his conscience.

In the recent Gulf War, "my body was not being conscripted, but my money was," commented Martin in a brief presentation before delegates. "How can I pray for peace but pay for war?"

In introducing the proposal, conference secretary Sam Steiner said the executive board had not been unanimous. Some abstained from voting; others were against the proposal. He also said the proposed action could make the conference legally liable for breaking the Income Tax Act.

The legal question dominated the Saturday afternoon discussion by delegates. For example, Ken Musselman said military tax objectors should use other options, like increasing charitable donations or cutting back their overall income to reduce taxes. A number of delegates said that individuals who want to redirect military taxes should assume the legal liability themselves—for example, as contract employees—rather than expect conference to bear it. Others supported the proposal. They cited historical precedents such as World War I conscientious objectors choosing jail rather than the military uniform.

A number who lined up at the open mikes said they liked the second part of the executive board's proposal—to seek legislation recognizing conscientious objections to payment of military taxes—but objected to the first part—asking conference to defy current income tax laws.

The delegates then faced two choices: either table the executive board's proposal or look at an alternative resolution.

The alternative, presented by Margot Fieguth, began with the second part of the original proposal: an attempt to work through legislative and legal avenues to secure recognition of conscientious objection to payment of military taxes and to

provide peaceful alternatives. This resolution also suggested that conference offer Fred Martin a contract position, so that he, rather than conference, would be responsible to make income tax payments.

Delegates decided not to table the original proposal. But before they started debating the alternative, there were voices calling for a vote on the executive board's proposal.

"I would like to hear the truth of where the conference stands on this issue," said Jean-Jacques Goulet, pastor of Wilmet (Ont.) Mennonite Church. During the Gulf War he had declared himself a conscientious objector to military taxes. And his congregation was waiting to see how conference would respond to Fred Martin.

In a ballot vote, the executive board's proposal was defeated 159-48. It was late in the evening. The alternative resolution was on the floor. But someone proposed that it be tabled till the next session of conference. The motion carried.

At the annual meeting, the delegates also struggled with cuts in the conference budget. Some delegates praised the Finance Commission for being responsible in a time of recession. Others chided the commis-

sion for giving up too easily. The most vocal reaction, however, came from youth and persons in youth ministry—in response to a reduction from a 1 1/2-time to one full-time conference youth ministry position.

Conference treasurer Clare Schlegel explained the need to cut \$130,000 from the originally proposed \$1.7-million budget. When it became apparent there would be a deficit, the executive board first dropped to a 3 percent increase and then to a 0 percent increase. Even with a frozen budget, said Schlegel, giving will have to increase 7 percent in the next year.

Some young people argued that youth work should be a priority. They talked about the record high attendance at conference-planned events. The challenge went both ways. Delegates were reminded that no other conference has more than one full-time youth ministry position, and that strong support for schools and camps is also youth-related.

A motion to add \$13,500 to the budget—with \$5,000 of this to be raised by the youth themselves—passed with dissenting votes. The \$13,500 is the amount needed to restore the youth ministry position to 1 1/2-time.—Ron Rempel



**Seeking better communication.** *Akron, Pa. (MCC)*—Pictured are members of the newly developed Constituency Activities Cluster of Mennonite Central Committee U.S. It is a combination of past MCC departments, restructured to promote better communication with constituents. Staff members are (left to right) Lowell Detweiler, coordinator; John Hostetler, long-time MCC material resources coordinator who is semiretired and is working part time handling overseas shipments; Brenda Wagner, assistant coordinator; and Carla Hunt and Sandy Yoder, administrative assistants. The cluster works with Mennonite Disaster Service, meat canning, thrift shops, relief sales, material resources gathering and distribution, house-against-hunger projects, and agricultural commodity drives.





Tom and Sue Martin, recently returned Eastern Board workers from Somalia, join in singing at the Lancaster Conference annual meeting, which was held at Lancaster Mennonite High School.

## Lancaster Conference claims 'no other foundation'

**Lancaster, Pa.**—Lancaster Conference held its annual meeting Mar. 22-24 at Lancaster Mennonite High School on the theme "No Other Foundation." The speakers were Thomas Finger and Anil Solanki, both faculty members of Eastern Mennonite College and Seminary; Catharine Leatherman, a member of the conference's Renewal Committee; and Karl Steffy, pastor of East Petersburg (Pa.) Mennonite Church.

Besides the reporting, business, inspiration, and delegate session, two rallies were held—one for youth and one for missions. Volunteers parked cars, served meals, tended children, and ushered the hundreds of people who came. Overflow crowds attended 30 different seminars on subjects as varied as AIDS, women in ministry, teaching peace, and crisis in Marxism.

Philhaven Hospital, whose report was given on the day an intruder held some people hostage for a time, reported on aging and children's emotional problems. The Board of Congregational Resources had the delegates discuss issues in small groups. At the youth rally, Galen Burkholder, director of discipleship ministries, spoke.

About 1,500 people attended the Missions Rally, the last session of the annual meeting. When commissioning the missionaries, Eastern Mennonite Board of Missions president Paul Landis called it an awesome responsibility to send people into areas of danger. He spoke of the

missionaries who were able to leave Somalia just before fighting broke out last December. He spoke of America's inner cities and the danger of their streets where casualties equal those of warfare.

Landis also spoke of God's protection on mission workers in the Middle East during the Persian Gulf War. He noted that prayers for their safety are important and that God does indeed give his angels charge over his people.

Eighteen people were commissioned who are involved in church planting in East Coast states. Janet Breneman was commissioned to serve in leadership training in Guatemala.

Guest speaker Thomas Finger warned against the temptation for churches to either be a "wisdom church" or a "power church." In ancient Corinth the Greeks sought wisdom and the Jews sought power, he said. But the real foundation of the church is Jesus Christ and him crucified. The church goes wrong when it is embarrassed to admit that faith is foolishness, Finger concluded.

Eddie Hall, a church planter in Birmingham, told of his conversion to Christ. Rose Shenk, a Voluntary Service worker in New York City, told of helping street youth discover their self-worth and appreciate their heritage. Janet Gehman, who taught in China, reported that many intellectuals have turned to Christian faith after the Tiananmen Square crackdown in 1989.

—Glenn Lehman

## Ohio Conference responds to Vision '95, wrestles with deficit

**Archbold, Ohio**—A dramatic monologue on the parable of the minas (Luke 19) concluded the 22nd annual assembly of Ohio Conference on Apr. 6. It was held at three churches—West Clinton for daytime sessions, Central for evenings, and Zion for children's activities.

The theme "Empowering Our Congregation: Vision '95 in Process" carried throughout the three-day event. Jo Anne Frey and Bonnie Carpenter, both of West Clinton, designed banners depicting the empowerment theme while banners of the continents, provided by Mennonite Board of Missions, surrounded the delegates with a global vision.

The Thursday worship theme was subtitled, "Empowerment Through Confession." George Devenney dramatically portrayed a broken Peter in the hours following his denial of Christ. Confessing they felt responsible for the conference's budget deficit, moderator Bob Schloneger and assistant moderator Jim Schrag carried "the ark of God" down the aisle before sharing their concerns in dialogue.

Friday's theme was "Empowerment in Adversity." Denise Leu shared how she saw God's faithfulness to her after becoming a widow at age 27. Mim Book, Vision '95 coordinator for Mennonite Church General Board, continued the theme of faithfulness using another story about Peter. She repeated the question Jesus asked just before Peter's confession of faith: "What am I to you?"

Saturday's emphasis was "Empowerment for Commitment." Ned Wyse, portraying a faithful servant from the parable of the minas, asked "What are you going to do with the mina that is in your hand?" He urged his listeners to commit their lives to service.

Four congregations of different sizes and settings told their stories. Each shared specific ways they are in the process of working toward the Vision '95 goals on stewardship and witness. Each of these presentations opened with a psalm written for the event by Marilyn Grasse-Brubaker, and ended with another. Delegates responded to each church with an "open mike" followed by a pastor from another congregation leading in special prayer.

On Friday, delegates chose from 17 workshops that were scheduled so each could participate in one around a staggered lunch schedule and another around the evening meal. They dealt primarily with specific aspects of mission, evangelism, prayer, pastoral concerns, and stewardship.

During the business sessions, the delegates accepted the request of First Mennonite Church of Meadville, Pa., to with-



draw from the conference for theological reasons. Emmanuel Mennonite Church of Monclova, Ohio, was welcomed as a new member of the conference.

A proposed 1991-92 budget of \$516,000 was presented for approval. It was \$119,000 less than last year's budget and included \$30,000 to help reduce last year's deficit.

Last year's budget was 27 percent over the receipts of the previous year, and income for the year rose only 2 percent. The possibility of budget cuts affected all areas, including college scholarships, staff salaries, Christian high school education, and special ministries with Laotian and Japanese people.

After much discussion, Richard Ross moved that an offering be taken among the 358 delegates from 86 congregations. The motion passed. Before the total giving was announced, the delegates voted to accept the budget, with minor changes. Applause greeted the announcement that the delegates contributed \$22,000 in cash and pledges.—*Bev Miller*

## Chicago event to mark oldest urban mission of Mennonite Church

*Lombard, Ill. (MBM)*—A weekend of activities is planned in October to commemorate Mennonite witness in greater Chicago. The Oct. 12-13 event at suburban Lombard (Ill.) Mennonite Church will also examine obstacles and opportunities for future witness in suburban settings in Chicago and elsewhere. The weekend is sponsored by Mennonite Board of Missions and Lombard Mennonite Church, in cooperation with Chicago Area Mennonites.

The first Mennonites settled in Chicago in 1846. The first Mennonite church service involved John and Salome Funk and Peter Neff, who decided to hold services once a month. The services were discontinued after the great Chicago fire of Oct. 8, 1871, destroyed Neff's home, where services were held.

John Funk, who was involved in the lumber business in Chicago, began editing *Herald of Truth* (forerunner of *Gospel Herald*) in 1864.

In October 1893, at the second annual churchwide Sunday school conference held at Zion Mennonite Church in Bluffton, Ohio, the booming town of Chicago was announced as a site for mission work. Two months later, on Dec. 3, the first city mission of the Mennonite Church started at 18th Street and Union Avenue. M. S. Steiner was the first superintendent. The effort, called "Chicago Home Mission," was taken on in 1896 by Mennonite Evangelizing and Benevolent Board (later to be called Mennonite Board of Missions).

## MCC recognizes helpers during Volunteer Week

*Akron, Pa. (MCC)*—Pete Dueck of River-ton, Man., is in his third short term of service as a driver with Mennonite Central Committee here. Between trips to area airports and train and bus stations to deliver or pick up staff, board members, and visitors, he fills in wherever needed, often stuffing envelopes and folding newsletters.

"I guess I keep coming back because I like driving, the area, and getting out of Manitoba winters," laughs Dueck. "I also enjoy talking with people, hearing about where they've been and their work."

It is people like Dueck that MCC thinks of during National Volunteer Week, Apr. 21-27. Some 60 MCC U.S. Service Program workers are on two-year volunteer terms at MCC headquarters. In addition, short-term volunteers, local day volunteers, and area work groups serve in a variety of capacities. The work of all these people enables about 1,000 MCC workers to serve in more than 50 countries and allows MCC to keep its overhead costs low.

As many as 35 short-termers join the MCC ranks each year; most come for four months. Many are retired or semiretired and have farmed or run their own businesses. They pay their travel costs to and from MCC headquarters and their medical insurance; MCC covers all other costs.

In addition to the short-term volunteers, more than 60 local people serve at least one day each week in the Selfhelp Crafts warehouse and Material Resources Center in nearby Ephrata. Many are retired and enjoy giving their time and chatting with friends. Some have been serving regularly this way for years.

About 75 work groups—youth, women's, Sunday school, and other church groups from various denominations, as well as public school groups, "Brownie" troops, and others—also serve regularly. Some come once or twice a year and others come

monthly. Most live within an hour's drive.

It is also common to get calls from families who want to spend part of their vacation at Selfhelp Crafts or from church groups from out of the area who want to serve a few days. A youth group from Grace Mennonite Church in Pandora, Ohio, for example, is planning to camp in the area this summer and work in the warehouse, in addition to doing local sightseeing. MCC provides meals and lodging to such groups if 10 or more people work at least three days.

Across North America, volunteers serve in a variety of MCC-related activities, including operating relief sales, thrift shops, and Selfhelp stores, and sharing muscle power and listening ears through Mennonite Disaster Service.

—*Andrea Schrock Wenger*

*Pete Dueck (left), volunteer driver, with a frequent passenger, John Lapp, executive secretary of MCC.*



A congregation was organized at Chicago Home Mission in 1902 and became part of Illinois Conference.

Today, about 1,000 people are members of 22 Mennonite congregations in the Chicago area. About 750 of those people worship in suburban congregations.

With that fact in mind, activities on Oct. 12 at Lombard Mennonite Church will include sessions dealing with late-20th-century suburban contexts and the future of Mennonite ministries in those settings. "We will discuss practical issues and approaches for church leaders and members," said Joe Richards, pastor of the Lombard congregation. Paul Gingrich, president of Mennonite Board of Missions, will give an inspirational message.

Activities on Oct. 13 will focus on the history of Mennonite witness in Chicago.

Richard Yordy, who grew up at Chicago Home Mission, will preach and then lead a follow-up discussion. Yordy, former conference minister for Illinois Conference, is now a pastor in Ontario. He will also lead a time of reminiscing.

The public is invited to attend. Persons who have served with Chicago Home Mission are especially encouraged to attend. Dan Schrock, associate pastor of the Lombard congregation, said, "We also hope and expect people to attend who grew up at or worshiped at Chicago Home Mission and are not now affiliated with the Mennonite Church or any church."

More information about the weekend is available from Joe Richards at Lombard Mennonite Church, 528 E. Madison St., Lombard, IL 61048; phone 708 627-5310.

—*Phil Richard*





*The facilities of an interdenominational Christian agency are still in ruins from the Liberian civil war.*

## Conditions in Liberia slowly improving

*Monrovia, Liberia (MBM)*—Short-term medical workers with Mennonite Board of Missions say that conditions in war-torn Liberia, particularly the capital city of Monrovia, are slowly improving. But, according to Juanita Sherk of Elkhart, Ind., it's difficult to paint a picture of Monrovia. "Practically all buildings are pockmarked; many are partially or virtually destroyed," she reported. Litter and rubbish, which are everywhere, as well as dead bodies and skeletons, are now gradually being loaded and hauled away.

Shenk is serving with a Church World Service medical team. Her colleagues include fellow Mennonites Wayne Weaver of Mt. Crawford, Va., and Howard and Ruth Anna Miller of Lowville, N.Y. Paul and Grace Brenneman of Doylestown, Pa., left in March after serving nearly three months.

Hunger is still a serious problem, according to Sherk. Few palm trees can be seen, since most were cut down for food by thousands of hungry people during the 11-month civil war and following. Some 15 tons of canned beef shipped by Mennonite Central Committee arrived in February.

Brenneman, a physician, shared several cans with patients, particularly older persons who were malnourished and indicated they had hardly any food, especially protein. "I gave them a can personally as they left my office," he recounted. "It was more important in these instances than the medicine I could give them."

The Church World Service team is concentrating on medical work at Cooper Clinic in the Sinkor district of Monrovia. And in the clinic basement, an intensive feeding program—in cooperation with United Nations Children's Fund (UNICEF)—is being provided for severely malnourished children.

At the clinic, the CWS team assists two Liberian doctors in seeing about 150 people a day. Medical conditions primarily consist of malaria, dysentery, anemia, and

hypertension. In March, the clinic began using X-ray equipment, and a midwife began delivering babies. The clinic also hoped to activate a laboratory.

Other activities in Liberia's capital are slowing resuming. Buses and taxis are now running; several newspapers are in operation. Most goods are now available on the streets. Water and electricity have been restored in some parts of the city.

But the horror stories continue from a war that involved two rebel armies and a dictatorial president who was captured and killed last September. In November, a ceasefire was declared, and peacekeeping forces from neighboring countries are helping to restore order.

## Major conference on aging planned for '92

*Goshen, Ind. (MHA)*—It happened 30 years ago. A Mennonite Conference on Aging held in this city. Now 14 persons representing four Mennonite and Brethren in Christ denominations and various health and aging organizations are planning a second conference, to be held next year.

H. Ernest Bennett, the only person present who participated in the 1961 event, reviewed the proceedings from that conference. Committee members noted that many issues and concerns raised in 1961 continue to be relevant, and that many retirement communities and care facilities were developed after that.

The planning committee selected "Aging in the Faith Community" as the conference theme for 1992. Tentative plans were made to sponsor four regional conferences across the United States.

Topics for the conference will focus on current aging trends and issues, and potential congregational responses and initiatives. Local congregations will be invited to send teams of individuals who can serve as local resource persons for future congregational planning and programs.

## Kansas MDS builds headquarters in Hesston a year after tornado

*Hesston, Kan.*—One year after the tornado that devastated this Mennonite center, Mennonite Disaster Service supporters gathered for a ceremony on the site of the new MDS state headquarters building under construction. MDS officials accepted checks for over \$25,000 for the Kansas unit.

The donations were based on sales of the book entitled *Year of the Storms*, which detailed the destruction and recovery from the major Kansas storms of 1990, including the biggest one—the Mar. 13 Hesston tornado.

Hearth Publishing of Hillsboro announced a donation of nearly \$18,000, representing \$1 for each copy sold. The Hutchinson-based Dillon's Stores donation totaled nearly \$8,000, which was also based on \$1 for each copy of the book sold in Dillon's 62 stores throughout the state.

The book is dedicated to the volunteers of MDS, a program sponsored by Mennonite Central Committee. MDS was founded in 1950 by a Sunday school class at Whitestone Mennonite Church in Hesston.

MDS has changed and grown since then. Some 50 units now operate across North America. MDS is written into federal legislation and recognized by the American Red Cross and others as one of the major disaster response agencies.

"What a powerful symbol this building will be, where formerly debris and rubble stood!" said Hesston mayor John Waltner. MDS Kansas chairman Irvin Harms said, "It is a dream come true!" The donations will be used to help build the new headquarters and to provide assistance to victims of future storms.—*Velma Hershberger*

*John Baldwin (right), president of the Dillon's Stores chain, presents a donation to Irvin Harms, chairman of MDS Kansas.*





• **Retirement center in Colorado.** Land has been purchased in La Junta, Colo., for the construction of a facility to be called Colorado Mennonite Retirement Center. The process of purchasing the property and obtaining the proper rezoning and annexation took 18 months. Meanwhile, committees were hard at work on design, marketing, and finance. The first phase of one unit with eight apartments is to be completed within a year. Eventually there will be seven such units and an activity center for the residents. The project is sponsored by Mennonite, General Conference Mennonite, and Mennonite Brethren congregations.

• **Hurricane Hugo work ends.** Mennonite Disaster Service has ended its clean-up and reconstruction work in South Carolina, which was hit by Hurricane Hugo in October 1989. More than 7,000 volunteers served there under MDS, including many youth groups. The volunteers came from all over North America to clean up homes and churches, tear down damaged structures, put up roofs, cut up felled trees, and build more than 50 new homes. Nancy and Marlin Gingerich of Riverside, Iowa, were the project directors. People from across North America also donated nearly \$500,000 to help hurricane victims in South Carolina and other areas.

• **Another case of police brutality.** The home video of police officers savagely beating a black man pulled over for speeding—which millions of Americans have seen on TV—is not the only recent case of police brutality in Los Angeles. At about the same time, Basil Marin, the black pastor of Family Mennonite Church, was involved in a head-on collision with a car traveling in the wrong direction. Despite the serious nature of the accident and Marin's obvious injuries, the police officer who arrived on the scene pointed a gun at Marin's head, pulled him from the car, handcuffed him, and forced him to lie face down on the ground. Only when the officer saw a Bible with "Pastor Basil Marin" stamped on the front did he stop the mistreatment and call an ambulance.

• **New Middle East assignment.** John and Sandra Shenk Lapp, workers in Israel with Mennonite Board of Missions who left when the Persian Gulf War broke out, will return to the Middle East soon in another capacity. This time they will direct Mennonite Central Committee work in Israeli-occupied West Bank. The couple had served two years in the Israeli town of Ibillin with well-known Melkite Catholic priest Elias Chacour.

• **More pacifist than ever.** "After having experienced three wars here, we are more pacifist than ever," say Robert and Nancy Martin, who are medical workers in Israel under Mennonite Board of Missions. They stayed at their posts at Nazareth Hospital throughout the Persian Gulf War and were there during the 1967 and 1973 wars as well. Robert is now medical superintendent, and Nancy is nursing school director. "To create and maintain trust takes so much longer than to destroy it," they say.

• **CO provisions for Canadian soldiers.** Eight Canadian church groups have joined Mennonite Central Committee Canada in asking the federal government to allow soldiers who change their minds about combat to seek conscientious objector status. The eight in-



**Decision to stay was a "witness."** *Omdurman, Sudan (MCC)*—Just before war broke out in the Persian Gulf, all Americans in Sudan were told to go home. But Mennonite Central Committee worker Jerold Stahly (left) of Akron, Pa., decided to stay. Stahly, who teaches at Ahlia University here, weighed the risks of staying in Sudan, a country allied with Iraq, against his desire to be a positive witness and fulfill commitments to students and Christian friends. He teaches ecology, food hygiene, disease control, and desertification control. "The senior students were just completing their last semester," he said. "It wouldn't have been fair to desert them at that critical point in their studies." Stahly consulted Sudanese friends and university administrators, together with local church leaders and Christian friends, before making his decision. Sudanese Christian friends suggested that by staying he could be a "positive witness." By staying, he says, "I hoped to show my students that not all Americans supported the war. And I wanted to show my Christian friends that I would stand with them at this difficult time."

clude the United Church of Canada and five other denominations as well as the Canadian Council of Churches and the Evangelical Fellowship of Canada. They noted that the U.S. Armed Forces permits its soldiers to apply for CO status—and many did during the Persian Gulf War—but that the Canadian Armed Forces does not.

• **CO hearings for American soldiers.** In a recent one-month period, Andre Gingerich Stoner, a Mennonite Central Committee worker in Germany, assisted 10 American soldiers at conscientious objector hearings in that country. "It is moving to hear their stories," he said. A Christian conversion experience or deepening of faith often leads to a change of heart about war.

**Change of address:** Phil Ebersole from 1213 Nela Pkwy., to 4336 Beverly Dr., Toledo, OH 43614.

## • Coming events:

*Consultation for Men Working to End Violence Against Women*, Feb. 10-13, at Rocky Mountain Mennonite Camp, Divide, Colo. Sponsored by the Mennonite Church and the General Conference Mennonite Church, it will focus on ways men can address other men to

stop violence of all kinds against women. Enrollment is limited and open to men only. More information from Mennonite Board of Congregational Ministries at Box 1245, Elkhart, IN 46515; phone 219 294-7523.

*Biblical Storytelling Festival*, June 26-29, at Simpsonwood Conference/Retreat Center, Norcross, Ga. It is sponsored by Network of Biblical Storytellers, whose board includes Weldon Nisly, a Mennonite pastor from Cincinnati. This year's theme is "Telling Stories in the Marketplace." More information from NBS at 1810 Harvard Blvd., Dayton, OH 45406; phone 513 439-9418.

*Summer Camp for High Schoolers*, June 23-28, at Eastern Mennonite College. Participants will "learn by doing" in a special interest area led by an EMC professor while getting a firsthand taste of college life. More information from Marilyn Landis at EMC, Harrisonburg, VA 22801; phone 703 432-4118.

*Sports Camps*, this summer, at Christopher Dock Mennonite High School, Lansdale, Pa. As in the past, there will be boys' soccer and boys' basketball, but CD this year is adding boys' and girls' tennis, girls' basketball, girls' junior field hockey, and girls' senior lacrosse. More information from CD at 1000 Forty Foot Rd., Lansdale, PA 19446; phone 215 362-2675.



### • Pastor transitions:

**Duane Yoder** will become pastor of Hesston (Kan.) Inter-Mennonite Fellowship on June 1. He succeeds Herb Minnich. Yoder is currently on the faculty of Hesston College, where he is campus pastor and a Bible instructor.

**Clare Schumm** was installed as minister of pastoral care and family life at Yellow Creek Mennonite Church, Goshen, Ind., on Feb. 24. He serves alongside Pastor Wes Bontrager. Schumm was previously family life secretary for Mennonite Board of Congregational Ministries.

**Jacob Tijerina** was installed as pastor of Iglesia Evangelica Emanuel, South Bend, Ind., on Jan. 13. He succeeds Gilberto Gaytan in this five-year-old congregation.

**David McKissic** was licensed and installed as pastor of Church Without Walls, Elkhart, Ind., on Mar. 3. This is a new congregation which he founded in a low-income black neighborhood.

**Harris and Christine Waltner** were installed as pastors of Manhattan (Kan.) Mennonite Fellowship on Feb. 10. They succeed Dorothy Nickel Friesen.

**Roy Hange** resigned as pastor of Waterford Mennonite Church, Goshen, Ind., effective May 20.

**Craig Lambright** became pastor of Rexton (Mich.) Mennonite Church in March.

**Robert Bixler** became pastor of Hannibal (Mo.) Mennonite Fellowship recently. He succeeds Jacob Flisher.

**Joe Slabach** was ordained as minister of community outreach at First Mennonite Church of Middlebury, Ind., on Mar. 3. He serves alongside Pastor David Helmuth.

### • Missionary transitions:

**Janet Breneman** went to Guatemala in April for an assignment under Eastern Mennonite Board of Missions. She is helping train leaders with SEMILLA, the Central American Mennonite leadership training program. She served previously in leadership training with the Mennonite Church in Honduras. Her address is SEMILLA, Apartado 1779, Guatemala City, Guatemala.

**Kevin and Sharon Yoder** returned from Somalia in March after serving 15 months with Eastern Board. Their assignment in agricultural development and nutrition education was cut short because of civil war. Their address is R. 3, 4580 Miller Dr., Mount Joy, PA 17552.

**Dennis Freed** returned to Tanzania recently for a second term with Eastern Board after a three-month leave. He is a nurse educator at Shirati Hospital. His address is Shirati Hospital, Private Bag, Musoma, Tanzania.

**Tom and Sue Martin** returned from Somalia in February after serving six months with Eastern Board. Their assignment as nurses was cut short because of civil war. Their address is 6098 Old Philadelphia Pk., Gap, PA 17527.

## births

**Bates**, Mike and Marilyn (Hartzler), Garden City, Mo., Caleb Michel (third child), Mar. 27.

**Bishop**, Keith and Kelly (Hendricks), Souderston, Pa., Heather Reanne (first child), Mar. 31.

**Boshart**, David and Shana (Peachey), Mt. Pleasant, Iowa, Corben Levi (third child), Jan. 17.

**Decker**, Terry and Lisa (Miller), Hesston, Kan., Tyler Leigh (first child), Mar. 28.

**Dison**, Tom and Val (Migitt), Pekin, Ill., Stephen William (third child), Mar. 14.

**Eigsti**, Scott and Karen (Cooper), Morton, Ill., Britney Elizabeth (second child), Feb. 28.

**Eldridge**, Bill and Rita (Yutzy), Hutchinson,

Kan., Kyle William (second child), Mar. 1.

**Hackman**, Keith and Denise (Semen), Pottstown, Pa., Lindsey Brooke (third child), Mar. 9.

**Hochstedler**, Scott and Lin, Hesston, Kan., Kara Marie (first child), Apr. 2.

**Imig**, Tim and Melissa (Smith), Groveland, Ill., Nathan Peter (fourth child), Mar. 27.

**Kaufman**, Timothy and Mary (Summer), Elsie, Mich., Jacob Noah (third child), Jan. 8.

**King**, Earl Dwayne and Cathie Sue (Rosen), Baltimore, Md., Danielle Elizabeth (first child), Mar. 13.

**King**, John and Karen (Lee), Wauseon, Ohio, Harrison Lee (first child), Mar. 27.

**Kreider**, David and Mary Ann (Nicholas), Harrisonburg, Va., Aleina Anna Nicholas (third child), Mar. 11.

**Landis**, Ed and C. J. (Rutt), Columbus, Ohio, Andrea Nicole (fourth child), Jan. 17.

**Landis**, James and Christina (Totten), Souderston, Pa., Joshua Kyle (third child), Apr. 1.

**Mattingly**, Mike and Chris (Yoder), Hartville, Ohio, Scott Michael (third child), Mar. 19.

**Miller**, Merrill and Cindy (Litwiller), Scottdale, Pa., Annika Ruth (second child), Apr. 4.

**Miller**, Stanley and Myrna (Bender), Cambodia, Elizabeth Anna (first child), Feb. 19.

**Pavlik**, Dave and Lou Ann (Roan), Morton, Ill., Kyle Stephan (fourth child), Mar. 2.

**Peachey**, Nathan and Tami (Kanagy), Belleville, Pa., Kelsey Rae (second child), Mar. 22.

**Reid**, Glenn and Arlene (Martin), Harrisonburg, Va., Deanna Rose (first child), Mar. 21.

**Rufenacht**, Richard and Darlene (Rupp), Wauseon, Ohio, Bryce Jared (third child), Apr. 3.

**Rushly**, Ron and Rachel (Humphrey), Harrisonville, Pa., Esther Susanna (ninth child), Mar. 30.

**Shutter**, Brandi, Bethany, Ill., Michael (first child), Feb. 10.

**Taylor**, Michael and Christa (Ashlock), Protection, Kan., Dayne Alan (fourth child), Mar. 10.

**Van Der Woude**, Victor and Laurie (Kropf), Winnipeg, Man., Jessica Brooke (third child), Mar. 15.

**Weber**, Brent and Mary (Lash), Ephrata, Pa., Joshua Phillip (first child), Mar. 26.

**Wyse**, Stan and Donna Unruh, Seattle, Wash., Mark Unruh (second child), Dec. 17.

**Yoder**, Linford L. and Charlotte (Yutzy), Des Moines, Iowa, Sara Lin (third child), Feb. 17.

**Yoder**, Steve and Karen (Kreider), San Francisco, Calif., Isaac Stanford (second child), Mar. 5.

**Zook**, Duane and Darla (Slagell), Garden City, Mo., Shelby Leigh (second child), Mar. 10.

## marriages

**Blank-Updegrove**: David Blank, Danville, Pa. (Maple Grove cong.), and Lisa Updegrove, Reading, Pa. (New Life Bible Fellowship), Mar. 23, by A. Willard Shertzer.

**Byler-Greenough**: Brandt Byler, Seattle, Wash. (Seattle cong.), and Carolyn Greenough, Seattle, Wash., Dec. 29, by Mary Berkshire Stueben.

**Gerst-Roth**: Neil Gerst, Mt. Pleasant, Iowa (Pleasant View cong.), and Tina Roth, Mt. Pleasant, Iowa (Pleasant View cong.), Jan. 23, by David Boshart.

**Jenkins-Stansell**: Tim Jenkins, Seattle, Wash. (Seattle cong.), and Maxine Stansell, Mountlake Terrace, Wash. (Seattle cong.), Mar. 30, by Steve Ratzlaff.

**Steffen-Hummel**: Greg Steffen, Orrville, Ohio (Sonnenberg cong.), and Michelle Hummel, Millersburg, Ohio (Berlin cong.), Mar. 30, by Leon Shrock and Henry Beun.

**Swartzentruber-Wilson**: Kenneth L. Swartzentruber, Jr., Washington, Ind. (Bethel cong.), and Patricia A. Wilson, Loogootee, Ind. (Bethel cong.), Mar. 30, by Melvin Paulus.

**Tollefson-Bade**: Jim Tollefson, Seattle, Wash., and Suzanne Bade, Seattle, Wash. (Seattle cong.), Dec. 29, by Mary Berkshire Stueben.

**Yantzi-Stebbins**: Bruce Yantzi, New Hamburg, Ont. (Shantz cong.), and Sandra Stebbins, New Hamburg, Ont., Mar. 1, by Doris Gascho.



**Bible story comes alive.** Harrisonburg, Va.—Twenty-seven children in the second through seventh grade Sunday school classes at Community Mennonite Church here gave a musical production for the residents of Heritage Haven—a 150-unit apartment complex at Virginia Mennonite Retirement Community. The dramatic musical, *The Troubbable of Zerubbabel*, tells the story of the rebuilding of the temple of Jerusalem after the Israelites left captivity in Babylon. The children's first program at Community Mennonite Church led to invitations to give additional performances at Blessed Sacrament Catholic Church and at Heritage Haven. Jay and Sherri Hartzler of the congregation directed the musical, and other members assisted with props and costumes.—Jim Bishop



## new members

**Riverdale, Millbank, Ont.:** Tammy Gerber, Tracey Herrfort, Merton Streicher, Michael Walters, Ken Kuepfer, Frieda Kuepfer, Eva Streicher, and David Steicher.

**Cedar Grove, Greencastle, Pa.:** Holly Bingaman, Mindy Eby, Joy Martin, Jennifer McQuait, Joshua McQuait, Travis Spoonire, Isaac Henry, Matthew Bricker, Steven Bricker, and Darrin Grove.

**Community, Milton, Pa.:** Michael Bergey, Donna Lefever, Renee Martin, Jeremy Miller, Michael Miller, Krista Weidman, and Charlene Yoder.

**Shantz, Baden, Ont.:** Franz Pfundner.

**Covenant, Lansdale, Pa.:** Susan Hess.,

**Stuarts Draft, Va.:** Gina Lynn Willis, Eric Almarode, Benjamin Hartless, Christina Hartless, Brenta Hartless, Charles Hatter, Brian Miller, Allen Kenedy, Chad Kangy, Jon Burkholder, Edward Cooper, and Doris Hartless.

**Love Truth Chinese Mennonite Fellowship, Philadelphia, Pa.:** Cong Chi Phan and Yen So Hyynh.

**Mennonite Fellowship of San Diego, Chula**

**Vista, Calif.:** Kathy Allegri.

**Trinity, Morton, Ill.:** Kris Stecken, Mark Otto, Keith Hopkins, and Lynda King.

**Holdeman, Wakarusa, Ind.:** Phil Klotz and Edna Brubaker.

**Plains, Hatfield, Pa.:** Andy Lakjer.

**Austin, Tex.:** Lisa Hostetler, Marilyn Diener, Ron Diener, Derek Reid and David Egli.

**Belmont, Elkhart, Ind.:** Richard and Suzanne Kauffman.

**Jubilee, Meridian, Miss.:** Lisa A. Coblentz and Jeff D. Landis.

**West Union, Parnell, Iowa:** Ira Nissley, Arlene Nissley, Dwane Snyder, Annie Irene Snyder, Eddie Kinsinger, Doris Kinsinger, Jim Yoder, Arlene Yoder, Josh Yoder, and Amy Nissley.

**Bethel, Ashley, Mich.:** Becky Yordy, Juanita Yordy, Ryan Gnagey, and Jaime Slagell.

**Faith, Minneapolis, Minn.:** Woyenshet Tesema, Etaferahu Bushere, Sabrina and Bruce Cook, Nanci Oleson, Stephen Epp, and Moges Keleta.

**Marion, Shipshewana, Ind.:** Shawna Miller, Shane Mishler, Dawn Bontreger, Amy Peters, Doug and Phyllis Mishler, and Galen and Thelma Peters.

**South Union, West Liberty, Ohio:** Kim Bell, Brandy Cooper, Mandy Cooper, Toby

Greider, Rosekiyo Jenkins, and Kevin Scheifele.

**First Mennonite, San Francisco, Calif.:** Roland Wiebe, Phil Waite, Barbara Wiebe, Sara Hiebert, and Erik Cressman.

**Bloomington, Ont.:** Douglas Gingerich, Stephen Tompkins, Amy Baritten, and Coleen Snyder.

**Beth-El, Milford, Neb.:** Stephanie Barth and Kelly Roth.

**Deep Run East, Perkasee, Pa.:** Helen Bunch, Douglas Ebst, Gail Moyer, Jan Nagel, Kevin Myers, Eric Swartley, Tina Yunger, and Evelyn Nuneviller.

**Kalona, Iowa:** Kent Lehman.

**Southside Fellowship, Elkhart, Ind.:** Erica Thiessen, Dean and Gwen Preheim-Bartel, Richard and Dorothy Friesen, Stephen Christophel, Richard and Ruth Mark, Marc and Judy Roth, and J. Stanley and Jean Smith.

**Christ Community, Schaumburg, Ill.:** Robert Custer, Janet Epp, Wally Epp, Brent Kaser, Lee Lowery, Leona Lowery, David Leinbach, Ginette Leinbach, Jaime Penna, Maria Penna, and Celina Philibert.

**First Mennonite, Indianapolis, Ind.:** Michael Hood.

## deaths

**Bergey, Ellis G.,** 80. Born: June 17, 1910, Telford, Pa., to Elias K. and Annie K. (Godshall) Bergey. Died: Mar. 29, 1991, Sellersville, Pa. Survivors—son: Larry M.; 4 grandchildren, one great-granddaughter. Predeceased by: Eva K. Moyer (wife), infant son. Funeral and burial: Apr. 12, Franconia Mennonite Church, by Russell M. Detweiler, Floyd M. Hackman, and Curtis L. Bergey.

**Ehrisman, William,** 81. Born: June 16, 1909, Rolfe, Iowa, to Joseph and Kathryn (Schantz) Ehrisman. Died: Mar. 23, 1991, Beemer, Neb., of Lou Gehrig's disease. Survivors—wife: Anna Miller; sons: Don, Roy; 4 grandchildren, 2 great-grandchildren; brother: Walter. Funeral and burial: Mar. 26, Beemer Mennonite Church, by Clarence Sutter.

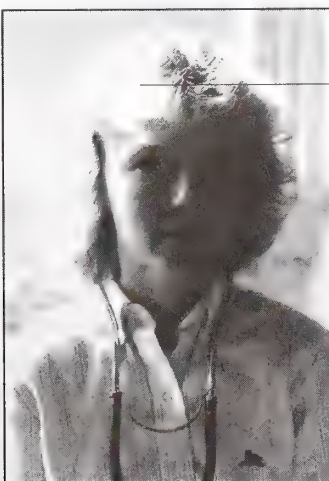
**Grabill, Irvin E.,** 75. Born: Jan. 8, 1916, Goshen, Ind., to Joseph and Ollie (Shank) Grabill. Died: Feb. 28, 1991, Sarasota, Fla., of a massive stroke. Survivors—wife: Helen Eby; children: Marlene Eash, Sheldon; 5 grandchildren, 5 great-grandchildren; sisters: Mary Martin, Esther Tyson. Memorial service: Mar. 3, Palm Grove Mennonite Church, by Levi B. Sommers and Martin Sommers. Burial: Sunnyside Mennonite Cemetery.

**Hackman, Paul M.,** 59. Born: Jan. 29, 1932, Elroy, Pa., to Harrison D. and Lizzie A. (Moyer) Hackman. Died: Mar. 28, 1991, Norristown, Pa., of cancer. Survivors—wife: Faye M. Martin; children: Galan P., Bryan G., Arlin D.; 6 grandchildren; brothers and sisters: Samuel M., Harrison M., Norman M., Katie Martin, Naomi M., Pauline Nice, Eva Hershey. Funeral: Mar. 31, Norristown New Life Mennonite Church, by Paul D. Leichty, and Apr. 1, Franconia Mennonite Church, by Paul M. Lederach and Floyd Hackman. Burial: Franconia Mennonite Church Cemetery. Paul was ordained to the ministry in 1956 and served churches in Norristown, Pa., and Hudson Lake, Ind.

**Hostetler, Paul, Sr.,** 85, Topeka, Ind. Born: Feb. 18, 1906, Emma, Ind., to Oscar and Fannie (Yoder) Hostetler. Died: Mar. 17, 1991, Goshen, Ind., of cancer. Survivors—wife: Ruth Hooley; children: Joanne Yoder, Rosanne Miller, Joyce Murphy, Carolyn Troyer,

Paul Jr., Earnest; 24 grandchildren, 37 great-grandchildren, 3 great-great-grandchildren; brothers and sisters: Rollin, Amos, Truman, Grace Bontrager, Ruth Miller. Funeral: Mar. 21, Emma Mennonite Church, by John C. Murray. Burial: Shore Mennonite Cemetery.

**Jamison, Wilsie A.,** 92. Born: Oct. 13, 1898, Quinter, Kan., to Owen and Malisa Katherine Jamison. Died: Mar. 30, 1991, Morrison, Colo., of heart failure. Survivors—children: Maurine Bloom, Janelle Zahler; 7 grandchildren, 17 great-grandchildren; brothers and sister: Dale, Newton, Kenneth, Herman, Lloyd, Dola Attebery. Predeceased by: Edna Barrett (wife). Funeral: Apr. 2, Moore-Howard Mortuary, by Ed Miller and Mark Miller. Burial: Crown Hill Cemetery, Lakewood, Colo.



"Serving with MCC as a nurse in Bolivia I learned the value of other cultures. I also learned to work with a diversity of people, and that has helped me in my work in North America."

**Marisa Yoder-Bontrager, visiting nurse, Lancaster, Pa.**

This year Mennonite Central Committee needs 24 nurses willing to serve and learn in other cultures such as Cambodia, Sudan and Brazil. Positions include public health and clinical nursing.



**Mennonite Central Committee**

**For more information about MCC nursing service opportunities, ask for our Nursing Service Packet.**

**Mennonite Central Committee**  
21 South 12th Street, PO Box 500  
Akron, PA 17501-0500  
(717) 859-1151

**Mennonite Central Committee**  
Canada  
134 Plaza Drive  
Winnipeg, MB R3T 5K9  
(204) 261-6381

## calendar

Churchwide Youth Council, Pasadena, Calif., Apr. 18-23

Easstern Mennonite College commencement, Harrisonburg, Va., Apr. 28

Mennonite Mutual Aid board of directors, Goshen, Ind., May 2-3

Mennonite Board of Education board of directors, May 3-4

Franconia Conference assembly, May 4

Rocky Mountain Conference annual assembly, Colorado Springs, Colo., May 4-5

Peace Theology Colloquium, Clearbrook, B.C., June 21-23

MEDA board of directors, Cedar Rapids, Iowa, June 23-25

Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



## editorials

## The humility of dissent

I don't like to go against the grain. I don't like to disagree with others. When I do, I find myself getting loud, stubborn, and difficult to understand.

I discovered all this several years ago when my congregation was trying to decide whether to build an addition. I was one of few arguing for "swarming" into two groups, going to two services, or moving to another building—something other than spending our money for a bigger structure to be used slightly more than once a week.

In meeting after business meeting, in which the congregation tried to come to consensus, I was the one who inevitably got louder as I tried to make my point stronger. I was the one whose blood pressure went up. I was the one whose mind was really focused.

It was focused so well, in fact, I had trouble listening to the other side. While they spoke, I marshalled yet another argument about why the majority opinion was definitely wrong.

Why is dissent so often hard and stubborn? Why do those of us who find ourselves disagreeing with the beliefs or actions of the majority so often shore ourselves with confrontation and debate?

One reason may be to convince ourselves. Holding a minority opinion works on one's self-image. It makes us unsure of ourselves. The more unsure we are of who we are, the louder we argue our position—perhaps to convince ourselves as much as anyone else.

Dissent is also stubborn because disagreements attack who we are. We see ourselves as solid Christians, with strong beliefs. To suggest we might have to give way to the convictions of others can diminish our image of ourselves as children of God.

But such should not be the way of Christian dissent.

Dissent which is Christian, it seems to me, is quiet. Open. Understanding. Willing to face head-on the difficulties of a minority opinion.

Dissent which is Christian is humble. It is what our forebears meant by *glassenheit*: knowing where we stand but willing to consider the other.

Dissent which is Christian lets the Holy Spirit

rule. Too often we act as though the Spirit needs our help. But will not dissent that comes from the Spirit in the end prevail? Can we voice our opinion—then leave it at that?

That is most difficult to do when we feel strongly about an issue. Sometimes we're sure the church, i.e., the majority, is headed in the wrong direction. That some leaders are making deliberate attempts to take us away from God. That others are blinded to the influence of the world or the devil. When we believe that, to dissent in a quiet, open, loving spirit is most difficult to do.

But that was the way of Daniel (page 7). He dissented from the king's table. He did it confidently but quietly. He let the results show the validity of his position. In the end his cause triumphed.

My cause didn't with my congregation those years back. We built. This Easter, as I looked at a full house with new members from our community celebrating the risen Christ, I knew my congregation had made the right decision. In spite of my dissent.—jlp

## What's this world coming to?

God, apparently. According to "The Great American TV Poll" by Lifetime television, 40 percent of Americans say their relationship with God takes precedence over anything else.

If that statistic is correct, it's "astounding," according to experts in religion and sociology. Most of us have come to believe our society is going secular, that God and the church have less influence than this poll would show.

Equally astonishing is the fact that professionals who work with these statistics "blame" the results on the baby-boomers. This generation is apparently not as self-centered as conventional wisdom (i.e., an older generation) would have us believe. As they mature, baby-boomers seem to be looking for meaning outside themselves (didn't we all?).

Next time you're tempted to decry the secularization of our society—or the next generation's responsibility for making it so—consider. It may just not be necessarily so.—jlp



April 30, 1991



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *Thirteen reasons why we believe in non-resistance*

*by Marion G. Bontrager*

Once we called it nonresistance. Today words like nonviolence, pacifism, and peacemaking fill our vocabulary to describe a lifestyle of peace.

I prefer the "way of the cross," but that's cumbersome. So I use nonresistance, even though some think it means "do nothing." But Mennonites have always understood this nonresistance as a way of life, not just as conscientious objection to war. Put simply, Mennonites believe in nonresistance because we believe that to be a Christian is to know Jesus and follow his life and teachings. Nonresistance is based on more than a list of selected Bible verses. It is related to and affected by what we believe about many theological topics. We believe in and practice biblical nonresistance:

**1. Because we believe that the Bible is the inspired, authoritative Word of God for social ethics as well as doctrine.** It is the basis for our doctrine and ethics. We need more than reason to discover God's will. Humans are fallen and limited. Our minds

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### ALSO IN THIS ISSUE

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**Should we report scandal in the Mennonite press? . . . . . 6**

**General Board balances separation, accommodation . . . . 9**

**Health-care work called 'meritorious, dangerous' . . . . 10**



*Peace as a way of life isn't a simple belief picked up from a Scripture verse or two. It grows out of what we believe about many different theological issues.*

minds can't simply reason out God's will. So we need ethical revelation from beyond ourselves.

**2. Because of the way we read and interpret the Bible.** We Anabaptists read our Bible Christo-centrally. Jesus, the God-human, is the fullest revelation of God's will in the Scripture. He is the standard by which the rest of truth is tested. Why? Because Jesus was completely faithful to God. Jesus showed us what is God's will for us.

By contrast, the strong dispensationalists say that Jesus came to set up the kingdom. His teachings were for that kingdom, but the people rejected him; so Jesus went to plan "B" and set up the church instead. Therefore, the kingdom teachings are not for now, but for the future after Jesus returns. The Sermon on the Mount is a future ethic, they claim, irrelevant for social ethics today.

The flat Bible hermeneutic says that the Old Testament is for corporate-social ethics and the New Testament is only for personal ethics. In the latter, one can be nonresistant. War violence is social ethics based in the Old Testament.

The Anabaptist way of interpreting Scripture may have been the most critical difference between the early Mennonites and the other reformers. The Anabaptist way of reading the Bible results in adult believers' baptism, separation of church and state, and nonresistance.

**3. Because we don't separate personal and social ethics.** Remember the Nuremberg trials after World War II? The German leaders all pled "*nicht schuldig*"—not guilty—because they simply followed orders. They claimed no responsibility. How did they arrive at that conclusion? By separating life into the corporate social sphere and personal sphere, with a different source and set of ethics for each sphere. That's why the same society gives one person a medal for killing a hundred people in war and executes another person for killing one human when personally responsible.

**4. Because of how we read church history.** While "tradition" or past decisions of the church are important, the Anabaptists held that the Scriptures were above the church's tradition. That, however, did not make them different from the other reformers.

Anabaptists were unique because they did not stop reading church history when they got back to Constantine and Augustine. They went on back to the early centuries of the church when Christians did not participate in the military and were nonresistant in all of life. These Christians lived closest to the time of Jesus; they should

have understood his life and teachings best. Mennonites also believe in nonresistance because of the example of the early church.

**5. Because Paul and the early church agree with Jesus' example and teachings.** Some people hold that Paul and the early church did not think Jesus relevant for social ethics, so Paul modified Jesus' teachings in his epistles and turned to other sources for ethics. But a careful study shows that Paul and the early church saw Jesus, not Stoicism and the surrounding cultures, as the source and example for their ethics.

Paul did not say the state is an equal, separate authority for ethics. If he had, that would mean today that when the state says abortion is right, it is right for the Christian. The "house tablets," a basic teaching unit of the early church (Col. 3, Eph. 5, 1 Peter 2) are clearly rooted in Jesus' teachings, confirming that the church thought Jesus relevant for their ethics.

Had the early church thought Jesus was not relevant and used other sources for their ethics, we should then do the same today. So we would use the various rationalistic, ethical methods such as end-justifies-the-means, pragmatism, might-makes-right, and utilitarianism. These methods all quickly lead away from nonresistance. But we do our ethics the way the early church did theirs; follow Jesus even if it doesn't make sense to a faithless world.

*We who are Mennonites today believe that Jesus revealed the method or means of the kingdom, not just its end.*

**6. Because we understand Jesus to have been fully human and divine in a concrete, historical situation.** Jesus made conscious decisions from various options in a historical situation. Jesus was not a puppet show with God pulling the strings. His nonresistant, loving, peaceful way of bringing the kingdom of God is still our example. We don't emphasize only Jesus' divinity or spiritualize him so much that he can't or need not be followed today.

We believe that the killing of Jesus, the natural result of his life, stands in the middle of history, not "out there" somewhere in an invisible, spiritual world. The spiritual and the historical came together in Jesus. God entered history, we



say in our confessions. That means Jesus is our example, still relevant, still to be followed in all of life.

**7. Because we believe that the atoning work of Jesus in his life, death, and resurrection changes humans here on earth.** We believe that to become a Christian is to allow the risen Christ. The power of the Spirit transforms our hearts, minds, and ways of living to become like Jesus. So nonresistance is a natural result of the new birth, not some optional ethic tacked on by a few Christian minorities. Salvation can't be separated from discipleship or the way we live. To be saved is to become and live

***We believe that the global church, not the state, is the primary means through which God is moving in history.***

like Jesus, including his example of love and non-resistance.

Our view of atonement is different from the view that says Jesus primarily changed God "out there" beyond history somewhere. This atonement view simply gives God "new Jesus glasses" to look at believers, even though the Christian persons aren't any different than before. In that view, salvation involves a mental and maybe emotional assent to a new way of seeing one's self rather than a change in behavior. Ethics or the way you live is optional to "being saved." So one could be violent and kill people and still be saved because of what one "believes mentally" has happened to God "out there" due to Jesus' atonement!

In contrast, the Anabaptists said that salvation happens, not just when persons see themselves in a new way, but when they respond in surrender and obedience to Jesus.

**8. Because we believe that Jesus, not any principality and power, is Lord of history.** The one who was killed is victorious. The slain lamb is victor (Rev. 5). A killed deliverer (Messiah) is a stumbling block to Jews and downright foolishness (nonsense) to Gentiles (1 Cor. 1:22). Both Jews and Gentiles understood only a violent Rambo-style deliverer. And Jesus didn't fit what they expected.

The early church said, "Jesus is Lord." So do we today. Jesus, who chose to walk by faith and not use violence, ended up killed. But he has

been raised from the dead and is the ruler of history whether people believe it or not!

We don't need to play God in the world because Jesus has entered history, risen from the dead, defeated the powers, and is now Lord. That view doesn't make any sense to people without faith. But we believe it and follow that Jesus and his way of saving the world. Those who engage in violence think they still need to play God to defeat evil in the world, as though Jesus has not been victorious.

**9. Because we believe in the resurrection.** The loving, nonviolent Jesus ended up killed, but God raised him from the dead. The powers thought they had him. But the resurrection shows that Jesus and his way is more powerful and will win in the long run. We fight evil the way Jesus fought evil.

Besides, if we are killed because of our nonresistance, that's not the end. God can bring good out of suffering. God did that with Jesus.

We are willing to lay down our lives as much as soldiers, willing to die for Jesus as nonresistant Christians. We don't deify life here on earth. We need not defend ourselves. Even Luther, who justified war, thought a Christian could not kill in self defense.

**10. Because we believe that Jesus came to create the church, a concrete social group of persons in the midst of history.** We believe the church is the called-out people of God whose first task is to be the church, conformed to the ruler Jesus, nonconformed to the world.

We believe that the global church, not the state, is the primary group through which God is moving history. The church continues what Jesus began with the same method. Our first allegiance is to Jesus and the church. All other loyalties are not even a close second. We refuse to deify anything but Jesus.

We refuse to idolize nations and boundaries. Our first loyalty is to Christ's global body, the new creation composed of brothers and sisters in Christ. So we don't kill persons who go with us to the Lord's table. Christians do not kill each other, for starters.

Peter Dyck tells how Mennonite refugees identified themselves after World War II when being

***We believe that we need not get a handle on history to make it turn out right. Jesus has done that for us already.***



*The Anabaptist way of interpreting Scripture may have been the most critical difference from the other reformers.*

processed to be sent to their home country. When asked their nationality, the Mennonites said, "*Ich bin Mennonite!*" The church is our primary identity.

**11. Because of Jesus' acts.** Jesus rejected the temptations of violence, catering to people's material self interests, and acting as spiritual superman to bring in the rule of God. Jesus cut across social and political boundaries relating to women, Samaritans, and tax collectors. He even healed a Roman officer's son. Jesus loved indiscriminately. Even killing him could not stop his loving.

Jesus was not a wimpy doormat for people to walk on. He confronted Pharisees and Sadducees, pronounced woes on the rich, called Herod a fox, rode into Jerusalem like a king taking over, and drove out the merchants in the temple. But nowhere in the acts of Jesus is there any example that we should use violence to help the rule of God come today.

To follow Jesus' example is to help the rule of God today come the nonresistant way. Jesus re-

vealed the method or means of the kingdom, not just the end.

**12. Because of Jesus' teachings.** The teachings of Jesus may be summarized by "love as I have loved you" (John 13:34) and love indiscriminately or perfectly as the Father loves (Matt. 5:45-48). The old saying was, "Love your neighbor and hate your enemy." Jesus said you need to have a righteousness beyond ordinary people who love those who love them.

Jesus taught the disciples to turn the other cheek, to go the second mile, and to take the initiative in a nonresistant way of resolving conflict and making peace. We believe Jesus' life, acts, and teachings need to be kept together. They are consistent and complimentary. Everything points toward nonresistance.

**13. Because we believe we are called to faithfulness to God rather than to effectiveness.** This doesn't mean we try to be ineffective. But we don't deify effectiveness or some end goal. Jesus himself said "no" to effectiveness temptations in the wilderness. His death looked like total failure. Jesus acted by faith, remained faithful, and left the results to God. And if we follow Jesus, we will do the same. The kingdom continues to come by the Spirit, not by the might and power of bullets.

Effectiveness, i.e., end-justifies-the-means ethics, assumes that humans can know the results of an action. But we aren't God and can't see into the future. So we obey God's will revealed in Jesus and let the results and effectiveness up to God. We give faithful witness in many ways.

Faithfulness ethics seems irrelevant and downright irresponsible to many. By not being willing to engage in even the violence of a policeman, absolute pacifists have no way to organize a sinful society. It appears unloving and irresponsible to most.

The absolute-nonresistant-faithfulness-ethic people have a problem of not taking responsibility for a sinful society. But those who engage in violence have a more serious problem. That is what to do with Jesus, his acts and teachings.

We believe we need not get a handle on history to make it turn out right. We believe Jesus has done that already. He won and overcame the evil powers. The lamb that was slain rules history—stumbling block to Jews, nonsense to Gentiles, but good news to us who have faith!

*Marion G. Bontrager teaches at Hesston College, Hesston, Kan. This article is adapted from material presented in his biblical ethics course in peace-making and justice.*

## ***Different worlds***

Distant from the rest  
In a world of our own  
With food, and friends, and fun,  
We don't see

... the hunger  
... the death  
... the disease

We say:  
How can God let this happen?  
But really:  
How can we?

—Tina Stauffer



### Why the alarm?

I was excited to find an article in *Gospel Herald* that deals with some of the issues raised by the Catholic theologian Matthew Fox ("How Shall We Celebrate Creation?" Apr. 9). While some of Fox's ideas are not new to Mennonites—the urgency of working for peace and social justice—other ideas are new. In my opinion, they are just as urgent.

I was disappointed that Thomas Finger spent so much time "sounding the alarm" against Fox. We should be exploring in greater depth Fox's understanding of spirituality, which centers around the notion that creation is a blessing and that we ought not to fight and destroy it. Instead we should seek harmony with and wisdom from this very important source of life.

Suzanne Gross  
Hyattsville, Md.

### Breath of fresh air

I read Thomas N. Finger's article about creation-centered spirituality with interest and skepticism. I am searching for a root to my Christianity and concern for our environment. To me Matthew Fox has been a breath of fresh air.

What Finger has to say does make sense. But if he refutes Fox, a void is left. My spirit is concerned for our environment, and I want a Christian reason for what I feel.

Dottie Freed Baumgarten  
Philadelphia, Pa.

### Wrong word

Please note a correction in my article, "How Shall We Celebrate Creation?" On page 2 in about the middle of column 2, you call Matthew Fox's view of God "pantheism." Fox, however, calls his view "panentheism." He, and many of his followers, insist that there is a great difference between pantheism and panentheism. He would probably regard himself as being misquoted and misinterpreted if his view is referred to as pantheism.

Thomas N. Finger  
Harrisonburg, Va.

### Sing to the Lord a new song

Since I lead congregational singing from time to time, I listen carefully to observations people make about their church music. Often I hear "I don't like to sing new songs." Indeed, when I lead a new song, I can usually see the predictable dour faces: "I dare you to get me to sing this."

Some day I will ask one of those, "When did you finally learn enough songs?" I doubt they will say it was as a

three-year-old mastering "J-O-Y." More likely it was as an adult when they had less energy for most new ventures. Children, after all, learn new tunes rather enthusiastically.

As church music leaders, we must be sensitive to the fact that most people worship best when singing something familiar. We do a disservice, however, when we lack the courage to expand our congregation's repertoire of ways to express worship and praise to a living God.

The 1992 hymnal will undoubtedly stretch us a bit as we explore these new gifts of song. Those few dour faces in a congregation should not deter song leaders from enthusiastically finding new ways of worship. After all, John speaks of a mass gathering of God's people before the throne, facing a new heaven and a new earth, singing a new song!

Duane Hershberger  
Salunga, Pa.

### Our basic need in worship

Thanks to editors and John L. Ruth for "How to Have a 'Good' Worship Experience" (Mar. 19). He focused well our basic need: "But we dare not celebrate a cheap salvation that lets us, however orthodox our claims, go on with grudges and resentments and unfinished relational business while we return again and again to the Lord's Table."

Thanks too for many more challenges—too numerous to mention!  
Dorcas S. Miller  
Greenwood, Del.

### Bring back window from elder statesman

With many other readers I enjoy watching the evolution of changes that a new editor makes. You have done a good job with a rather foreboding task of providing a "voice" for the Mennonite Church. *Gospel Herald* is high priority on my reading list.

Donna Zehr's letter (Mar. 5) reminded me again that I need to share my great disappointment that Carl Kreider's thoughts on world events have been cut out for some reason. I looked forward to reading these.

We need the vision and gifts that such elder church statesmen bring to us. We need to be drawn beyond the "institutional" church happenings as we all share in the world in which we live. To me, Carl has always brought to his writing and teaching a deep sense of dedication to the Scriptures and applied that to world events. We desperately need this kind of window.

Don D. Reber  
Goshen, Ind.

# Gospel Herald

*"All the ends of the earth shall remember and turn to the Lord; and all the families of the nations shall worship before him."*

—Psa. 22:27 NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

Editorial consultants: Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 84, No. 18: Apr. 30, 1991

Photos: cover by Authenticated News International, pages 11 and 14 by David Hiebert, page 12 by Dean Smith, page 15 by Dale D. Gehman.



# Should we report scandal

*There are convincing arguments about why not to report the sins of the church. But this writer is convinced none are as convincing as the ones to be more open.*

by James R. Coggins

A prominent church leader leaves his wife and moves to another city to live with another woman.

- A denominational leader has a track record of feuding with other church leaders and mistreating church employees. He remains a respected member of his congregation and his denomination. He is reelected to office by those who know little of his methods but are impressed that he has "served" the church for many years.

- A minister is found to be guilty of sexual misconduct and is fired. The church board gives no explanation to the congregation. The minister moves to another congregation.

- The administration of a church school discovers one of its professors is grossly incompetent. He is allowed to resign quietly. He moves on to other schools where he creates additional havoc.

- A church member is arrested and found guilty of a criminal offense. Although the case is covered prominently in the secular press, his denomination's periodical observes a discreet silence.

- A congregation prides itself on the success of its ministry and builds an elaborate new building. It fulfills few of its financial obligations to the denomination, yet remains a full member of the denomination and is vocal about how the denomination should be run.

All these events have taken place in various denominations in North America over the last 20 years. What else do they have in common? Some were reported in the secular press; some were not. Some were dealt with through church discipline; most were not. What they have in common is that the church press knew about these stories and did *not* report them.

For years, church press editors have agonized over how to handle these kinds of stories. When they have come together, editors have discussed

and debated how and when they should report scandal in the church. Usually, however, at least until someone else reports these stories, we have chosen to remain silent. Our usual arguments for taking this approach go like this:

1. Local problems cannot be solved at the national level.

2. Gossip is a sin. In some cases the facts are not clear, the church press lacks the money to do in-depth investigation, and it should not be as irresponsible as the secular press in reporting unsubstantiated charges.

3. Reporting sins could inflict excessive and intense pain on the guilty individual and family.

4. Publicizing sins in the church, especially if the secular press has not found out about them, will discredit the church.

For the past six years I have wrestled with these questions along with other editors. I have agreed with many decisions not to publish such stories. Increasingly, however, I am becoming convinced that we have been wrong. I believe we should publicize many more indiscretions in the church than we do. In many cases we should also name names.

**W**hy? 1. Publicizing indiscretions will warn potential victims who would otherwise be vulnerable to charlatans, hypocrites, and disturbed persons. Should we save a pastor's reputation at the cost of disrupting other churches?

2. Publication of misconduct might discourage charlatans from thinking that they can prey upon the church with no fear of being exposed or punished if caught.

3. Publication of sins might make it easier for us to offer compensation and assistance to the victims. As things now stand, we do not acknowledge that victims exist because we do not acknowledge that sin exists. If the truth were known, there could be an outpouring of compassion for the victims. One congregation developed an interest in ministry to victims of sexual abuse after one of its members was convicted of such a crime.

4. Public sin should be dealt with publicly. While local sin must be dealt with locally, some sins are not local and should be dealt with on a broader level. All those who have been affected and disturbed by the sin need to know that the sin is being dealt with.

5. More open reporting would enhance the credibility of the church press and the church. If the church press were to regularly publicize the sins of its members, these would cease to be news in the secular press. Moreover, a more



# *in the Mennonite press?*

open church press would be a safeguard for the reputations of church leaders who are not guilty of impropriety. Now the Christian press says nothing of sins in the church, thus implying that all Christians are equally righteous. When the secular press discovers the sins of *some*, the public concludes that *all* Christians are hypocrites.

How much better off would we all be today if a church magazine had investigated and denounced the sins of Jim Bakker before the secular press did? Then the church would have been perceived as exercising righteous judgment on a fraud.

The case of former InterVarsity Christian Fellowship president Gordon Macdonald provides a useful contrast. Macdonald publicly confessed to sexual sin, resigned his position, submitted to church discipline, and was later restored to church ministry. The secular press carried little of this story because it had already been reported in the church press.

6. Open reporting would demonstrate our commitment to truth. Thus it would legitimize our claims about the truth of the gospel of Jesus Christ. If we are not honest about the actions of people, why would anyone believe us when we tell about the actions of God?

7. Because we do not publicize sin, we miss out on opportunities to publicize redemption. Where sin abounds, grace much more abounds. When we hide sin, redemption remains hidden.

8. Publication of sin would help us to remem-

***Because we do not publicize our sins, we also miss out on opportunities to publicize our grace and redemption.***

ber who we are. We think we are good, respectable people. In fact we are only sinners saved by grace. We don't dare reveal the sins of other Christians because we don't want our own sins similarly revealed.

9. Regular publication of sins would remove the excessive stigma from sexual and other "unthinkable" sins. A stigma is attached to these sins precisely because we refuse to discuss them.

10. Perhaps the greatest benefit of all would be that the church could once again offer salvation to sinners. The way things are now, sinners both within and outside the church feel they can-

not reveal their sins because they have been fooled by the sinless facade of other Christians. They think that no one else is guilty of sins as horrible as theirs. Thus they are deprived of the repentance, forgiveness, and salvation that only Jesus Christ can offer.

The handling of scandal by the church press is a complex and difficult issue. Our reasons for keeping quiet remain valid. I am aware that publication of church scandals would require a major change in our approach to church work and that each case must be judged on its own merits. Nevertheless, I am convinced that the weight of the arguments is in favor of much more open reporting than we have practiced up until now.

Several important questions remain to be answered, however. For example, could denominational leaders stand the pressure at the point of transition when shocked constituents demand to know how so much sin could suddenly occur in the church? Would the leaders be able to convince the constituents that just as much sin had been present previously but that it was not reported?

Could the church develop a consensus to make such a major change in direction? It will not work if the church press reports only a few sins on a haphazard basis or starts to report sins and then stops. This would leave the few whose sins were revealed open to the full judgment of church opinion rather than the redemptive processes of a chastened church.

Are we willing to take seriously the practice of church discipline? In the past, sin was openly revealed and dealt with through the disciplinary processes of the church, but churches rarely practice such discipline now. This is a crucial consideration because reporting sins without dealing with them would make things worse, not better.

Is it possible to restore the biblical practice of church discipline? Have we been intimidated by the mistakes and excesses of the past? Does pluralism make church discipline meaningless—the excommunicated can simply move to another church down the street? Or is the problem simply that we lack the courage to face up to unpleasant realities?

*Jim Coggins, Winnipeg, Man., has been associate editor of Mennonite Brethren Herald for more than six years. He notes this article, written for Meetinghouse, represents a personal conviction, not official Herald policy.*



## Religious leaders divided on propriety of televised exorcism

Religious leaders and other observers were divided on whether the depiction of an exorcism ritual on ABC-TV's 20/20 program recently did more harm than good, with defenders saying it demonstrated the reality of Satan in the world today and critics saying it could create anxieties in some viewers and divert attention from world problems. The program, which featured highlights of an exorcism performed by Catholic priests on a 16-year-old Florida girl identified only as Gina, was apparently the first time such a ritual was shown on network television other than in fictional presentations. The filming had the express approval of Bishop Keith Symons of Palm Beach, in whose diocese it took place. (RNS)

## Ex-dictator Noriega now 'born-again' Christian, according to Baptist Press

Deposed Panamanian dictator Manuel Noriega has become a "born-again" Christian and is being led through "a program of intensive Bible study" in his prison cell in the Metropolitan Correctional Center of Dade County, Fla., say journalists Greg Warner and Mark Wingfield in the Baptist Press news service. They say his conversion has been substantiated by his attorney, a paralegal aide, the Baptist layman who is nurturing him, and the two Southern Baptist evangelists from Texas who led him to profess Christ: Clift Brannon and Rudy Hernandez.

It all began when Brannon mailed a New Testament to Noriega in his prison cell in January 1990. Noriega, kept in isolation under tight security while awaiting trial on

drug-trafficking charges, requested a visit. After months of haggling and bureaucratic red tape, the two evangelists were approved for a visit, and on May 15, 1990, with Hernandez interpreting, they sat down with Noriega in a room adjacent to his cell and talked, wept, and prayed for three hours. (NIRR)

## Procter & Gamble wins \$75,000 judgment in satanist rumor case

James and Linda Newton of Kansas have been ordered to pay \$75,000 to the Procter & Gamble Company for perpetrating the false rumor that the firm's trademark logo is a satanic symbol. The corporation, based in Cincinnati, has a trademark featuring a circle enclosing a crescent man-in-the-moon looking on 13 stars. Rumors of the alleged satanic significance of the symbol began circulating 10 years ago and have persisted despite the company's repeated denials and statements by Roman Catholic and evangelical Protestant leaders denouncing the rumor as false. (RNS)

## New rules boost efforts to aid Central American refugees

Groups working with refugees from Central America say two recent developments—a new law and settlement of a suit brought against the government by a church—have greatly boosted their efforts to work on behalf of the refugees.

The law, the Immigration Act of 1990 passed in November, authorizes the U.S. attorney general to grant "temporary protected status" to refugees from countries afflicted by civil strife or natural disaster. A specific provision singles out Salvadoran refugees, giving 18 months of safe haven to those who arrived in the United States

before last September.

Refugees may also now apply for permanent asylum under new conditions set down in a widely publicized out-of-court settlement between church groups and the government. The suit, brought by the American Baptist Churches against the Justice Department, argued that U.S. foreign policy was used in a discriminatory basis to unfairly deny asylum to refugees from El Salvador and Guatemala—two Central American countries that enjoy U.S. support in their long-standing civil wars. (RNS)

## Catholic governor vetoes antiabortion bill as a misuse of power

Despite written pleas from North Dakota's two Catholic bishops, Gov. George Sinner, a Catholic, vetoed a bill that would have been the strictest anti-abortion law in the United States. The bishops and antiabortion groups called the action a setback for unborn human life, while abortion rights groups hailed it as preserving women's choice. While the governor said he agrees with "the current Catholic judgment that abortion is wrong," he said the issue is "the role of law." (RNS)

## Southern Baptist commission buys Falwell's FamilyNet

The Southern Baptist Radio and Television Commission has acquired evangelist Jerry Falwell's FamilyNet satellite television network and has agreed to carry his *Old Time Gospel Hour* program on the commission's American Christian Television System (ACTS) cable operation. Richard McCartney, executive vice-president of the Southern Baptist agency, said the two networks together will reach about a quarter of America's homes with television. Falwell said the combination will create "one super Christian network that is noncharismatic." FamilyNet, which started in 1987, will be separate from ACTS, which began in 1984, and will retain its name and commercial status. Since ACTS has a policy that forbids on-air solicitations of funds, Falwell has agreed to provide a second version of *Old Time Gospel Hour* for the network with no fundraising. (RNS)

## Canadian Catholic bishops apologize for past abuses at Native schools

Canada's Roman Catholic bishops have apologized to Native peoples for the injustices they suffered during the last 100 years, when they were forced to attend Canadian residential schools run by the church. But a statement issued at the end of a two-day meeting in Saskatoon, Sask., stopped short of endorsing demands from some Natives for a public federal inquiry into allegations of sexual, physical, and psychological abuse at the schools. (RNS)

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## General Board balances separation and accommodation in dealing with current issues before Mennonite Church

Belleville, Pa.—The Mennonite Church is in a tremendously difficult position, moderator George Brunk III told the 32 members of the Mennonite Church General Board as he opened its spring meeting here Apr. 11-13.

Brunk described that position as "liminal" or threshold: maintaining a balance between separation and accommodation to our world. The General Board—which executive secretary James Lapp described at one point as the "church council" for the denomination—soon found themselves trying to maintain that precarious stance in several issues on their agenda.

They focused on the question of withholding war taxes for their employees. Two years ago delegates to Mennonite General Assembly had authorized churchwide boards to honor requests of employees not to withhold the military portion of their income taxes; final decision was up to each board. Though it had been previously dis-

cussed in several meetings, General Board had made no decision on the issue.

Nor did it come easy this time. Board members raised questions about their financial liability. They acknowledged the burden of leadership: other churchwide boards were awaiting the General Board decision for help with their own.

In the end General Board agreed "to honor the request of an employee who for conscience' sake requests that the military portion of his or her federal income tax not be withheld." But they hedged. They made the action subject "to development of acceptable policies for implementation approved by the board."

General Board also agonized on how to deal with homosexuality. They heard their Council on Faith, Life, and Strategy note confusion in the church on the issue. They noted efforts by gay and lesbians to use denominational meetings for making public statements of their positions.

Board members were reminded that the

statement on homosexuality they adopted four years ago condemns the practice as against the will of God. But it also commits the church to dialogue and a renewed study of the Scriptures. There were calls for the board to become more proactive in this dialogue and study.

Integration also came under review. There seems to be an aura in the church that integration is the road to faithfulness, CFLS told the board. "This has kept us from a full airing of the issues." With this background board members critiqued a rationale for both integration and cooperation from the Integration Exploration Committee, noting it seemed to be weighted toward integration.

Minority concerns came into the discussions. That was particularly true when the Hispanic Mennonite Convention announced it was closing its office as of Sept. 1, because of lack of funds. Employee Samuel Hernandez will also be released. "We note with concern that minorities are again being somewhat ignored," Samuel Lopez, a member of the board, said at the conclusion of a General Board review of the work of the Hispanic Convention.

General Board also reviewed the work of Mennonite Board of Education at this session and focused heavily on minorities in its conclusions. They asked MBE to give high priority to recruiting minority faculty and students for Mennonite high schools and colleges. They also asked MBE to help train minorities for leadership roles in the church.

Hosts for this session of the board were Maple Grove Mennonite Church and Allegheny Conference. Sessions were held in picturesque Kishacoquillas (Big) Valley in a continuing General Board emphasis on meeting in different Mennonite areas to become acquainted with churches there.

The board ended this session by hearing a review of its work from an observer from the General Conference Mennonite Church. William Toews of Leamington, Ont., noted they felt comfortable with each other—everyone talked at least once, and no one made sharp or pointed remarks. He also said they moved smoothly through an agenda that could have taken two weeks instead of two and one-half days.

"Maybe that's why I go home from a board meeting feeling like I've been sprinting," one member commented.

—J. Lorne Peachey

### General Board adopts new logo for church

Belleville, Pa.—The Mennonite Church has a new logo. Developed by Glenn Fretz of Toronto, Ont., the new design was adopted by the MC General Board in its meeting here Apr. 11-13.

"It is difficult to develop symbols to say who we are as a people," Fretz told General Board members in presenting the symbol. He noted that what he came up with has no straight lines—"nothing is that determined."

The new logo contains three primary symbols: a *flame* at the top, signifying purification, cleansing, and sacrifice; a *dove*, for the Holy Spirit and peace; and *water* and the *Word* at the bottom, symbol of baptism and the good news.

The logo also uses dark and light as contrasts. Fretz says he did this to indicate harmony and balance as well as opposing forces, such as good and evil, fire and water.

Delegates adopted the new logo after considerable discussion. Some saw secondary images of rabbits and hawks in it. Others found it too "Pentecostal." All agreed symbols are matters of personal taste. In voting to accept the logo, they



*The new Mennonite Church logo adopted by General Board uses the symbols of the flame, the dove, and water and the Word.*

praised both the designer and the committee who worked with him for their "professional work."

The new logo will be available for wide use. It will appear in purple for General Board use, blue for agencies and special projects, and green for district conferences and congregations. It can also be used in black.

Mennonite General Board will develop guidelines for the logo as well as give permission for its use.





Leading a meeting of the MHA board are (left to right) new president Paul Kraybill and newly elected chairperson Gene Yoder and vice-chairperson Ruth Martin. Yoder is executive director of Greencroft retirement community in Goshen, Ind., and Martin is an administrator at Philhaven psychiatric hospital in Mt. Gretna, Pa.

## Health-care work 'is both meritorious and dangerous,' says Brunk at convention

*Miami, Fla. (MHA)*—Practitioners of the healing arts fulfill a role that "is both meritorious and dangerous," a Mennonite theologian told Mennonite and Brethren health-care workers recently. To avoid acting on the temptation to misuse their positions, Christians in health care need to balance priestly and prophetic roles in service, said George Brunk III, dean of Eastern Mennonite Seminary and moderator of the Mennonite Church.

Brunk addressed the joint annual meeting of Mennonite Health Association and Association of Brethren Caregivers in Miami, Mar. 15-20. He spoke to the 260 registrants on "Health-care Providers Applying Biblical Values," under the general theme, "Faith Values for the New Decade."

While healing ministries "are a pristine example of the priestly type of ministry," the prophetic dimension "keeps us in tune with the will of God, judges us when out of step with that will, and guides us by the values of an eternal kingdom," Brunk said. He related the theme to biblical concepts of transcendence, life, wholeness, equality, service, and suffering. He challenged caregivers to remain aware of the precariousness of desiring "to work in such a place," and pointed them to "walk as humble servants, not first of our clients, but of the living God."

The Mennonite and Brethren associations met as part of the Protestant Health and Human Services Assembly, with a total registration of over 1,200. David Augsburger, a Mennonite who teaches at Fuller Theological Seminary in Pasadena, Calif., gave the keynote address to the assembly on "Faith Values: Living on the Boundary, Acting from the Center."

In its business session, Mennonite

Health Association adopted a new statement of purpose and approved further work toward organizational changes. MHA is organized, the purpose statement says, "to provide network, resource, and support." MHA is a voluntary community of health-care providers and caregivers.

"MHA sees itself as a servant to its membership and to the larger community in these days of crisis in health care, occasioned by costs and technology," said new president Paul Kraybill. Part of the MHA mission is to "enlarge the vision for the role of the church in health care and to stimulate creative thought on the spiritual resources that need to be mobilized to deal with the health-care crisis," he added.

The Mennonite and Brethren sessions included worship, business, and sub-group meetings for administrators, trustees, chaplains, nurses, disability providers, older adult ministries, congregational health ministries, auxiliaries, and volunteers.

Four individuals and one institution were given special recognition during the annual fellowship banquet. Gene Kanagy of Lebanon, Ore., and John Mumaw of Harrisonburg, Va., both received the Allen Erb Memorial Award in recognition of significant contributions to health care. David Lehman of Chambersburg, Pa., received the "Trustee of the Year" award for his work at Menno-Haven/Menno-Village. Erland Waltner of Elkhart, Ind., received the joint Brethren/Mennonite health care award "in recognition of the advancement of Christian health-care concepts and theology." Sunshine Children's Home of Maumee, Ohio, received the Award of Merit for its services for children with profound developmental disabilities and their families.—John Bender

## MCC representative travels to Iraq to assess destruction

*Baghdad, Iraq (MCC)*—Baghdad buildings at first appear normal as one travels around the city, says Mennonite Central Committee worker Jerry Martin. But among untouched buildings he saw totally destroyed ones. The human cost of the war in disease, food shortage, and destroyed lives is not immediately visible.

Martin, who administers MCC work in Jordan with his wife, Jeanette Hertzler Martin, traveled to Baghdad Mar. 25-29 as a member of an official Jordanian Red Crescent Society delegation. He accompanied 10 metric tons of powdered milk from MCC, which was delivered to the Iraqi Ministry of Health. The ministry will distribute the milk to hospitals and clinics.

A variety of infrastructure was destroyed by Allied bombing, Martin says, including bridges, communications complexes, and power stations. Electricity is 90 percent down from prewar production. The government rations gasoline; long lines form at any open station to buy fuel. Iraqis formerly used 200 liters (52 gallons) of water per day; now those who can get water get less than 25 liters (6 gallons) per day.

Stores do have goods available, Martin reports, but prices have soared to as much as 40 times the normal cost. Basic food rations are available at controlled prices, but only in small quantities. Hospital services have been severely curtailed, with many hospitals still treating only life-threatening cases.

The complete destruction of communications in Iraq makes relief distribution difficult, Martin reports. Supplies sit in warehouses; communication for ordering and distribution is difficult, workers are unavailable as people cannot get to work, and transportation of goods is hampered by lack of fuel.

"It is clear that all the relief efforts of outside agencies are a mere drop in the ocean," Martin says. The immediate needs are rebuilding of water, electric, sewage, and fuel production facilities, which will have to be done at a governmental level. MCC is best equipped to focus on "grassroots" need in emergency situations, he notes, and this may be more possible as services begin to be restored by the Iraqi government.

MCC is also looking at the possibility of placing one or two people in Baghdad for several months to assess possibilities for relief aid distribution and possible reconstruction work with the Red Crescent Society.

Though Iraqis were angry and bitter about the war, Martin says he seldom felt that anger directed at him. People "differentiated between me as an individual and the government," he says. A doctor at a



Baghdad teaching hospital remembered warmly his close relationship with the United States before the war but was bitter about the destruction, Martin writes.

As the Iraqi army puts down uprisings that began after the Gulf War, MCC is looking at responses to the plight of Kurdish refugees fleeing Iraq. Options include channeling aid through Iran and Turkey. MCC has been in contact with the Iranian Red Crescent Society about possible aid. MCC worker Ed Epp traveled with a Middle East Council of Churches delegation to Turkey to look at possible aid options there.—Ardell Stauffer

## 'Shalom Lifestyles' youth video curriculum now available

*Harrisonburg, Va. (MBM)*—A new video curriculum, *Shalom Lifestyles*, is a youth elective produced by the Media Ministries Department of Mennonite Board of Missions. It is being jointly released by MBM and the publishers of the Foundation Series youth materials.

Media has a tremendous impact on forming values in society and thus on lifestyle choices of youth, according to Jerry Holsopple, the MBM writer/producer of the curriculum. The first edition of *Shalom Lifestyles*, "Whole People, Whole Earth," encourages youth to make life choices based on biblical peacemaking, reconciliation, justice, service, and wholeness.

Holsopple had a vision to use video to challenge youth to "actively critique the messages received from society, argue with television, and talk back to the images from the media. *Shalom*, a Hebrew word

Writer/producer Jerry Holsopple (right) and videographer Jim Bowman interview Alta Dezort in the recycling trailer at Kingview Mennonite Church in Scottsdale, Pa. She helped get her congregation more interested in caring for the environment.

meaning peace, is much larger than an absence of war," he said. "It includes friendship, justice, national security, having enough, and caring for the earth. It is a vision of 'what could be.'"

The video segments include interviews with people concerning happiness, occupations, the environment, the military, and spiritual life. A music segment is based on one person's attempt to live out shalom. Other segments include a parody of military recruitment and a time-capsule look at the violence shown in the media during a single day.

The self-contained package of materials is easy to use and thorough, according to Holsopple. Each of the seven lessons includes five to eight minutes of video, student handouts, and a leader's guide. The guide, with suggestions for activities, Scripture passages for study, and tips on using video in class, makes it unnecessary for leaders to go elsewhere for materials.

The video curriculum has received positive responses from different sources. Dennis Benson, a communications professor at United Theological Seminary in Dayton, Ohio, said the sessions provide "a sensitive understanding of the needs and strength of young Christians." Wayne Rice, editor of *Youthworker*, a contemporary journal for youth ministry, said the curriculum "will make an excellent resource for youth workers."

The first edition of *Shalom Lifestyles* has been released for \$59.95 (in Canada \$72) through the Mennonite Church, General Conference Mennonite Church, Brethren in Christ Church, and Church of the Brethren. It is also available from Beth Benner at MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801; phone toll-free 800 999-3534.

## MMA reports good financial results

*Goshen, Ind. (MMA)*—Mennonite Mutual Aid has reported good financial results for 1990.

New Advantage Annuity products gained wide acceptance after their introduction during the second half of the year. Contributions to annuities totaled \$7.8 million, up 74 percent from the previous record of \$4.4 million set in 1989. The 1990 figure included \$2.7 million contributed to Advantage Annuities and over \$5 million contributed to prior plans. A total of 853 new annuities were sold during 1990, bringing the total at the end of the year to 5,123.

A gain of \$3 million was reported for all MMA health plans. Nearly \$33.5 million was paid to cover the health care costs of MMA members. But membership in health plans declined 15 percent from 42,942 to 36,591—a trend which is of continuing concern to MMA.

Long-term care continued to be a popular insurance plan in 1990. A total of 752 policies were in force at the end of 1990, up from 414 in 1989, the first year the product was available.

Membership in Mennonite Retirement Trust, the retirement plan for pastors and church workers, increased to a record 5,351, and a record \$707,000 was paid in benefits to retirees. Total assets in the plan stand at more than \$60 million.

Continued growth occurred in Pax World Fund, an ethical mutual fund offered through MMA. A total of \$4.1 million had been invested at the end of 1990, compared to \$3.6 million in 1989. Investments in Pax World Fund through MMA have increased 62 percent over the past two years.

The total amount of life insurance in force through MMA increased slightly to \$114 million at the end of 1990, with 5,822 lives covered.

Mennonite Auto Aid also reported growth, with 24,933 vehicles covered, compared to 24,604 in 1989. Claims paid in 1990 totaled more than \$4.1 million.

MMA president James Kratz said the MMA board has given specific direction that MMA will remain committed to meeting the health care needs of its members. Considerable time and effort was spent in 1990 toward finding new ways to meet the problems created by increasing health care costs. That effort continues into 1991.

Kratz said efforts in 1991 will be focused on increasing the number of people who participate as members of MMA and improving service to members. New emphasis will also be given to educational opportunities available to individuals and congregations.

"We understand the importance of our role as custodians for large amounts of resources for the church," said Kratz. "We know that our ethical investment guidelines and prudent investment policies are very important to people."





• **Lancaster Conference grows.** The largest conference in the Mennonite Church, Lancaster, has grown by 1,200 members—or 6 percent—since 1985. That is the year that the denomination launched the Ten-Year Goals, now known as Vision '95. During this time the Mennonite Church as a whole has grown by only 1,600. The Lancaster Conference districts with the highest growth rates are (in order) New England, Delaware Valley, Williamsport/Milton, Alabama/Northwest Florida, North-Penn, and York/Adams. All are outside Lancaster County, Pa.—the heart of the conference. Since 1985, the conference has started 40 new churches.

• **Philhaven administrator resigns.** Rowland Shank has resigned as executive director of Philhaven—a Mennonite-operated psychiatric hospital in Mt. Gretna, Pa. He will leave on June 1—exactly 20 years after he started as chief administrator. Philhaven expanded rapidly during that time, with the number of staff increasing from 60 to 400. Five outpatient clinics were established as well as two residential treatment programs. The number of patients at the hospital increased from 500 a year to 1,400. Outpatients rose from 5,500 to 33,000. LaVern Yutzy will become acting executive director in June. He is currently program director for outpatient services and has been on the Philhaven staff since 1978.

• **Conference leader killed.** John Wengerd, 51, an active lay leader in Allegheny Conference, was killed on Apr. 23 in a fall from a roof near his home in Salisbury, Pa. He and his brother had a roofing business. Wengerd chaired the conference's Faith, Life, and Procedures Commission and served on Coordinating Council. He was a member of Springs Mennonite Church. He is survived by his wife, Sara.

• **Camp-church partnership.** Both congregations and camps in the Mennonite Church must come to terms with ongoing urbanization, said guest speaker Terry Burkhalter at the eastern regional conference of Mennonite Camping Association. And they can benefit by working together in the process. Burkhalter, a former camp administrator who is now on the staff of Eastern Mennonite College, also helped his listeners see some of the things that camps and retreat centers can do that congregations can't do in their settings. The conference was held at Laurelville Mennonite Church Center near Mt. Pleasant, Pa.

• **High school teachers at Hesston.** Physical education teachers, coaches, and athletic directors from Mennonite high schools gathered at Hesston College to learn from each other and to become acquainted with Hesston's athletic program. Campus pastor Duane Yoder spoke to them about "Integrating Faith and Athletics." The group talked about the possibility of bringing high school teams to Hesston during the summer for sports camps and competition against each other. Distance prohibits the Mennonite schools from playing each other during the academic year.

• **Award-winning professor.** J. Daniel Hess is the winner of this year's Sears-Roebuck Foundation Teaching Excellence and Campus Leadership Award at Goshen College. He has been a professor of communication and English at GC since 1964. Hess was honored at an Apr. 10 convocation on campus. Junior



**New facilities to be dedicated.** Lancaster, Pa.—In 1987, concern over growth and the condition of classrooms for the children of Neffsville Mennonite Church became a catalyst for expansion. Now, nearly five years later, Neffsville's new facilities are about to be dedicated. Paul Gingrich, president of Mennonite Board of Missions, will be the speaker at a dedication service on May 19. The service will be enhanced with the use of a pipe organ during some selections. The organ, a gift from an anonymous donor, was not part of the original renovations. The church will then be available for self-given tours allowing guests to browse through the new classrooms, music room, fellowship hall, library, youth and club rooms, kitchens, and offices.

Amy Houser said Hess "always expects the most of his students and, amazingly, always gets it." Academic dean John Eby noted that "he is willing to bend and shape classes to their needs."

• **Foreign languages for children.** Eastern Mennonite College and the local Harrisonburg, Va., school system are cooperating for the third year in the After-School Foreign Language Experience (FLEX). Each week about 160 students gather at Waterman Elementary School for courses in German, Spanish, French, Japanese, and Chinese. They are taught by EMC language majors and international students. This year's FLEX is "the most successful one yet," says Ervie Glick of EMC's Languages and Literature Department.

• **Honduran outpost in New York.** The fast-growing 9,000-member Amor Viviente Church, one of two Mennonite groups in Honduras, is starting a church among Honduran immigrants and other Hispanic people in New York City. The leader is Victor Amador, who was offered a position as a bank manager in Honduras but chose instead to be a church planter in New York at one-fourth the salary. The new congregation has a worship attendance of about 60. Amor Viviente has also established churches in Costa Rica and New Orleans.

• **Fast-growing church.** Cape Christian Fellowship of Cape Coral, Fla., which celebrated its fourth anniversary on Easter Sunday, now has 100 members and an average worship attendance of nearly 200. In addition to founding pastor Dennis Gingerich, the congregation now has an associate pastor, Tony Hostetler, and a youth pastor, Phil Farrell. As in previous years, the congregation mailed a brochure to 20,000 homes the week before Easter. That Sunday 75 visitors showed up—at least 50 of

them coming for the first time because of the mailing.

• **Refugees from Somalia.** A missionary couple who left Somalia in December to escape civil war and are living temporarily in neighboring Kenya are now assisting other escapees. Ivan and Mary Ellen Leaman, medical workers under Eastern Mennonite Board of Missions, are serving the 6,000 Somali refugees who have made their way in sailboats to the Kenyan port of Mombasa.

## • Coming events:

**Music Week and Art Week,** June 16-21, at Goshen College. This is for high school students, offering them a chance to learn and have fun while becoming acquainted with the Goshen campus. The instructors are all members of the GC faculty. More information from the Admissions Office at GC, Goshen, IN 46526; phone 219 535-7535 or 800 348-7422.

**Creation Celebration,** May 10-12, at Camp Hebron, Halifax, Pa. This is for people, young and old, who enjoy nature. The event includes bird hikes, plant walks, owling, and workshops. More information from the camp at 957 Camp Hebron Rd., Halifax, PA 17032; phone 717 896-3441.

**60th Anniversary Celebration,** May 12-19, at Rocky Ridge Mennonite Church, Quakertown, Pa. It will start with spiritual renewal services led by evangelist Steve Wingfield and conclude with a homecoming Sunday featuring church leader Richard Detweiler and historian John Ruth. More information from the church at 114 Rocky Ridge Rd., Quakertown, PA 18951; phone 215 536-1269.

**Rosslyn Reunion,** June 28-30, at Anderson (Ind.) University. This is for former students, faculty, and staff at Rosslyn Academy—a school for missionary children and others in Nairobi, Kenya. More information from Ruth Volz at Box 1432, Anderson, IN 46015; phone 317 664-0757.



## • New books:

**What Mennonites Believe (Revised Edition)** by J.C. Wenger. This is a completely updated version of a book that has sold over 40,000 since it first appeared in 1977 as volume 2 of Mennonite Faith Series. The author is a retired Mennonite Church leader and seminary professor. The book, published by Herald Press of Mennonite Publishing House, is available for \$3.95 (in Canada \$4.95).

**Weathering the Storm: Christian Pacifist Responses to War** edited by Susan Janzen. This is a collection of essays on issues facing peacemakers as a result of the Persian Gulf War and other conflicts. The 22 authors are Mennonite writers, teachers, scholars, and pastors. The book, published by Faith and Life Press of the General Conference Mennonite Church, is available for \$8.95 (in Canada \$10.95).

## • New resources:

**Booklet on helping small businesses** from Mennonite Economic Development Associates. This is about the micro-enterprise approach to alleviating poverty in third-world countries. It also tells how MEDA has been part of this approach since 1986. The booklet, titled *The Small Business Solution*, was funded by Canadian International Development Agency. It is available free from MEDA at 402-280 Smith St., Winnipeg, MB R3C 1K2.

**Choir anthem** from Conrad Grebel College. The third in the college's Anthem Series, it is "May the Lord Bless Thee and Keep Thee" by Srul Irving Glick, one of Canada's most popular composers. The anthem was commissioned under the college's Schultz Memorial Fund, which was established in 1984 for this purpose. It is available from the Music Department at CGC, Waterloo, ON N2L 3G6.

# marriages

**Clemmer-LaSpino:** Adam Clemmer, Telford, Pa. (Souderton cong.), and Nicole LaSpino, Harleysville, Pa., Apr. 13, by Gerald A. Clemmer.

**Coblentz-Robinson:** David Coblentz, Hartsville, Ohio (Maple Grove cong.), and Tracy Robinson, Hartsville, Ohio (Maple Grove cong.), Mar. 2, by Joe Yoder and Herman Weaver, Jr.

**Cook-Baranowski:** Jay Cook, Parkhill, Ont. (Nairn cong.), and Jennifer Baranowski, \_\_\_\_\_, Mich., Oct. 5, by Karen James-Abra.

**Gingerich-Schnarr:** Bradley Gingerich, Baden, Ont. (Wilmot cong.), and Karen Schnarr, Waterloo, Ont. (Catholic Church), Feb. 2, by Jean-Jacques Goulet.

**Grabber-Miller:** Sheldon Grabber, Goshen, Ind. (Clinton Frame cong.), and Ruth Miller, Middlebury, Ind. (Christian Church), Apr. 6, by Vernon E. Bontreger.

**Leichty-Roth:** Garry Leichty, Phoenix, Ariz. (Bethel cong.), and Karen Roth, Phoenix, Ariz. (Sunnyslope cong.), Mar. 22, by David W. Mann.

**Miller-Detweiler:** Junior Miller, Sarasota, Fla. (Bahia Vista cong.), and Lori Detweiler, Sarasota, Fla. (Bahia Vista cong.), Mar. 30, by A. Don Augsburg.

**Miller-Shoemaker:** Greg Miller, Springs, Pa. (Springs cong.), and Kim Shoemaker, Springs, Pa. (Springs cong.), Apr. 6, by Steven Heatwole.

**Mitchell-Keenan:** Ed Mitchell, Drexel Hill, Pa. (Hopewell cong.), and Donna Keenan, Philadelphia, Pa. (Hopewell cong.), Feb. 23, by Mark Nicolas.

**Neuschwander-Sughrue:** Gary Neuschwander, Albany, Ore. (Fairview cong.), and Marilee Sughrue, Salem, Ore. (Kingwood Bible Church), Mar. 3, by Dick Hill and Roy Hostetler.

**Schrock-Shrock:** David Schrock, Plain City, Ohio (Shiloh cong.), and Marsha Shrock, Navarre, Ohio (Maple Grove cong.), Mar. 16, by Joe Yoder and Alvin Yoder.

**Walker-Jarvis:** Michael Walker, Laurel, Md., and Linda Jarvis, Bronx, N.Y. (Seventh Avenue cong.), Feb. 23, by Monroe J. Yoder.

**Yoder-Miller:** Gary Yoder, Sarasota, Fla. (Palm Grove cong.), and Debbie Miller, Sarasota, Fla. (Palm Grove cong.), Mar. 15, by Levi B. Sommers.

**Yoder-Porter:** Timothy Yoder, Cleveland, Ohio (Sonnenberg cong.), and Rebecca Porter, Elyria, Ohio (Peace cong.), Mar. 16, by David Hostetler and Allen Patterson.

# births

**Albrecht,** Clifford D. and Abigail D. (Mast), Clarence, N.Y., Laura Faye (second child), Mar. 28.

**Anger,** Bill and Sherri (Herrfort), Stratford, Ont., Alyssa Jane (second child), Mar. 4.

**Bender,** Gregory and Karen (Brenneman), Woodstock, Ont., Reis Gregory Gerald (first child), Mar. 18.

**Benson,** Don and Janet (Schaefer), Powhatan, Va., Rick Donovan (first child), Mar. 20.

**Brenneman,** Joe and Cathy (Bonham), Kalispell, Mont., Erin Catherine (second child), Apr. 4.

**Culp,** Michael and Kathy (Rempel), Vineland, Ont., Rachel Anne (third child), Mar. 6.

**Dick,** Harold and Jane (Nigh), Colborne, Ont., Jillian Rose (third child), Mar. 21.

**Gambler,** William and Anita (Wilson), Bryan, Ohio, Beverly Sue (third child), Apr. 4.

**Glottelty,** Randy and Renatta (Yoder), Grantsville, Md., Whitney Rae (second child), Mar. 25.

**Good,** Gary and Debbie, London, Ont., Tyler Jacob (second child), Mar. 24.

**Grabber,** Stan and Mindy (Alderfer), Burlington, Vt., Kati Anne (first child), Apr. 12.

**Green,** Paul and Regina (Tees), Philadelphia, Pa., Daniel William (second child), Nov. 13.

**Guth,** Bob and Christine, Goshen, Ind., Dwight Lee (second child), Mar. 31.

**Hochstetler,** Glenn and Debbie (Schlabach), Plain City, Ohio, Jenna Marie (second child), Apr. 11.

**Hostetler,** Dave and Karen (Christophel), Miami, Fla., Melissa Christine (second child), Apr. 3.

**Johnson,** Tim and Carol (Martin), Philadelphia, Pa., Robert Martin (first child), Apr. 9.

**Landis,** William and Michelle (Long), Jackson, Minn., Jennifer Diane (first child), Nov. 8.

**Lantz,** Wendell and Dawn (Lersch), Archbold, Ohio, Autumn Joy (second child), Apr. 2.

**Lauzus,** William and Sharon (Weber), Philadelphia, Pa., Jennifer Lynn (second child), Jan. 22.

**Lederach,** James and Louise (Dunston), Scottsdale, Pa., James Joseph (second child), Apr. 4.

**Lopienski,** Larry and Rita (Kennel), Bartlett, Ill., Kristina Jean (first child), Jan. 18.

**Miller,** Loren and Michelle (Brandt), Lebanon, Ore., Brandon Eugene (second child), Mar. 27.

**Miller,** Mose and Mary Jo (Byler), Hartsville, Ohio, Jordan Michael (first child), Feb. 15.

**Overholt,** Durrell and Zonya (Troyer), Hartsville, Ohio, Alexa Renee (second child), Jan. 11.

**Raimbault,** Peirre and Beverly (Hubert), New Liskert, Ont., Justin Nathaniel (second child), Mar. 15.

**Ropp,** Lonnie and Janice (Kennel), Hoffman Estates, Ill., Ariel Briana (first child), Oct. 11.

**Roth,** Mike and Tammy (Christner), Colorado Springs, Colo., Kaitlyn Nicole (second child), Apr. 2.

**Schlatter,** John and Valerie (Miller), Wauseon, Ohio, Jory Adam (second child), Apr. 2.

**Spangler,** Brett and Lynne (Rudisill), York, Pa., Tanner James (first child), Mar. 25.

**Stoltzfus,** Glenn and Gail (Raser), Morgantown, Pa., Hunter Alan (second child), Apr. 1.

**Troyer,** Don and Beth (Litwiller), Indianapolis, Ind., Will Scott (second child), Mar. 29.

**Unzicker,** Tony and Carol (Snyder), Goshen, Ind., Joel Michael (first child), Apr. 8.

**Vail,** Steve and Pam (Peachey), Millersburg, Ind., Brock Alan (first child), Mar. 30.

**Weaver,** Roger and Betty (Roth), Elkhart, Ind., Ryan Matthew (second child), Apr. 1.

**Yantzi,** Tim and Judy (Leis), Tavistock, Ont., Nathan Scott (third child), Mar. 20.



## A QUESTION OF LOYALTY

A Mennonite Central Committee video  
13 minutes

"Loyalty and ultimate obedience: Is it to the flag or is it to Jesus Christ?" —Peter J. Dyck. Peter J. Dyck and his grandson travel to Europe to see historic Anabaptist sites and meet people working for peace today. Challenges youth to examine their loyalties.

For free loan contact the MCC office nearest you. For sale \$30 (Can.) \$25 (U.S.) contact:



**Mennonite Central Committee**

**Mennonite Central Committee and MCC U.S.**  
21 South 12th Street, PO Box 500, Akron, PA  
17501-0500  
(717) 859-1151 (717) 859-3889

**Mennonite Central Committee Canada**  
134 Plaza Drive, Winnipeg, MB R3T 5K9  
(204) 261-6381



## new members

**Walnut Creek, Ohio:** Titus Dutcher, Debora Dutcher, Steve Kauffman, Lillian Kauffman, Larry Schneider, Portia Schneider, Jennifer Schneider, Linda Schneider, Randall Schneider, Carol Schneider, Susan Schneider, Albert Slabach, and Bertha Schlabach.

**Red Top, Bloomfield, Mont.:** Nichole Clousing, Matthew Hostetler, Tami Jo Kanagy, and Michael Kanagy.

**Forks, Middlebury, Ind.:** Steven Plank and Toni Miller.

**Mountain View, Trout Run, Pa.:** Emery King, Ruth King, Daniel King, Laurie King, Ron Bender, Sonya Bender, Sue Ann Huston, Debbie Buck, Kristi Vergason, Christopher Wagner, and Kristina Wagner.

**Fairview, Albany, Ore.:** Trenton Kropf.

**First Mennonite, Kitchener, Ont.:** Dave and Louise Heintz, Don and Carol Lawless, Ida Rosenbohm, Rigoberto and Gladis Harrido, and Tulio and Anna Paiz.

**Community, Harrisonburg, Va.:** Mary Ruth. **Valleyview, London, Ont.:** John and Mary Anne Krahn, and Larry and Jacqueline Cornies.

**Calico Rock, Ark.:** Laura Amstutz and Terry Amstutz.

## deaths

**Albrecht, Albert,** 20. Born: Oct. 7, 1970, Kitchener, Ont., to Delmar and Mabel (Kuefer) Albrecht. Died: Mar. 21, 1991, Stratford, Ont., of cancer. Survivors—parents. Funeral and burial: Mar. 24, Riverdale Mennonite Church, by Glenn Zehr and David K. Jantzi.

**Erb, Paul G.,** 86. Born: June 24, 1904, Landisville, Pa., to Daniel R. and Annie (Greider) Erb. Died: Apr. 4, 1991, Lancaster, Pa. Survivors—children: Wilbur N., Fred N., Gerald N., Galen N., Maribel Dice, Juliann Graybill; 14 grandchildren, 8 great-grandchildren, one great-great-grandson. Predeceased by: Kathryn Nissly (wife). Funeral: Apr. 8, Nissley Funeral Home, Mount Joy, Pa., by Shelley R. Shellenberger. Burial: Kraybill Mennonite Cemetery.

**Gingrich, Gladys,** 81. Born: Nov. 20, 1909, Cambridge, Ont., to Ervin and Louisa (Baer) Shantz. Died: Apr. 4, 1991, Kitchener, Ont. Survivors—children: Paul, Ruth Tuach; sister and brother: Vera Shantz, Lester; 5 grandchildren. Predeceased by: Arnold Gingrich (husband). Funeral: Apr. 8, First Mennonite Church, by Brice Balmer. Burial: Mount Pleasant Cemetery.

**Harris, Lillie,** 94. Born: Sept. 13, 1896, Lower Gwynedd, Pa., to Joseph and Fannie (Johnson) Rose. Died: Mar. 17, 1991, Norristown Twp., Pa. Survivors—children: Edvena Washington, Joseph, Madeline Wall; 9 grandchildren, great-grandchildren; Predeceased by: Moses S. Harris (husband). Memorial service: Mar. 24, Covenant Community Fellowship, by Earl Aders. Burial: Rose Valley Cemetery.

**Kilmer, Mildred N.,** 78. Born: Sept. 14, 1912, Montgomery Co., Pa., to Joel and Carrie (Hunsberger) Gehman. Died: Mar. 12, 1991, Wadsworth, Ohio. Survivors—husband: Ralph N. Kilmer, Sr.; children: Ralph N. Jr., Nelson, Leonard, Lloyd, Carolyn Brunk, Fern Yoder, Joy Reichenbach; 23 grandchildren, 5 great-grandchildren; brothers: Clayton, John. Predeceased by: Wayne Kilmer (son). Funeral: Mar. 16, Bethel Mennonite Church, by Ed Yoder. Burial: Maple Hill Cemetery.

**Lapp, Walter W.,** 85. Born: Oct. 14, 1905, Chalfont, Pa., to Joseph and Sallie (Walter)



**Discussing family values. Scottdale, Pa.**—Family values and group discussion are at the heart of the 1991 Christian Peace Elf reading program sponsored by Kingview Mennonite Church here. With the Persian Gulf War as the background, several members worked to create a new approach. They selected books and wrote discussion questions that help families talk about values. The discussion booklet, created especially for this year, questions for each of this year's 12 Peace Elf books. In the photo (left to right) Ruth, Cory, Debby, and Jack Scott of the Kingview congregation discuss *Number the Stars*. This story tells how Annemarie and her family protected Ellen Rosen and other Jews in Denmark during World War II. The fishermen of Denmark smuggled over 7,000 Jewish people to Sweden in a few weeks. These Jews would have been sent to concentration camps if sympathetic Danes had not risked their own lives to help. Four local libraries are cooperating in the program. All who complete the reading and discussion will get gift certificates.—David Hiebert

Lapp. Died: Apr. 2, 1991, Sellersville, Pa. Survivors—brother and sisters: Arthur W., Esther Alderfer, Edna Detweiler. Predeceased by: Mamie B. Long (wife), 2 stillborn daughters. Funeral and burial: Apr. 5, Line Lexington Mennonite Church, by Wellington K. Alderfer, Lowell H. Delp, and Harvey Bauman.

**Martin, Edna,** 96. Born: Mar. 7, 1895, Waterloo Twp., Ont., to Amos and Jemima (Snyder) Shantz. Died: Apr. 7, 1991, Cambridge, Ont. Survivors—children: Roy and Morris; 10 grandchildren, 18 great-grandchildren. Predeceased by: Oscar Martin (husband). Funeral and burial: Apr. 9, Erb Street Mennonite Church, by Wilmer Martin.

**Metzger, Martin,** 54. Born: Aug. 28, 1936, Waterloo Co., Ont., to Mose and Priscilla (Brubacher) Metzger. Died: Mar. 21, 1991, Kitchener, Ont., of a massive heart attack. Survivors—wife: Doris Elaine Streicher; mother; daughters: Marilyn Metzger, Carol Gunn, Shirley Metzger, Judy Metzger; 3 grandchildren; brothers: Lloyd, Harold, Mose, John. Funeral and burial: Mar. 24, East Zorra Mennonite Church, by Amsey Martin and Darrel Toews.

**Miller, Edna,** 95. Born: Feb. 4, 1896, LaGrange Co., Ind., to Joseph D. and Catherine (Johns) Miller. Died: Mar. 14, 1991, LaGrange Co., Ind. Survivors—children: Claude E., Frances Hooley, Agnes Riegsecker, Mary Hartzler; 12 grandchildren, 13 great-grandchildren, 2 step-great-grandchildren. Predeceased by: Claude Miller (husband) and 2 infant children. Funeral and burial: Mar. 17, Shore Mennonite

Church, by Sylvester Haarer and Barry Loop. **Miller, Gladys,** 71. Born: July 12, 1919, Middlebury, Ind., to Reuben and Abbie (Frey) Tyson. Died: Apr. 1, 1991, LaGrange, Ind. Survivors—husband: Merritt Ray Miller; daughters: Nancy Myers, Ruth Miller; brother: Charles; 2 grandchildren. Funeral: Apr. 5, Shore Mennonite Church, by Richard Martin, Jerry Rodman, Willis Troyer. Burial: Miller Cemetery.

**Mott, Laverne A.,** 80. Born: Aug. 10, 1910, Lancaster, Pa., to John and Myrtle (Benner) Mott. Died: Apr. 4, 1991, Lancaster, Pa. Survivors—children: John, Howard L., Betty J. Lopez, Marabelle M. Herr, Mary L. Winters, Sandra L. Johns, Sara J. Demmy; 18 grandchildren, 14 great-grandchildren. Predeceased by: Mae Stahl (wife). Funeral: Apr. 6, Mount Joy Mennonite Church, by Shelley R. Shellenberger and Joe N. Sherer. Burial: Kraybill Mennonite Cemetery.

**Nofziger, Elvin M.,** 89. Born: Aug. 2, 1901, Stuttgart, Ark., to Christian and Rebecca (Stutzman) Nofziger. Died: Apr. 2, Albany, Ore. Survivors—wife: Fannie Yutzie; children: Dorothy Stutzman, Louise Gerig, Willard, Bernard, Bernetta Stutzman; 17 grandchildren, 26 great-grandchildren, 2 great-great-grandchildren. Predeceased by: Amanda Heyerly (wife). Funeral: Apr. 5, Fairview Mennonite Church, by Roy Hostetler, Louis Lehman, and Clarence Gerig. Burial: Lebanon IOOF Cemetery.

**Oesch-Kipfer, Susanna,** 95. Born: Nov. 29, 1895. Survivors—children: Earl and Ray Oesch, Cecil Kipfer, Erma Windsor; sister: Laura Gascho; 19 grandchildren, 38 great-



grandchildren. Predeceased by: Aaron Oesch (first husband), Ezra Kipfer (second husband), Lee Oesch and Ivan Kipfer (sons). Funeral and burial: Apr. 9, Zurich Mennonite Church, by Ephraim Gingerich.

**Roth, Elmer Vernon**, 78. Ont. Born: Feb. 2, 1913, Oneil, Neb., to Christian S. and Veronica (Kennel) Roth. Died: Mar. 27, 1991, Kitchener, Ont. Survivors—wife: Barbara Kropf; children: Bernice Steckley, Carol Roth, Marlene Herrfort, Janice Kropf; brothers and sisters: Clayton, Mervin, Irma Schultz, Viola Leis, Mildred Shantz, Marjorie Albrecht, 9 grandchildren, 2 great-grandchildren. Funeral and burial: Mar. 30, Riverdale Mennonite Church, by Glenn Zehr and Charles Gingerich.

**Rufenacht, Laura J.**, 88. Born: Feb. 17, 1903, Archbold, Ohio, to Ephraim and Jemima (Baer) Grieser. Died: Mar. 29, 1991, Wauseon, Ohio, from a stroke. Survivors—children: Willard, Marlin, Kenneth, Max, Thelma Armstrong, Myrtie Stoltzfus, Doris Gillen, Carolyn Gisel, Margaret Nofziger, Jane Lechlitner; 36 grandchildren, 28 great-grandchildren, 2 step-great-grandchildren; brother and sisters: Truman, Almeda Short, Martha Fielitz. Predeceased by: Glen W. Rufenacht (husband), Wayne (son). Funeral and burial: Apr. 1, West Clinton Mennonite Church, by James Roynon and Edward Diener. Burial: Pettisville Cemetery.

**Showalter, Paul**, 65. Born: Apr. 22, 1925, Garden City, Mo., to Noah D. and Lizzie O. (Showalter) Showalter. Died: Mar. 30, 1991, Salem, Ore., in a ladder accident. Survivors—wife: Nancy Miller; children: Carolyn Stone, James, Margaret Moffat, Wayne, Beth; 11 grandchildren; brothers and sisters: Oliver, George, Aaron, Edith, Elmer, Virginia, Omar. Funerals: Salem, Ore.; Edson, Alta.; and Wooster, Ohio. Burial: Salem Mennonite Church Cemetery, Wooster, Ohio.

**Smucker, Chauncey G.**, 89. Born: Dec. 30, 1901, Champaign Co., Ohio, to Joseph and Ketura (Kauffman) Smucker. Died: Mar. 24,

1991, West Liberty, Ohio. Survivors: children: Robert, Joe, Donna Plank, Mary Lou Plank, Ann Mast; sisters: Leah Belle Kauffman, Esther Smucker; 14 grandchildren, 14 great-grandchildren. Predeceased by: Pearl Detweiler (wife), John Smucker (son). Funeral and burial: Mar. 27, Oak Grove Mennonite Church, by Larry Augsburg.

**Stauffer, Reba J.**, 70. Born: Oct. 3, 1920, East Lampeter Twp., Pa. Died: Mar. 10, 1991, Peach Bottom, Pa., of cancer. Survivors—husband: Edward H. Stauffer; children: James E., Esther M. Powers, Grace A. Powers, Dorothy J. Quigley; 4 grandchildren; brothers and sister: Ben, George, Miriam Charles. Funeral: Mar. 12, Dewald Funeral Home, by J. Harold Charles. Burial: Mount Pleasant Mennonite Cemetery.

**Veeder, Hazel Irene**, 71. Born: Feb. 25, Seward Co., Neb., to Menno E. and Cassie (Stutzman) Schweitzer. Died: Mar. 25, 1991, Twin Falls, Idaho. Survivors—husband: Dale E. Veeder; children: Carolyn Bundy, John, Dennis, Marvin, Virgil; 6 grandchildren; sisters and brother: Alverta Eichelberger, Deloris Gascho, Lester, Sylvia Johnson. Funeral: Mar. 29, Filer Mennonite Church, by Terry Miller. Burial: Sunset Memorial Park.

**Witmer, Leslie Hubert**, 90. Born: Sept. 2, 1900, Waterloo Twp., Ont., to Isaiah and Jemima (Swartz) Witmer. Died: Mar. 27, 1991, New Hamburg, Ont. Survivors—daughter: June Martin; foster son: Arnold Philippian; 3 grandchildren, 6 great-grandchildren, 4 foster grandchildren, 4 foster-great-grandchildren; brother and sisters: Joyce, Stella Kehl, Susie Knechtel, Lily Snyder. Predeceased by: Elma Bachert (wife). Funeral and burial: Mar. 31, Shantz Mennonite Church.

**Yoder, Ida Ferne**, 85. Born: Oct. 26, 1905, Washington Co., Iowa, to Cornelius and Ruhama (Yoder) Gingerich. Died: Apr. 7, 1991, Wellman, Iowa, of a blood clot. Survivors—children: Arlene Wenger, Virginia Wenger, Gerald; brother and sister: Cleo,

Pauline Langlas; 9 grandchildren, 2 great-grandchildren. Predeceased by: Ora P. Yoder (husband). Funeral and burial: Apr. 10, East Union Mennonite Church, by Michael Loss, Max Yoder, and J. John J. Miller.

**Yoder, Kenneth John**, 38. Born: Oct. 1, 1952, Jackson, Minn., to John and Elizabeth (Schrock) Yoder. Died: Mar. 20, 1991, Naples, Fla., of terminal illness. Survivors—sisters: Maridan Nesmoe, Marcia Stoesz, Vivan DeAngelo. Funeral: Mar. 30, Hilltop Mennonite Church, by Melvin L. Graber. Burial: Belmont Cemetery.

**Yoder, Solomon Elmer**, 98. Born: Feb. 9, 1893, Belleville, Pa., to Christian P. and Lydia Hartzler. Died: Mar. 25, 1991, Lancaster, Pa. Survivors—wife: Helen Marie Bechtel; children: Solomon E., Jr., Carl J.; 4 grandchildren, one great-grandson; brother: Oliver M. Funeral: Mar. 29, Bethel Mennonite Church, by Fred Redekop, and Mar. 30, Maple Grove Mennonite Church, Belleville, Pa., by Robert Hartzler. Burial: Locust Grove Cemetery.

**Zehr, Dennis Kent**, 31. Born: Apr. 4, 1959, London, Ont., to Delford F. and Grace C. (Lebold) Zehr. Died: Jan. 17, 1991, London, Ont., of cystic fibrosis. Survivors—parents: Delford F. and Grace C. (Lebold) Zehr; brother: John. Funeral: Jan. 19, Valleyview Mennonite Church, by Mary Burkholder and Ralph Lebold; Burial: Woodland Cemetery.

**Zehr, Verna**, 77. Born: July 18, 1913, Wilmot Twp., Ont., to Isaac and Catherine (Litwiller) Wagler. Died: Mar. 17, Maple Home for Seniors. Survivors—husband: Ervin Zehr; children: Daniel, Albert, Lorene Martin, Ruth Cahill, Carol Rosevear, Catherine Bender, Gloria Redditt; sisters: Magdalene Schwartztruber, Sarah Zehr, Vera Schultz, Laura Wagler; 12 grandchildren, 2 great-grandchildren. Predeceased by: David (son). Funeral: Mar. 20, Tavistock Mennonite Church, by Elmer Schwartztruber, Dan Zehr, and Albert Zehr. Burial: East Zorra Church Cemetery.



**YES teams to four locations.** *Baltimore, Md. (EMBM)*—Four Youth Evangelism Service teams, sponsored by Eastern Mennonite Board of Missions, left on Apr. 15 for short-term assignments in Belize, Honduras, Venezuela, and Oregon. They spent the past three months in preparation at the YES Discipleship Center in Baltimore. The team members are: Front row (left to right)—Emerson Metzler, DeLynn Hoover, and Albert Tjahjono. Second row—Sherri Peachey, Marilyn Peters, Becky Kachel, Marcela Sarmiento, Sherrill Brownlee, Kim Zeigler, and Krista Weaver. Third row—Kenda Hallman, Deb Miller, Melanie Miller, Ruth Waters, Mary Jane Puyeat, Glenda Reiff, Eileen Stoltzfus, and Ingar Sinaringbudi. Fourth row—Doug Vogt, Duke Jordan, Bob Hunsberger, John Fox, Keith Martin, and Conrad Breneman.

## calendar

- Mennonite Mutual Aid board of directors, Goshen, Ind., May 2-3
- Mennonite Board of Education board of directors, May 3-4
- Franconia Conference assembly, May 4
- Rocky Mountain Conference annual assembly, Colorado Springs, Colo., May 4-5
- Gulf States Fellowship spring conference, May 4-5
- Afro-American Mennonite Association board, Chicago, Ill., May 17-19
- Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 18
- Hesston College commencement, Hesston, Kan., May 19
- Rosedale Bible Institute commencement, Irwin, Ohio, May 23
- Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 24
- Mennonite Church Historical Committee, Goshen, Ind., May 24-25
- Southwest Conference mid-year session, Phoenix, Ariz., May 25-26
- Associated Mennonite Biblical Seminaries board of directors, Elkhart, Ind., May 31-June 1
- Peace Theology Colloquium, Clearbrook, B.C., June 21-23
- Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25
- Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



## guest editorial

## When church leaders fall

Seldom is the faith community tested as much as when its own leaders fail. We may not expect perfection. But we do expect leaders to embody our ideals. When they fail, particularly morally, trust between us is broken. Our deepest values have been violated, and we feel a sense of indignation, betrayal, and shame.

Well into my twenties I learned that one of my favorite Sunday school teachers during adolescence had smoked in secret. I was temporarily shattered. It wasn't the smoking itself which tarnished my image of this boyhood mentor; it was his duplicity, the fact he did it on the sly. I felt betrayed.

When tempted to become disillusioned by the failure of someone we've looked up to, we need to ask, as one wit put it: "Did we have the right to be 'illusioned' in the first place?"

Some years ago several of my friends were feeling particularly disillusioned with relational hassles in the church. I said to them: "I lost my faith in the church a long time ago. But I still believe in it." The point was that the church, though an *article* of my faith, is not the *object* of my faith. Only God should be the object of our faith; anything else is idolatry.

The failure of our leaders has a way too of revealing our ambivalence about leadership. If they rise too high above or get too far out in front of us, there's a human tendency to want to "bring them down to size" lest they become like gods. Moral indiscretion and professional failure are proof positive that leaders are, after all, human like us—all too human.

The Germans have a marvelous word for this response—*schadenfreude*: delighting in the misfortune of another. It's not only the Bakkers and the Swaggarts that we enjoy seeing fall; our own "falling stars" too can be the target of secretive, self-righteous glee.

Another response to the failure of our leaders is denial. This can lead to covering up the transgression and protecting the transgressor; or it can result in too quickly "forgiving and forgetting" what has happened and reinstatement of the leader without true reconciliation and rehabilitation.

Now there are good reasons for confidentiality:

to protect family members and victims of the person's transgression. And we certainly ought to deal redemptively with the fallen one. But this denial may merely manifest our own unwillingness to deal with the pain of betrayal and disillusionment from broken trust—our own reticence to admit a sense of failure and shame in the community.

The failure of our leaders ought to be a time for self-examination. We ought to ask ourselves whether or how we contributed to the downfall. Have we expected perfection of our leaders so that they end up living two lives—one public to fit our image of them, the other private in which they can be themselves?

Have we so elevated our leaders to the point they are not only unaccountable but also denied intimate connections with the rest of the community? Have we expected a level of productivity which denies them the ability to work at being whole persons? Leaders can be driven, lonely persons. Is it any wonder that sexual sins and family failure are so often their besetting sins?

Still, Eugene Petersen has suggested that pastors and other religious leaders are susceptible to all the same sins as the rest of the faithful. The difference is that they know religious language so much better and are tempted to use it to rationalize their own behavior. The brighter the mind, the more adept one is at rationalization.

Many times, however, fallen leaders can be the most broken and contrite of persons. After all, their failure means that much of what they have staked their lives on has crumbled beneath them.

The moral failure of church leaders is a test of the community of faith: a test of whether we allow them to be broken and will share in the pain of their brokenness. It's a test of our commitment to being a "grace-full" community, intent upon healing the crushed person. There may be no other way to experience healing ourselves.—Richard A. Kauffman

*Richard A. Kauffman, a Gospel Herald editorial consultant, is administrative vice-president at Associated Mennonite Biblical Seminaries, Elkhart, Ind.*



May 7, 1991

MAY 10 '91

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

*Beginning a series on the Trinity:*

## *Should we call the Holy Spirit 'God'?*

If most of us were asked, "Do you believe the Holy Spirit is God?," our answer would likely be a half-puzzled stare and words like "well . . . yes . . . I suppose." Formally, we Mennonites affirm that God is a Trinity. This means the Holy Spirit is fully divine. In our worship and daily lives, however, we seldom mention this belief. Moreover, traditional ways of formulating it (that the Spirit is one "essence" with, but a different "person" from, the Father and Son) have an abstract, unfamiliar ring.

by  
Thomas  
Finger

In addition, Scripture often talks of the Holy Spirit being "of God." It tells of the Spirit being sent by, glorifying, witnessing to, and serving God. The Bible also teaches monotheism: that there is only one God, unimaginably exalted and holy. For all these reasons, it might seem natural, reverent, and even biblical to reserve the name *God* for a being wholly beyond our world and to view the Spirit as this being's agent or instrument.

The question is this: is it best to regard the Holy Spirit as a helpful agent sent by God and dismiss further questions about the Spirit's deity as abstract? Or are there good reasons, essential for strengthening our faith and witness, for affirming that the Spirit *is* God?

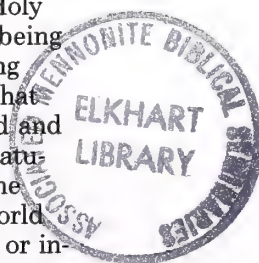
While it may seem natural to think of any agent that serves God as less than God, Christians cannot base their beliefs simply on what

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**The WCC: the reality  
fails to match the vision . . . . . 6**

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did we count the cost? . . . . . 8**

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sends representative . . . . . 9**





***The astonishing facts are that God not only commands but also obeys. God is not only praised but also praises. God is not only served but also serves.***

seems reasonable. Our question must be: how does the Bible speak of God, and what does that mean in our experience—however strange it might initially seem?

The Bible does indeed describe God as “the high and lofty one who inhabits eternity.” But if we read such passages further, we find that they also describe God’s actions. This God also dwells “with those who are contrite and humble in spirit, to revive the spirit of the humble. . . .” (Isa. 57:15). Indeed, whenever Scripture speaks of God’s nature or being, it is in texts which tell us how God acts. If we follow the biblical way of knowing, this principle emerges: true knowledge of God’s nature can only be derived from God’s acts.

If we want to know about the Holy Spirit’s nature, then, we must ask the following question. Does the Spirit *act* in such a way that these acts could only be God’s own acts? Or could they simply be acts of a secondary agent or instrument of God? I believe the Holy Spirit performs at least two activities which only God can do.

**F**irst, only God can bestow salvation (Isa. 43:10-11; 45:21-23). This is especially evident in a dimension of salvation often attributed to the Spirit: giving or bestowing life (2 Cor. 3:6; John 6:63). This life-giving power raised Jesus from the dead (Rom. 8:11; 1 Pet. 3:18). Only the Creator of all life can bestow life in this way. John speaks of it as being born again, or “from above.” Clearly, to be born “of the Spirit” (John 3:5-8) is the same as being born “of God” (John 1:14; 1 John 5:1, 4).

In the Bible, salvation is more than being rescued from something dangerous—whether enemies, the law, or hell. Perhaps a mere agent of God could do this. But even more basically, salvation involves being renewed by and participating in God’s own eternal life. God’s life is not separate from God’s self. Only God can bestow this intimate participation in God’s very own life.

Second, Scripture often expresses God’s presence within by calling Christians temples of God. Paul argues that we are God’s temples *because* the Holy Spirit dwells in us (1 Cor. 3:16-17; 6:17-20). But if we are God’s very own dwell-

ing because we are the Spirit’s dwelling, the Spirit is clearly God. God indwells both individuals and the church (Eph. 2:22) in this way.

Now if the Bible tells what God is like by telling us how God acts, and if it describes the Spirit acting as only God can (and as no mere agent of God could), then the biblical teaching is clear. The Holy Spirit must be fully divine. Yet the Bible also describes the Spirit glorifying and serving God.

What shall we make of these strange results? We have two basic choices. We can hang on to the seemingly “natural” concepts of God as a mysterious being exalted beyond the world and

***The down-to-earth reality of God’s love and the nobility of persons could not be more strikingly affirmed than by the conviction that the Holy Spirit dwelling in us is God.***

think of any agent that serves God as a lesser being. Or we can let the biblical evidence revise our concepts, even if this leads to the strange conclusion that God somehow serves, obeys, and glorifies God.

If we take the second route, those complexities associated with trinitarian thought—that God is somehow one and more than one—will arise. But we must remember that trinitarian language arises not from intellectual speculation but from efforts to express that complex—and marvelous—divine reality encountered in Scripture and Christian experience.

**T**his second approach has important, practical implications: First, the notion that God serves and glorifies God is quite revolutionary. If we find it incomprehensible, we may be instinctively assuming that God can only give orders and that only lesser beings can execute them. But belief in the Spirit’s deity is belief that God not only commands but also obeys. God is not only praised but praises. God is not only served but serves.

Servanthood, that is, is not merely a human ideal. Servanthood is truly divine. The entire universe is grounded in mutual servanthood among Spirit, Son, and Father. Mennonites ought to find such an emphasis intriguing.

Second, many activities of the Spirit are what we often call feminine. This is especially true of

***The question is: is it best to regard the Holy Spirit as a helpful agent from God or the Holy Spirit as being God?***



giving birth but also of the Spirit's comforting, yearning, and encouraging us—intimately, from within. In this way Scripture, which tells about God's nature by describing God's acts, provides a firm foundation for speaking of God's "feminine" dimension.

Third, if the Spirit's comforting, yearning, and encouraging within us are not merely some indirect influence from God but God's very own comforting, yearning, and encouraging—then the depth and intimacy with which God wishes to come to us are truly overwhelming. The daily, down-to-earth reality of God's love, and the potential nobility of human persons, including our

bodies, could not be more strikingly affirmed than by the conviction that the Holy Spirit, who dwells in us, is God. Such convictions are at the heart of our faith and of the good news we have to share.

*Thomas Finger is professor of systematic and spiritual theology at Eastern Mennonite Seminary, Harrisonburg, Va. This is the first in a series of three articles on the Trinity. The issues raised in these articles are treated at greater length in the second volume of Finger's work, Christian Theology: an Eschatological Approach (Herald Press).*

## What we believe about the Holy Spirit

**W**e believe in the Holy Spirit, the Spirit of God, who dwelt in Jesus Christ, who empowers the church, is the source of our life in Christ, and is poured out on those who believe as the first installment of our salvation and of the redemption of creation.

Through the Spirit of God, the world was created (Gen. 1:2), prophets were inspired, Mary conceived (Luke 1:35), and Jesus was anointed at his baptism (Mark 1:10). By the power of the Holy Spirit, Jesus proclaimed the good news of the reign of God (Luke 4:18), healed the sick, accepted death on the cross (Heb. 9:14), and was raised from the dead (Rom. 8:11).

At Pentecost, God fulfilled the promise to pour out the Spirit on all flesh, bringing to birth the church (Acts 2:16-18). As the dwelling place of the Holy Spirit, the church praises and worships God and brings forth the fruit of the Spirit. By the gifts of the Holy Spirit, all Christians exercise their particular ministries (1 Cor. 12:7). By the guidance of the Holy Spirit, the church comes to unity in doctrine and action. By the power of the Holy Spirit, the church preaches, teaches, testifies, heals, loves, and suffers, following the example of Jesus their Lord.

The Holy Spirit calls people to repentance, convicts them of sin, and leads into the way of righteousness all those who open themselves to

the working of the Spirit. By water and the Spirit, we are born anew into the family of God. The Spirit dwells in each child of God, bringing us into prayerful relationship with God. Through the indwelling of the Spirit, we are made heirs together with Christ, if we suffer with him, so that we may also be glorified with him (John 3:5; Rom. 8:17). The Spirit teaches us, reminds us of Jesus' word, guides us into all truth, and empowers us to speak the word of God with boldness (John 14:26; 16:13; 1 Cor. 2:14; Acts 4:24-31).

The Holy Spirit intercedes for us (Rom. 8:26-27), enables our life in Christian community, comforts us in suffering, is present with us in time of persecution (Matt. 10:20), guarantees our deliverance (2 Cor. 5:5; Eph. 1:13-14), and assures the future redemption of creation (Rom. 8:18-23).

*This is the statement on the Holy Spirit being proposed for the new inter-Mennonite confession of faith. It is a working draft offered for discussion and reaction. Send yours to "Confession of Faith," Gospel Herald, 616 Walnut Ave., Scottdale, PA 15683. We will forward your comments to the Inter-Mennonite Confession of Faith Committee.*



### Model for selective obedience and participation in the state

Occasionally people express the view that the church should not give witness to the state in matters of its policies. Isn't that a kind of "corban" whereby we can make the word of God of none effect by our tradition? (Mark 7:11-13).

I frequently feel I (we) should speak out more, but fear and ignorance often hinder that. I believe Daniel provides an excellent model for selective obedience and participation in the state ("Dare to Be a Daniel," April 23). He and his friends could operate in that sphere because they had a clear sense of their separate identity. From this they could address the word of the Lord to several rulers of successive political persuasions. To them the fact that God set up and put down rulers did not mean they should keep quiet or that God had a different set of standards for rulers.

Chester I. Kurtz  
Lancaster, Pa.

### What about accountability to the whole congregation?

I would like to see more discussion of Marlene Kropf's new model of accountability ("How Can We Be More Accountable to Each Other?" April 16).

Members of a congregation clearly need help in this area. But Marlene's article is not theologically or behaviorally compelling enough to expect congregations to latch on to this new model.

I believe we gave up on the "old model" because of oft repeated excuses. Does the new proposal for accountability take too much from American individualism and make the gathered body of believers have little if any influence? Maybe her model would be the first step in the right direction, but somehow don't we need to have some accountability to the congregation as a whole?

Michael Loss  
Kalona, Iowa

### Tolerance for viewpoints different from my own

Just as James and Leanna Rhodes ("Readers Say," April 16) are deeply troubled by our denomination's failure to deal lovingly yet decisively with "the homosexual issue," so am I deeply troubled by attitudes in my denomination that do not respect the integrity of the process by which we discern the spirit of God among us.

The reason it is hard to condemn the "sin" of same-sex relationships is that we as committed Christians do not agree that it is sin. If we understand ourselves to be imperfect in our understanding of God's will, then we must respect the

opinions of sincere Christians who have viewpoints opposing our own. Ultimately we work toward common understanding, but during the process we cannot desire that another's view be stifled.

I will speak the spirit as I understand it, and I will do so in conversation with others who will influence my thinking and actions. I will not "deal decisively" with honest and sincere persons whose experience is different from my own.

John Flickinger  
San Francisco, Calif.

### God help us

I would like to respond to the announcement in the March 19 issue regarding a "homosexuality network" within the Mennonite Church. God help us! Isn't 1 Cor. 6:9-10 plain enough?

If this Scripture doesn't mean what it says, what does it mean? To have an organization in our church circle that actually condones this way of life is appalling! If homosexuals want guidance or direction to change, then the church should support them. But the church should not support a willful desire to practice homosexuality.

Candy Knepp  
Sarasota, Fla.

### Don't dismiss ideas too quickly

In "How Shall We Celebrate Creation?" (April 9) I got the impression that creation-centered spirituality comes from Matthew Fox. Although that term may be Fox's there is a whole Christian creation tradition.

*Cry of the Environment: Rebuilding the Christian Creation Tradition* (Bear and Co.) speaks of this tradition. It notes that "the dominant tradition—which has generally either been indifferent toward the environment or outright hostile toward it—has obscured another tradition within the history of the church that revered the cosmos and discovered God there."

If Tom Finger has correctly stated what Fox is saying, some of it does sound strange. But I hope I don't dis-

miss too much too easily because I don't understand it. I really feel that much of our world and we of the church badly need to revise our thinking and lifestyle regarding the whole of God's creation.

Michael Buckwalter  
Shintoku, Japan

### Ready to face reality?

In response to Carolyn Holderread Heggen's letter (April 9) concerning the reason behind Darrel Brubaker's depression:

I too have experienced the excruciating futility of exposing and removing sexual abusers in positions of power and authority within the church. I too have been discredited and silenced following the fight for justice and integrity. The church doesn't seem ready to face the ugliness of reality!

Brenda Reist  
Lancaster, Pa.

### The pain and shame of action and inaction

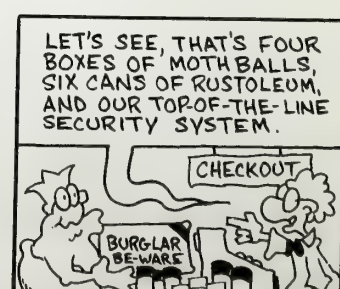
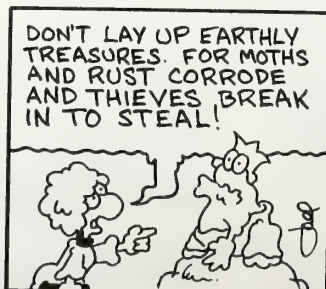
We felt remorse as we read Carolyn Holderread Heggen's letter pointing out the tragic death of Darrel Brubaker and the church's failure to deal with an immoral situation.

We too have been discredited and silenced for bringing immorality to light. We know of situations of unethical and immoral conduct still denied and combated with countercharges totally unfounded. We, too, have found out how it feels to be accused, judged, condemned, sentenced, and crucified without a trial. With Darrel we have felt the pain and shame of such action and inaction.

Somehow some in leadership must learn the lesson that position does not place them above the law of the kingdom or the land or give license to unethical action. We feel God's judgment can't be far off when leadership will attempt to discredit and silence the ones who confront impropriety.

We strongly suggest a moratorium be called on all district conferences and church assemblies and that the church

### Pontius' Puddle





gather to repentance and prayer in an attempt to once again seek God's favor.

Percy and Lillian Gerig  
Pasco, Wash.

### Another solution: throw it out

I have a solution for "What Shall We Do with TV?" (editorial, April 16). Throw it away. When I was 10 years old my parents did this. Now, 10 years later, I am only thankful.

I find a very defensive (and sometimes hostile) response from Christians when this solution is suggested. This response goes deeper than a desire to defend a simple instrument of information and entertainment. For if that is all a TV is, then no TV is a logical solution. There are hundreds of superior options for information and entertainment. A controlling dependency on television does exist.

When you say banning the set isn't the answer since only 7 percent of Mennonites do not watch television, that implies that since most people watch TV, it is okay. This rejects the call to total purity and supports conformity. According to this standard, since most support war, Mennonites should also. The Word teaches the opposite is true.

When television consists of all goodness, righteousness, and truth then it may be defensible, yet never necessary, for a Christian to own a TV.

Jeff Comeaux  
Allentown, Pa.

### Is Hillbilly music evil?

I'm not sure what you meant by this comment in your editorial, "Media and the Church" (April 16): "And what we listened to was restricted: news, some music (but not 'hillbilly,' thank you)." The *thank you* bothers me. I think it is inappropriate. You may have offended more people than you think. Is hillbilly music evil?

Vincent Beck  
Archbold, Ohio

### Roots or fruits

Mennonites love to talk about roots. But what about those among us who don't have traditional Mennonite roots or who have plenty of bad roots?

The implications of our root discussions are sensed deeply by those without an Anabaptist heritage. They feel that unless one has Mennonite roots, it is nigh impossible to belong to the Mennonite Church. None of us believes this intellectually—we flare up in reaction to such a statement—but it is what we convey many times. Roots can be great ego builders.

Salvation is completely dependent upon Christ and commitment to Jesus Christ. This is the good news in Christ which offers hope and salvation to all.

When we really believe that those with the best Anabaptist roots but without Christ are as lost as any other person, we will be on the way to understanding the grace and mercy of God and true evangelism.

Might it be time to leave our repetitious discussions of Anabaptist roots and speak more about our identity in Christ? Might it be time to speak about Holy Spirit fruit more than Anabaptist roots? Jesus did not say, "By their roots you shall know them."

John M. Drescher  
Harrisonburg, Va.

### Bring back Kreider

May I add my voice to the recent rash of requests for the return of Carl Kreider's column? A Christian (Mennonite) view of world events is very much needed in *Gospel Herald*. If Kreider is unwilling to continue writing, please look for another writer for such a column.

Ruth L. Burkholder  
Bronx, N.Y.

Carl Kreider is back, under a new title: "Perspective." Several others will join Carl in writing this column, which will be approximately once a month.—Editor

### An important focus on life and events

As the Gulf War unfolded, I observed more powerfully than ever how important *Gospel Herald* is in my Christian faith. In striving to gain a perspective on reality, other newspapers and magazines were simply not enough for understanding the international (and faith) crisis the war stirred in our society. I came to appreciate in a new way your reporting and dialogue on the many facets of the crisis. Articles, letters, and news items also helped me think "Christianly" about other events occurring worldwide, such as starvation across Africa resulting from civil wars.

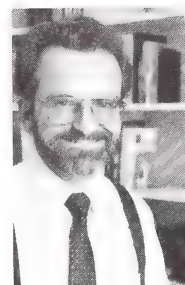
In addition to providing thoughtful guidance for living as Christians and reporting on life in the church, *Gospel Herald* provides an essential balancing role for us as society convulses under international crises like we have seen in the Gulf. I cannot imagine how the Mennonite church could remain Christian without the vitally important camera *Gospel Herald* focuses on life and events of our day. Every Mennonite home needs *Gospel Herald*!

Sheldon Burkhalter  
Goshen, Ind.

# Gospel Herald

*"This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends."*

—John 15:12-13, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

Editorial consultants: Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 84, No. 19: May 7, 1991

Cover art: Gwen Stamm. Photos: pages 6 and 7 by Daniel Hertzler, page 9 by Steve Zeucher, page 10 by Greg Ebersole, page 11 by Jan Gleysteen, pages 12 and 14 by Dale D. Gehman, page 13 by Larry Bartel.



For the World Council of Churches:

# *The reality fails to match*

**Former Gospel Herald editor Daniel Hertzler reports on the seventh assembly of the World Council of Churches held in Canberra, Australia, this past winter.**

**T**he idea of a World Council of Churches seems eminently reasonable. Since Christianity is a worldwide faith, it is appropriate for Christians to organize and to meet with one another.

At such meetings one would expect that the whole would be greater than the sum of the parts. But in human activity the reality often fails to match the vision.

The seventh WCC assembly convened in Canberra, Australia, this year at the beginning of the fourth week of the Persian Gulf War. It met for two weeks, and on the morning of the final day it took a historic action: It voted against war. The action was rescinded in the afternoon, however, "after a plea from the moderator," according to the *Sydney Morning Herald*.

This failure of the assembly to take a clear-cut stand against war was disappointing. But the WCC is made up principally of establishment churches whose upper classes serve in governments and whose lower classes serve in armies and whose clergy wear vestments.

The WCC's essentially pragmatic position on

pacifism was stated by General Secretary Emilio Castro in response to a call by some for soldiers to refuse to participate in the Gulf War.

Castro likened pacifism to the monastic life and said, "The majority of churches might not feel able to go as far as asserting such action (as desertion), but they will respect the right of others to do so."

In terms of careful planning and execution, the morning worship services were the most successful part of the assembly. With the help of good leaders, a choir, and assorted instruments, the assembly sang as well as Mennonites.

The theme of the assembly was the Holy Spirit, and the slogan the rather brash assertion: "Come, Holy Spirit—Renew the Whole Creation."

**O**ne speaker, Chung Hyun-Kung, a professor from South Korea, asked us to remove our shoes in honor of Australia's holy ground and in the same manner as Moses before the burning bush. Then she called upon the spirits of exploited and martyred people from Hagar, the slave of Abraham and Sarah, to "the spirit of soldiers, civilians, and sea creatures now dying in the bloody war in the Gulf."

She shared her image of the Holy Spirit which comes out of her cultural background, not "from my academic training as a systematic theologian but from my gut feeling deep in my people's collective consciousness." Her image of the Holy Spirit, she said, comes from the image of *Kwan In*, who "is venerated as goddess of compassion and wisdom by East Asian women's religiosity."

This apparent mixture of Christian theology with folk religion offended some assembly delegates. Chung was charged with syncretism, the mixing of alien beliefs. Called to respond, she did not back down.

"Theology has been defined by academic scholars of the privileged classes," she said. "We are the post-colonial generation. I think we are new wine. You cannot put us in old wine skins. But we are the work of the Holy Spirit so the church can be renewed in the Earth."

One person observed that syncretism has been with us a long time in terms of war and materialism. "The gods of Mars and Bacchus are doing well," that person said.

The Orthodox Church caused controversy when they refused to share the Eucharist, or



*A group of children lead a march for peace through the streets of Canberra, Australia, during the seventh assembly of the World Council of Churches.*



# the vision

Lord's Supper, with any but their own members. Some from other churches complained. If they had made an effort to study the Orthodox Church system, they would have understood better when only priests officiate and only properly prepared members of the church participate.

One WCC activity is advocacy for the oppressed. Just about every group in trouble can get a sympathetic nod. At this assembly the Australian aborigines received the most attention. The last 200 years of aboriginal life in Australia have been largely miserable. Having lived on the continent for perhaps 40,000 years, the aborigines had come to terms with the land and each other.

But they were not prepared to cope with the insults of the British invaders beginning in 1788. The aborigines were accorded the same sort of violence and mayhem which indigenous peoples typically experience when faced with a more developed and powerful culture.

The assembly opened with an aboriginal dance and purification ceremony. But even with good intentions, things can go awry.

We held a peace march, and a reported 4,000 marched, with children in the lead. But a group of aborigines had understood they were to lead the march. The organizer of the march later apologized for ordering the aborigines to fall in behind the children.

**A**nother ticklish issue was the election. Between assemblies the work of the council is done by a staff directed by a central committee of 150 people. It is considered important to be represented on this committee.

The peace churches decided to lobby on behalf of Daniel Geiser, a Mennonite delegate from Germany, but the nominating committee couldn't work him in. They went so far as to apologize publicly that they were not able to find a place for the Mennonites.

Three North American Mennonites attended the assembly. The other two were John and Alice Lapp of Akron, Pa. He was present as an observer, she as a visitor, and I as a member of the press.

We were disappointed with the Canberra assembly. It seemed to be running off in various directions without a proper focus.

We three left the assembly early so that we could spend our last evening in Australia in Mark and Mary Hurst's living room with the Mennonite fellowship in Sydney. It was a typical Mennonite meeting, and we felt quite at home with people we had met only a few weeks before.



*Allie Hoekema, Mennonite delegate to WCC from the Netherlands, plants a tree as part of a symbolic statement on the Christian and the environment.*

And so it appears there are two ways of doing church. The WCC way is to do it from above with bishops, archbishops, patriarchs, and official delegates who issue statements.

The Mennonite way is to do church from below: To bring together a community of those who confess Christ and decide together that they want to follow him.

I know this is too simple a contrast, and perhaps it sounds judgmental. Yet I remember that more than 450 years ago our Anabaptist predecessors cut loose from a church they saw as too cozy with government and went out on their own.

Nevertheless, I am fascinated by the World Council of Churches. The idea is surely right even if the reality seems less than adequate. Who of us is what we really ought to be?

*Daniel Hertzler, Scottdale, Pa., is the retired editor of Gospel Herald. He wrote this account of the seventh WCC assembly for Meetinghouse, an association of Mennonite publications.*

***There are two ways of doing church. The WCC way is to do it with bishops and archbishops. The Mennonite way is to bring together a community of those who decide they want to follow Christ.***



# How carefully did we count the cost?

by  
Carl  
Kreider

*"For which of you, desiring to build a tower, does not first sit down and count the cost? . . . Or what king, going to encounter another king in war, will not sit down first and take counsel . . ."*

—Luke 14:28, 31

In the initial enthusiasm of victory in the Persian Gulf War, costs seemed minimal for the United States. "Only" 140 American soldiers were killed. Our coalition partners contributed generously to war expenses. Stock market prices advanced. The war was a stimulus to rescue us from the recession.

But how well did American policy makers count the costs before going to war? Now the nation is discovering that the real costs of the war are more than appeared at first blush. Despite the present euphoria of victory, when consideration is taken of all of the costs, we should reach the conclusion that this was another war like Vietnam, one we shouldn't have fought.

American military experts estimate that more than 100,000 Iraqi soldiers were killed. We may never have an accurate picture of the number of civilian casualties and collateral damage resulting from "smart" bombs. These too were husbands, wives, children, and friends—to the Iraqis.

In a frenzied effort to minimize coalition casualties and remove Saddam Hussein from power, President Bush appealed to the people of Iraq to revolt against their leader. The large Kurdish population in Iraq's northern provinces, long subject to oppression by Hussein and other Iraqi leaders, enthusiastically complied. The very substantial remnants of Hussein's army have now tortured and killed thousands. An estimated two million Kurds are seeking refuge in neighboring Turkey and Iran. Neither country wants to receive them. Many have already died of starvation or exposure. Did President Bush count this cost?

Did Bush and his advisers consider the possibility that Iraqi forces would ignite some 600 oil wells in Kuwait? Who will bear the cost of extinguishing these infernos? What will be the environmental cost of the carbon dioxide and clouds of smoke? Will our grandchildren have to pay more for petroleum because the war destroyed this portion of nature's irreplaceable supply of fossil fuel? It is one of the war's ironies that a conflict to assure a supply of petroleum should result in a massive loss of oil.

Prior to August 1990 many people were speaking of a "peace dividend" resulting from substantial cuts in the arms budget. This kind of talk frightened the military-industrial complex. Now that the war was "won" so quickly, we can expect urgent appeals to continue high levels of

military expenditures. This is a cost not only to the U.S. Many other countries will want to be sure they have the latest and most advanced weaponry.

During any war the news media are subject to censorship. The Persian Gulf War was no exception. In the years to come, when now-secret archives are made public, we will certainly have better knowledge of the war than we have now. I hope with additional information I might be inclined to view the war more charitably than I do now. But if recent history is a guide, I will probably see it still more negatively. That attitude is another cost of this war.

In the immediate aftermath of the Iraqi invasion of Kuwait, it appeared that the United Nations had finally come to be a useful agent for dealing with international conflict. Security Council measures taken against Iraq were unique in United Nations history. Indeed, it could even be argued that during the Reagan Administration the U.S. held the U.N. in contempt; we were deeply in arrears in our support of its budget. We chose to ignore World Court decisions which were cast against us in the U.S. mining of Nicaraguan harbors.

But last August the U.N. at once became our key instrument of foreign policy. But this, too, had its costs. Smaller nations are quick to resent what they perceive to be American domination of what should be an international institution. If President Bush had followed the policy advocated by many experts on foreign affairs, he would never have convinced the Security Council to take the step of adding massive military force to economic sanctions. Instead of allowing sanctions to be an effective new way of resolving international conflict, he impatiently urged the U.N. to launch a crippling air attack and a devastating ground war. This cost to the U.S. should have been considered before rushing into war.

During the war it was frequently asserted by American leaders that we were engaged in a "just" war. When the fighting stopped, President Bush called upon all citizens to give thanks to God for victory. The invasion of Kuwait by Iraq and the plundering of its resources were certainly grossly immoral acts. Saddam Hussein used very wrong methods to redress what probably were legitimate disputes he had with Kuwait. But Saddam's immorality can not be used to justify an immoral reply. Instead, a truly great nation would have counted these costs before declaring a war.

*Carl Kreider, Goshen, Ind., is a retired teacher who is a member of College Mennonite Church.*



## MCC to aid Kurdish refugees, sends representative to area

*Diyarbakir, Turkey (MCC)*—Relief distribution to Kurdish refugees along the Iraq/Turkey border is “very chaotic,” reports Mennonite Central Committee worker Ed Epp. He visited the border area April 9-16 with Douglas DuCharme of the Middle East Council of Churches. MCC will participate in the council’s response to the situation. MCC is also exploring possible material resources response for refugees along the Iran/Iraq border as well.

Epp and DuCharme visited the border area where U.S. military transports were parachuting in relief supplies. The scene was confused and chaotic, Epp reported. Bags of rice and other supplies burst as they hit the ground and were ground into the mud. Turkish soldiers told refugees to come in groups of 50, but people rushed for the supplies, and soldiers lost control

and beat people back.

The airdrop took place four kilometers up the mountain, Epp said, and the refugees were camped as high as two kilometers further up, past the snow line. He and DuCharme climbed up some distance beyond the airdrop site, in some areas through knee-deep mud. “It was like walking on the moon,” he commented. The two could not go all the way to the top as darkness was falling.

Refugees were all over the mountainside they climbed, Epp said. The sick, the young, and the old were camped near the top. The Turkish army gave permission for sick people to be brought down into Turkey. Epp said he counted 22 ambulances in one hour, jammed with sick people.

Epp and DuCharme also visited the airport in Diyarbakir, the main staging area

for refugee supplies. From there supplies go by convoy to the refugees. At the airport too the situation was confused, Epp reported. No forklifts were available to move supplies, and even ladders to enter and exit planes were in short supply.

“In the three days we were there the situation improved substantially,” Epp said. The Turkish government has given permission for a refugee center to open at Silopi just inside Turkey, where trucks can get in with supplies. The U.S. military has set up a base camp at Diyarbakir, he said, and with practice the relief efforts should run smoother.

But with some 2 million refugees on the Turkish border, all relief efforts are still “a Band-Aid,” Epp said. “The situation needs some sort of solution.” He said the problem is on the scale of the early years of Palestinian refugees fleeing their homes.

Epp and DuCharme met at Mar Gabriel Monastery with representatives from the Syrian Orthodox Church in Turkey. The Syrian Orthodox, a small minority in Turkey, are helping coordinate the efforts of the Middle East Council of Churches to help the refugees. The Syrian Orthodox began monitoring refugee border crossings months ago, Epp said, getting names and making lists of refugees’ relatives and friends outside Iraq. Because of this work, the council’s aid can be organized more quickly, Epp said. The monastery, located between Diyarbakir and the refugee camps, will be used as a staging area for supplies.

Epp and his wife, Norilynn, will spend six weeks in Turkey in May and June. They will assess the refugee situation, help coordinate the Middle East Council’s response, and determine whether additional workers are needed in the camps.

MCC is also checking possibilities for aid to Kurdish and Shiite refugees from Iraq on the Iranian border. MCC has contacted the Iranian Red Crescent Society, which said it welcomes relief supplies.

MCC plans to send two planeloads of relief materials, one from Canada and one from the United States. Blankets, clothing, layettes, milk powder, canola oil, and wheat will be included. Both the Red Crescent Society and MCC are working to find charter flights for these supplies. The flights will go to Tehran, Iran; the Red Crescent will take the relief supplies to the border and distribute them. Ed Martin, MCC secretary for the Middle East and South Asia, is in the Middle East and hopes to get a visa to visit Iran and see shipments distributed.

MCC needs contributions to the “Bridging the Gulf” fund, which pays for responses to suffering in the Middle East following the Gulf War. Contributions received will determine the size of the MCC response.—Ardell Stauffer



**Learning tour to Central America.** *Akron, Pa. (MCC)*—Nine Mennonites from Wisconsin, Illinois, Indiana, and Ohio were challenged to grow in their faith during a learning tour to Honduras and Nicaragua sponsored by Mennonite Central Committee Great Lakes. They hoped to learn about life, MCC work, and the church in Central America, and planned to share what they learned at home. Pictured are some of them looking at needlework done by women in a refugee camp. “By U.S. standards most people we met were the poorest of the poor, but by my standards they were some of the richest people I have ever met,” said Richard Wildermuth of Madison, Wis. “They were rich in love, the faith of Jesus Christ, community spirit, compassion and forgiveness, justice, and an honest desire for peace.” The two-week trip included briefings by MCC workers, worship with local churches, lectures by local partners, an overnight stay in Nicaraguan Mennonite homes, Bible study, reflection, and discussion. The group also visited a U.S. military base in Honduras and the U.S. Embassy in Nicaragua. Linda Shelly, who is from Newton, Kan., and has served several terms with MCC in Latin America, led the tour together with Bruce Glick, codirector of MCC Great Lakes. MCC has about 50 workers in Central America. They support the work of local churches, many of which are Mennonite. MCC regional and provincial offices sponsor learning tours to Central America two to three times a year.



## AMBS expands summer school

Elkhart, Ind. (AMBS)—Associated Mennonite Biblical Seminaries will offer eight summer courses in 1991. They will be aimed at assisting not only pastors, but also others interested in additional biblical, spiritual, or church study. While seminary studies normally assume a college degree as prerequisite, persons already involved in congregational ministry, with gifts affirmed for ministry, may also enroll.

Willard Swartley, director of the newly expanded summer school, said that the

courses are intended to aid teachers in church and public schools, lay congregational leaders, and others, besides meeting the needs of pastors and regular AMBS students. Millard Lind's course, for example, is of special interest to lawyers.

While the first course is a three-week offering, the majority run in 10-day periods:

- June 3-21, "Anabaptist History and Theology" by H. Wayne Pipkin.

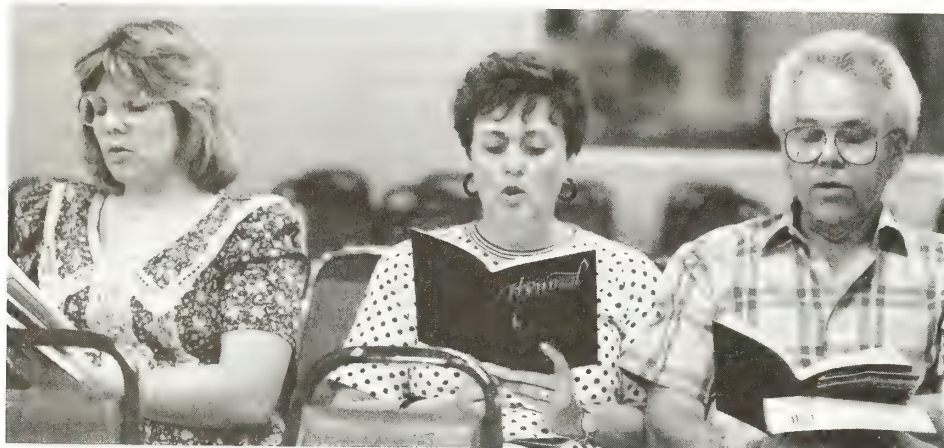
- June 25-July 5, "Conflict and Conciliation" by John Paul Lederach; "New Testament Spirituality" by Willard Swartley and Marcus Smucker; "Educa-

tional Ministry for the '90s" by Marlene Kropf and Daniel Schipani.

- July 9-19, "Preaching and Teaching the Bible" by Jake Elias, June Alliman Yoder, and Ross Bender; "Church Planting" by Gary Martin; "Law and Power in the Old Testament" by Millard Lind.

A longer course runs July 8-26 and Aug. 5-23: "Greek Language" by Mary Schertz.

More information on summer school is available from AMBS at 3003 Benham Ave., Elkhart, IN 46517; phone 219 295-3726.



New people are being attracted to Peace Mennonite Fellowship in suburban Los Angeles.

## New California church uses videos and ads to attract people

Rancho Cucamonga, Calif. (MBM)—Two new families are attending Peace Mennonite Fellowship as a result of *All God's People* videos being aired by the cable television company in this suburb of Los Angeles. The congregation was looking for a low-cost way to gain broader exposure in the area and learned of the outreach media produced by the Media Ministries Department of Mennonite Board of Missions.

Pastor Jeff Wright says his two-year-old congregation arranged for the local cable system to broadcast 13 videos—the *All God's People* series of 12 editions and *Our Family Can Be Your Family*, also an MBM production—on Thursday evenings for 13 weeks. To advertise the program, Peace Mennonite Fellowship ran MBM's "Mennonite Myth" outreach ads in the Thursday edition of the local newspaper. The videos and the ads included local tag lines inviting people to visit the church.

The cable company had high praise for the productions. A company representative said it was "the best I've put on the air that's church-related."

During the 13 weeks the videos were broadcast, the church received an average of one call per week. Some people called to report they saw the program and to offer prayer support.

Seven others inquired about the church. One family began coming to Peace Mennonite Fellowship after *All God's People* Edition 12, entitled "The Peacemakers," was aired. The family had lived in California for 10 years and was not aware of any peacemaking agencies or churches in the area. Another family, invited by some friends from the church to watch the *All God's People* program with them, are now attending.

The Peace congregation, started in 1989, now has around 30 people attending worship services. After such a positive response to the media campaign, the congregation has decided to establish a stronger core to enfold new people.

The congregation plans to use the videos again, plus new ones, in the fall. "We're fairly confident that we'll get up to 12 families walking in the door for the first time through this effort," Wright said. "Realistically, we hope we can retain three or four of these."

Wright estimates the media outreach effort will cost about \$1,000.

More information on using media as part of an outreach campaign is available from Lois Hertzler at MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801; phone toll-free 800 999-3534.

## Mennonites respond to Costa Rica quake

Limon, Costa Rica (MCC)—Miguel Vega, a Costa Rican Mennonite, was visiting Mennonite churches in the rural areas near here when an earthquake struck on April 22. It measured 7.4 on the Richter Scale and left at least 10,000 people homeless. The nearest populated area to the quake's epicenter was a farm for Nicaraguan Mennonite refugees, run by Rosedale Mennonite Missions.

Vega walked 45 kilometers (28 miles) to get out of the region, due to damaged roads and bridges. He reached San Jose on April 24, where he met with other members of the Costa Rica Mennonite Social Action Committee to begin planning earthquake response. The committee appointed Vega project coordinator.

The committee has asked Mennonite Central Committee to provide funds and short-term workers to begin reconstruction efforts near the area Vega visited. Three Mennonite churches are located there. Most of the refugees had returned to Nicaragua a few weeks earlier, and no one on the farm was hurt in the quake. Several large buildings remained standing on the farm and are now being used as temporary shelters.

The Social Action Committee plans to base its relief efforts in Bamboo, a town with an airstrip located 15 kilometers from the farm. The work will focus on 15 communities along the Estrella River toward the Panamanian border. Some of the communities lost 60 percent of their homes.

MCC is accepting contributions for aid to Costa Rica. MCC will base its response to the disaster on requests for aid from Costa Rica Mennonite Church. Contributions should be sent to MCC at Box 500, Akron, PA 17501, designated for Costa Rica earthquake response.

Mennonite Disaster Service is also gearing up to respond to the Costa Rican Mennonites' request for volunteers to help rebuild. MDS is looking for people who speak Spanish and have construction skills to do short-term volunteer work in Costa Rica. Interested persons should contact their MDS regional representative.

—Andrea Schrock Wenger



## Two couples sacrifice money and prestige to leave U.S. Army

*Kaiserslautern, Germany (MCC)*—Four soldiers in one U.S. Army unit here recently filed for discharges as conscientious objectors on the basis of their Christian faith. Mennonite Central Committee peace workers in nearby Krastel assisted them in the filing process.

Rick and Dawn Shirley and Dean and Tania Taylor play in the 76th Army Band. About a year ago, after reading the book *No Compromise* about Christian musician Keith Green, they experienced a renewal in their Christian life and began studying the Bible regularly together. As a result, they stopped playing in a band they had formed with several friends that was performing at bars and nightclubs.

As they sought to give their lives completely to Christ, questions began to arise about their role in the military. They began to read whatever they could find about Christian perspectives on war and peace. Try as they might to find Christians in the military who could ease their consciences on participation in war, they were increasingly convinced that followers of Christ are to love their enemies—even communists and Iraqis.

All four soldiers were raised in evangelical churches. Rick and Dean remember that “young men that went into the military were praised and respected in our churches.” Three of the four grew up in military families. Dawn’s father is still in the reserves and her sister was at the front in Saudi Arabia for six months.

“After reading the Sermon on the Mount and many other verses, I was scared,” Dean wrote in his CO claim. “I did not know of any church that preached this kind of truth. However, the Bible seemed so straightforward on the issues of war and nonviolence.” The four thought they would have to form their own church. “When we attended a military chapel, we felt like black people at a KKK rally,” they recall.

Some of the books they found were by Mennonite authors. Through a letter to MCC Canada they learned about the MCC peace workers in Krastel—Cathy and André Gingerich Stoner. This past January they met each other. They spent more time discussing everyday life in a Mennonite congregation than how to file for a CO discharge. Stoners did try to point out that there is often a gap between theory and practice, but Taylors and Shirleys were enthused to have found a church tradition they could identify with.

Shortly thereafter, the two couples officially filed to be discharged as COs. Their band had been placed on guard duty, but they have now been relieved of work with weapons. Their request not to have to load ammunition for the Gulf War on to planes

at Ramstein Air Base was honored. All four received positive recommendations at their CO hearings in March. They must now wait two to three months for a final decision to be made by the Army.

Both couples stand to lose tens of thousands of dollars in educational benefits, but their minds are made up.

Taylors and Shirleys are eager to learn more about the Mennonite Church. They recently spent an evening sharing their stories with the Weierhof Mennonite con-

gregation and sang at the congregation’s Easter service.

When they are discharged, they would like to spend a year in a Mennonite-related service or mission project. They also have an interest in traveling together as a band and sharing the gospel through music. They hope to live where they can participate in the life of a local Mennonite congregation and find a long-term home in the Mennonite family.

—André Gingerich Stoner

## Support group gives direction to Gleysteen’s heritage work

*Union, Mich.*—Where should Mennonite historian/storyteller Jan Gleysteen concentrate his efforts over the coming months and years as he attempts to complete certain projects? And what new agenda is his to take on, in light of his past experience and continuing gifts that he has to offer the church? The working group that met in a cabin here to ask these questions was composed of a dozen individuals, representing various aspects of the life of the Mennonite Church.

Since the 1950s, when he started working at Mennonite Publishing House, Gleysteen has become a popular communicator, artist, and historian, with a message that breathes the spirit of the Anabaptist/Mennonite way of life that he feels must be witnessed to within each new generation. And he is at the center of this witness as he travels the length and breadth of North America and beyond. Slide lectures are the way he most often tells the story.

The working group asked: what else ought Gleysteen be doing, in order to prepare those of a new generation to take over? How can he safeguard those assets of slides and photographs for future generations? How can he best round out his

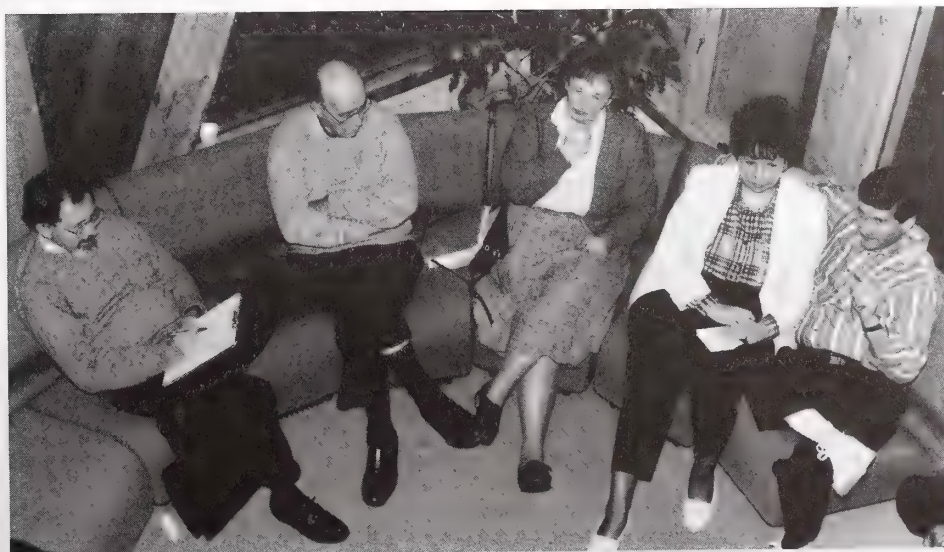
perennial research attempts to complete his set of visuals?

The group decided that although Gleysteen should continue, as possible, as a sort of circuit rider, moving from one church to another, one school to another, he had better make sure that enough research takes place to bring about a certain balance in his basic collection of visuals. And the group offered several suggestions on how to do this.

To allow this to happen, the group saw the *Heritage Keeper* newsletter, and those who receive it, as a strong continuing support group—probably the main one—for Gleysteen, financially and spiritually. The group that met in Michigan, however, wants to supplement this through special efforts, most directly as a group Gleysteen may look to for counsel, but also as a group that may dream in such a manner that some good things continue to happen.

Several new projects suggested themselves, in this regard. The group is interested in responding to a proposal to make a video on the Anabaptist/Mennonite historical vision. It would feature Gleysteen on site, interpreting the breadth and depth of Mennonite history.

*Helping chart a course for the heritage work of Jan Gleysteen are (left to right) Leonard Gross, Dan Kauffman, Mary Eleanor Bender, and Carol and Ed Nofziger.*





• **Conrad Grebel honors graduates.** At its 11th annual baccalaureate service on April 7, Conrad Grebel College honored 49 graduates. John Miller, professor of religious studies, offered two ideas about faith that are crucial for the students as they leave—an active walk with God and hope for the world. He challenged the graduating class to be an effective first generation of leaders in the 21st century. Conrad Grebel is affiliated with the University of Waterloo, from which its students get their actual degrees.

• **Beck will address Hesston graduates.** The speaker at the 81st annual commencement of Hesston College on May 19 will be Duane Beck, pastor of Belmont Mennonite Church in Elkhart, Ind. He is also the father of graduate Eric Beck and a graduate of Hesston himself. Commencement weekend will also include a pinning ceremony for nursing graduates, a commissioning service for pastoral ministries graduates, class reunions for alumni, and the presentation of the play *West Side Story*.

• **New conference office.** Atlantic Coast Conference has a new office for its new administrator. It is in Morgantown, Pa. The new administrator, as of April 1, is Miriam Martin. She succeeds Melville Nafziger, who worked out of his home in Gap, Pa. Martin, who has been editor of the conference periodical and will continue in that role, is currently commuting from her home in Hagerstown, Md. She and her family will relocate to the Morgantown area later. The new office address is 2791 Best Rd., Morgantown, PA 19543. The telephone number is 215 286-7517.

• **Peace Sunday.** Congregations are urged to declare July 7 as "Peace Sunday." It is being called by Mennonite Board of Congregational Ministries. To help churches provide alternate messages about peacemaking during a time when warmaking is so popular, MBCM has compiled a packet of information for a weekend observance around Peace Sunday. It helps congregations see that the historic Mennonite convictions about peacemaking are not an obstacle to outreach, but may in fact be welcome messages for neighbors. The packets will be distributed with the May issue of *Memo to Pastors*. More information is available from Ed Bontrager at MBCM, Box 1245, Elkhart, IN 46515; phone 219 294-7523.

• **Grants from MMA.** Over \$425,000 in grants were distributed by Mennonite Mutual Aid to the Mennonite Church in 1990 through its Sharing Fund and other programs. Most of the grants—more than 800—supplemented funds raised by congregations. They helped meet needs beyond those covered by MMA's health and life plans. They include assistance in paying insurance premiums, meeting unpaid medical expenses, adoption expenses, burial expenses, and needs caused by an accident, disability, or disaster. MMA is able to make grants instead of paying taxes because Mennonite Mutual Aid Association is a tax-exempt organization.

• **Mediation for hockey players.** A Mennonite-sponsored program has successfully mediated a court case involving three members of the Montreal Canadiens hockey team. Brian Skrudland, Shayne Corson, and Mike Keane were arrested following a dispute with



**Funds for MCC. Harrisburg, Pa.—**

The 35th annual Pennsylvania Relief Sale, held April 5-6 at the Farm Show Building here, netted \$306,000 for Mennonite Central Committee. Allen Carr (left), relief sale chairman, thanks John Groff for his help in making the sale a success. Groff sold homemade candy at his stand. "These people are continually happy and joyful as they share in this way," says Carr about the volunteers who help year after year. In addition, a heifer sale netted \$76,000, and three "houses against hunger," built with donated labor and materials, sold for about \$100,000 each.—Dale Gehman

two other men outside a Winnipeg bar. The three accepted the option of having their case handled by Mediation Services, a program of Mennonite Central Committee Canada. The three reached an agreement with the two men involved in the dispute, and the charges against them were subsequently dropped. Mediation Services, which handled 1,000 cases last year, is the largest program of its kind in North America.

• **Aid to Afghanistan.** Mennonite Board of Missions has sent \$5,000 to help victims of an earthquake and flooding in Afghanistan. It will be used by the United Nations Disaster Relief Organization to purchase food and medical supplies. A February earthquake and subsequent flash floods killed an estimated 1,700 people and left 86,000 people homeless.

• **New churches in East.** Three new church-planting efforts are underway in the East. They are sponsored by Eastern Mennonite Board of Missions, which provides finances on a declining scale over a three- to five-year period. In New York City, Celso and Zulma Jaime are forming a congregation in the Bronx for Garifuna people from Central America. In Irvington, N.J., Samuel Charles is laying the foundation for a church among Haitian immi-

grants. In Nazareth, Pa., Rick Frantz is leading a church-planting project.

**• Coming events:**

*Great Trek 4*, Dec. 29-Jan. 1, at School of Fine Arts, Banff, Alta. It is for youth groups and their sponsors, and the theme is "Walkin' on Water." The event, sponsored by Conference of Mennonites in Canada, was previously held four years ago. The main speaker is Paula Diller Lehman, director of Mennonite Service Venture. Also planned are storytelling, seminars, a New Year's Eve concert and party, and recreational activities like skiing. More information from the Congregational Resources Board at CMC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4; phone 204 888-6781.

*50th Anniversary Homecoming*, May 17-18, at West Fallowfield Christian School, Atglen, Pa. The weekend event will include an open house, family-style dinner, golf tournament, memorabilia exhibit, and a program involving a skit, slides, singing, and sharing of memories. The school currently has 200 students in grades 1-8. More information from the school at Box 279, Atglen, PA 19310; phone 215 593-5011.

*100th Anniversary Celebration*, June 8-9, at Salem Mennonite Church, Shickley, Neb. The weekend event will include a drama on the congregation's history, messages by Ron Kennel and LeRoy Kennel, a quilt auction, tree-planting, special music, sharing of memories, historical displays, pork barbecue, and children's games. Souvenirs and a congregational history book will be available. More information from Lester Kennel at 402 627-4395.

*Benefit Golf Tournament*, June 12, at Four Seasons Golf Course, Landisville, Pa. The fourth annual event is a fund-raiser for the scholarship fund at Camp Hebron. More information from the camp at 957 Camp Hebron Rd., Halifax, PA 17032; phone 717 896-3441.

**• Job openings:**

*Resident director of a women's residence hall*, Hesston College. The person is a role model and mentor; selects, trains, and supervises staff; helps enforce campus regulations and standards; and serves as part of the student life staff. A two-year commitment is required; a bachelor's degree is preferred. Contact the dean of students at HC, Box 3000, Hesston, KS 67062; phone 316 327-4221.

*Teachers*, Lancaster Mennonite High School, starting this fall. Needed are teachers in physics and biology. The latter is for one year only. Contact J. Richard Thomas at LMHS, 2176 Lincoln Hwy. East, Lancaster, PA 17602; phone 717 299-0436.

*Faculty/staff*, Western Mennonite School, starting this fall. Needed is a head cook, cafeteria assistant, assistant dean of boys, and teachers in Spanish, home economics, biology, and industrial arts. Contact Bryan Stauffer at WMS, 9045 Wallace Rd. NW, Salem, OR 97304; phone 503 363-2000.

*Teacher*, Belleville Mennonite School, starting this fall. Needed is one person to teach elementary and high school physical education and health. Contact Orville Heister at BMS, Box 847, Belleville, PA 17004; phone 717 935-2184.

*Teachers*, West Fallowfield Christian School, starting this fall. Needed are teachers in three areas—grade 4, middle school science, and physical education and health. Contact Gary Sensenig at WFCS, Box 279, Atglen, PA 19310; phone 215 593-5011.



### • New appointments:

**J. R. Burkholder**, peace/social concerns coordinator, Mennonite Board of Congregational Ministries, starting in April. He succeeds Atlee Beechy, who served briefly following the departure of Ed Metzler. Burkholder is serving on a part-time volunteer basis while continuing as a peace consultant with Mennonite Central Committee. He works alongside Ed Bontrager, MBCM's new minister of congregational mission/peace. Bontrager focuses on peace education in the congregation, and Burkholder is the Mennonite Church representative in ecumenical discussions on peace/social concerns. Burkholder was previously a professor at Goshen College and Associated Mennonite Biblical Seminaries.

**Samuel Janzen**, regional representative, Mennonite Board of Missions, starting in February. In this role, he represents MBM in Virginia Conference on a volunteer basis. He is a retired pastor who continues to serve as overseer of the 19 congregations in the Northern District of Virginia Conference. He has had a long association with MBM, starting as administrator of a hospital in Kansas. He served on the MBM board 1964-78, and chaired it for the last part of that time.

### • New books:

***Tradition and Transition*** by Paton Yoder. This is a history of Amish Mennonites and Old Order Amish, 1800-1900, and is part of the Studies in Anabaptist/Mennonite History Series. The author is a retired American history professor whose forebears are Amish Mennonites. The book, published by Herald Press of Mennonite Publishing House, is available for \$28.95 (in Canada \$35.95).

***Departure*** by Melodie Davis. It is the story of a young woman coming of age and wrestling with faith questions in an exotic overseas setting. Davis, the author of seven previous books, is a writer/producer for the Media Ministries Department of Mennonite Board of Missions. This book, published by Herald Press, is available for \$7.95 (in Canada \$9.95).

### • Pastor transitions:

**Paul Lederach** resigned as lead pastor of Franconia (Pa.) Mennonite Church in April. He served there four years and is now retiring from full-time work. Earlier he lived in Scottsdale, Pa., where he served at Mennonite Publishing House and operated an insurance business. He plans to work part-time for Franconia Conference and is engaged in two major writing projects.

**Mary Mae Schwartzentruber** began a short-term pastoral assignment at Nairn Mennonite Church, Ailsa Craig, Ont., recently. She served previously as a pastor at Stirling Avenue Mennonite Church, Kitchener, Ont.

### • Change of address:

**Beryl and Margo Jantzi** from Harrisonburg, Va., to 218 Stephen Ln., Ephrata, PA 17522.

**Milo and Viola Stahl** from Jamaica to 1140 Parkway Dr., Harrisonburg, VA 22801 (until Aug. 1). (After that to Box 141, Mandeville, Manchester, Jamaica.)

**Nancy Showalter** from Elkhart, Ind., to Box 174, Niton Junction, AB TOE 1S0.

**Ernie Bontrager** from Arcadia, Fla., to 9425 Lake Montcalm Rd., Vestaburg, MI 48891.

## BIRTHS

**Alderman**, Eric and Beth (Stoltzfus), Gap, Pa., Travis Michael (first child), April 5.

**Beck**, Joe and Gloria (Short), Waldron, Mich., Sara Elizabeth (second child), April 11.

**Benner**, Arlin and Donna (Mininger), Telford, Pa., Alyssa Nicole (second child), April 3.

**Bode**, Raymond and Debora (Gongwer), Goshen, Ind., Heather Kae (second child), April 6.

**Breckbill**, David and Anita (Stoltzfus), Lincoln, Neb., Benjamin Eli (second child), Mar. 16.

**Brenneman**, Greg and Pat (Combs), Mt. Lake Park, Md., Alexis Ann (first child), Mar. 6.

**Eichelberger**, Doyle and LeeAnn (Meyer), Shickley, Neb., Lacy Leigh (first child), Mar. 1.

**Gibson**, Nathan and Kyra (Myers), Morocco, Ind., Megan Michele (third child), Feb. 20.

**Hoover**, Steve and Darcie, Stouffville, Ont., Amy Taylor (second child), April 8.

**Horning**, Robert and Karen (Stoltzfus), Morgantown, Pa., Mathandra Rose (third child), April 16.

**Killian**, Doug and Judy (Kessler), Lemoyne, Pa., Emma Nye (third child), Nov. 13.

**Kreider**, Bruce and Beverly (Stoltzfus), Bainbridge, Pa., Andrew Nathan (first child), Nov. 10.

**Meyers**, Garland and Janice (Martin), Perkaspie, Pa., Alicia Michelle (second child), Mar. 1.

**Mogt**, Brian and Judy (Schlegel), Tavistock, Ont., Bradin Wilfred Paul (third child), April 4.

**Reinford**, Lee and Gail (Jones), Schwenksville, Pa., Eilee Dawn (third child), April 12.

**Smith**, Dennis and Karen (Hammer), Toledo, Ohio, Neil Patrick (third child), April 16.

**Soltys**, Steve and Delma (High), Ephrata, Pa., Erinn Brittany (first child), April 4.

**Spory**, Paul and Evonne (Alwine), Boswell, Pa., Emily Mae (first child), April 8.

**Stutzman**, Mark and Megan (Stephen), Grants Pass, Ore., Grant Edward (second child), Mar. 13.

**Voss**, Brian and Debbie (Clarke), Rensselaer, Ind., Caleb John (fourth child), Feb. 24.

**Zimmerman**, Duane and Lonna (Bender), Harrisburg, Pa., Noah Jacob (first child), Oct. 20.

**Correction:** In the Feb. 19 issue the address for the parents of the Adrian birth announcement was incorrect. It should have said *Stouffville, Ont.*, not *Lititz, Pa.*

## NEW MEMBERS

**First Mennonite, Iowa City, Iowa:** Tony Brenneman, Andrea Gates, Roger Kurtz, Sonya Stauffer Kirtz, Delwin Miller, Patty Miller, Tony Miller, Christine Rinehard Miller, Margo Rowe.

**Souderton, Pa.:** Gary and Cindy Rittenhouse.  
**Waynesboro, Va.:** Linda Gayle Moore, Curtis Umbarger, Bethany Kirby, Mare Sue Clowers, Justin Barker, Ben Eberly, Martha Eberly, Sharon Eby, and Bruce Norris.

**Locust Grove, Burr Oak, Mich.:** Joseph Schwartz and Paul Kindig.

**Grace, Berlin, Ohio:** Marion Erb, May Mast, Ura Mast, Liz Maurer and Steve Meinke.

**Kingview, Scottsdale, Pa.:** Merrill and Cindy Miller, Audrey Shetler, and Bob, Verda, and Rod Miller.

**Bethel, Delphos, Ohio:** Fred Stalter, Mary Stalter, Anna Mary Stalter, Virginia Stalter, Laura Troyer, Barbara Troyer, and Loretta Troyer.

**Salem, Shickley, Neb.:** Joel Kempf, Karena Lubbers, Julie Schlegel, Dana Schweitzer, Emily Swartzendruber, and Anne Yoder.

**Harrisonburg, Va.:** Michael Weaver, Jonathan Trissel, Deanna Steiner, Ryan Strite, Jason Shifflett, Melinda Boese, Megan Martin, Sonya Strite, Gwen Snavely, Jan Emswiler, Todd Schlabach, and Wes Harman.

**Wellman, Iowa:** Kevin and Shirley Hochstetler, Larry and Elva Evers, Maynard and Nora Kinsinger, and Paul and Helen Yoder.

**Mennonite Fellowship, Nairobi, Kenya:** Andrea Martin and Frances Miller.

**Park View, Harrisonburg, Va.:** Christine Glick and Annie Guardacosta.

**Clinton Frame, Goshen, Ind.:** Perry Kauffman, Jaime Jantzi and Cathy Hall.

**Kern Road, South Bend, Ind.:** Peter and Gail Blum, Winston and Sibyl Gerig, Gerald and Joetta Handrich Schlabach, Michael and Patsy Musser Sherer, Phil Hart, Karen Stichter, Toshio Kaneko, Rosy Stoltzfus, Dan Stoltzfus, Michelle Brandenburg and Julie Hart.



**Campus Activities Center opens. Hesston, Kan. (HC)**—The Student Life Office of Hesston College sponsored an open house for the college's new Campus Activities Center on April 9. Students, faculty, and staff were invited for an evening of fun and games to celebrate the opening of the new facility. A number of dormitory groups set up carnival booths offering contests, food, and entertainment. A tug-of-war tournament was held and the winning dorm groups in each division received milkshakes from the snack shop. Students played volleyball, basketball, and soccer and visited the new training and exercise room. In addition to the activities, drawings were held for door prizes donated by Hesston merchants.



## MARRIAGES

**Beachy-Maurer:** Matt Beachy, Sugar Creek, Ohio (Grace cong.), and Liz Maurer, New Philadelphia, Ohio (Grace cong.), Mar. 16, by David R. Clemens.

**Cooper-Ebersole:** R. David Cooper, Leola, Pa. (Family Ministries Church), and Sheila D. Ebersole, Leola, Pa. (Forest Hills cong.), April 13, by Mark R. Wenger.

**Gross-Brenneman:** Douglas Gross, Nampa, Idaho (First Mennonite cong.), and Joyce Brenneman, Nampa, Idaho (Mountain View cong.), Mar. 30, by Duane Oesch.

**Kaufman-Keim:** Paul Kaufman, Dundee, Ohio (Grace cong.), and Jackie Keim, Apple Creek, Ohio (Grace cong.), Feb. 16, by David R. Clemens.

**Kirmse-Smith:** Rene Kirmse, London, Ont., and Wilma Smith, Ailsa Craig, Ont. (Nairn cong.), Dec. 22, by Karen James-Abra.

**Miller-Chupp:** Nathan Miller, Sarasota, Fla. (Bethel cong.), and Lorene Chupp, Sarasota, Fla. (Bahia Vista cong.), Feb. 16, by Jesse Glick and A. Don Augsburg.

## DEATHS

**Blosser, Pearl M.,** 90. Wakarusa, Ind. Born: Mar. 25, 1901, St. Joseph Co., Ind., to Charles and Sarah Bollinger. Died: April 9, 1991, Wakarusa, Ind. Survivors—husband: Russell Blosser; children: Harriet Bontrager, Virgil, Raymond; 10 grandchildren, 14 great-grandchildren. Funeral: April 12, Holdeman Mennonite Church, by Sam Troyer and Russell Krabill. Burial: Yellow Creek Cemetery.

**Eby, Delcie,** 93. Born: Oct. 1, 1897, Little Rock, Ark. Died: April 11, 1991, LaGrange, Ind. Survivors—children: Beulah Neff, Ruby Weaver, Vera Bontrager, Truman, Orvan, Mervin; stepchildren: Bernice Yoder, J. Ernest Miller, Payson; brother and sisters: Earl,

Anna Miller, Orpha Getz; 23 grandchildren, 31 great-grandchildren. Predeceased by: John S. Miller (first husband), Ira Eby (second husband). Funeral: April 15, Marion Mennonite Church, by Brad Miller. Burial: Shore Cemetery.

**Gahman, Hannah L.,** 87. Born: Oct. 11, 1903, New Britain Twp., Pa., to Harvey and Elizabeth (Lapp) Detweiler. Died: Mar. 31, 1991, Quakertown, Pa. Survivors—husband: Melvin H. Gahman; children: Melvin Earl, Margaret Elizabeth Good; sisters: Elizabeth Gahman, Ruth Derstine; 8 grandchildren, 4 great-grandchildren. Funeral and burial: April 4, Doylestown Mennonite Church, by Duane Bishop.

**Kauffman, Cora,** 78. Born: Feb. 16, 1913, to Simeon and Loueza (Nofziger) Short. Died: April 15, 1991, Archbold, Ohio, of a heart attack. Survivors—husband: Orval Kauffman; children: Glenn, Evelyn Rychener, Donald, Mary Short; sister: Dora Schrock; 13 grandchildren, 5 great-grandchildren. Funeral: April 18, Central Mennonite Church, by Ross Goldfus. Burial: Pettisville Cemetery.

**Kratz, Ruth,** 71. Born: Dec. 28, 1919, Souderton, Pa., to Isaiah and Bertha (Moyer) Clemmer. Died: April 12, 1991, Sellersville, Pa. Survivors—husband: Norman L. Kratz; daughter: Janice K. Althouse; sister: Beatrice Helhowski; 4 grandchildren, 2 great-grandchildren. Funeral and burial: April 17, Franconia Mennonite Church, by Russell Detweiler, Curtis Bergey, and Floyd Hackman.

**Miller, Eli J.,** 66. Born: April 23, 1924, La Junta, Colo., to Baldwin and Katie (Hostetler) Miller. Died: Dec. 19, 1990, Pryor, Okla., of a stroke. Survivors—wife: Irene Scheffel; children: Carl, Glen, Margaret Critchnau, Joe; brothers and sister: Elmer, Floyd, Fern Scheffel; 10 grandchildren. Funeral and burial: Dec. 22, Zion Mennonite Church, by Duey Matthews and Carl Helmuth.

**Moore, Henry B., Jr.,** 82. Born: Sept. 25, 1908, Brooklyn, N.Y., to Henry B. Moore and Lillian E. (Homan) Smallwood-Moore. Died: April

11, Somerset, Pa., of cancer. Funeral and burial: April 15, Stahl Mennonite Church, by Harold and Mary Grace Shenk.

**Mott, Laverne A.,** 80. Born: Aug. 10, 1910, Lancaster, Pa., to John and Myrtle (Benner) Mott. Died: April 4, 1991, Lancaster, Pa. Survivors—children: John, Howard L., Betty J. Lopez, Marabelle Herr, Mary L. Winters, Sandra L. Johns, Sarah J. Demmy; 18 grandchildren, 14 great-grandchildren. Predeceased by: Mae Stahl (wife). Funeral: April 6, Mount Joy Mennonite Church. Burial: Kraybill Mennonite Cemetery.

**Reist, Edwin,** 78. Born: Nov. 8, 1912, Woolwich Twp., Ont., to Moses and Lydia (Heer) Reist. Died: April 8, 1991, Kitchener, Ont., of a heart attack. Survivors—wife: Melinda Brubacher; children: Leroy, Esther Pernitsky, Beulah Cash, Linda Barker, Kevin; sisters: Lucinda Martin, Perceda Gingerich, Salome Reist; 6 grandchildren, one great-grandchild. Predeceased by: Donald (infant son). Funeral and burial: April 12, Nith Valley Mennonite Church, by Harold Schilk and Amzie Brubacher.

**Smith, Edward L.,** 93. Born: Sept. 6, 1897, to C. H. and Mary Smith. Died: April 7, 1991, Peoria, Ill. Survivors—wife: Frances Yoder; son: Wesley; sisters: Martha Smith, Lulu Smith, Mabell Smith, Della Ulrich; 5 grandchildren. Funeral and burial: April 10, Roanoke Mennonite Cemetery, by Paul Sieber and Rick Troyer.

**Steinman, Ada,** 65. Born: Jan. 25, 1926, East Zorra Twp., Ont., to Simon and Catherine (Brenneman) Roi. Died: April 13, 1991, Kitchener, Ont. Survivors—husband: Alvin Steinman; sons: Rodney, Donald, Perry; sisters and brother: Nora Carter, Floretta Lichti, Ken, Audrey Lebold. Funeral and burial: April 16, Steinmann Mennonite Church, by Ingrid Loepp Thiessen, Vernon Zehr, and Fred Lichti.

**Weaver, Sadie R.,** 79. Born: June 29, 1911, Belleville, Pa., to Simon and Emma Kanagy. Died: Mar. 31, 1991, Lancaster, Pa., of heart failure. Survivors—husband: Daniel B. Weaver; children: Allen Harold, Gladys Cope; 10 grandchildren, 13 great-grandchildren. Funeral and burial: April 4, Conestoga Mennonite Church, by Harvey Z. Stoltzfus, Nathan Stoltzfus, and Glenn Leaman.

## CALENDAR

Afro-American Mennonite Association board, Chicago, Ill., May 17-19  
 Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 18  
 Hesston College commencement, Hesston, Kan., May 19  
 Rosedale Bible Institute commencement, Irwin, Ohio, May 23  
 Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 24  
 Mennonite Church Historical Committee, Goshen, Ind., May 24-25  
 Southwest Conference mid-year session, Phoenix, Ariz., May 25-26  
 Conference on Civilian Public Service, Goshen, Ind., May 30-June 1  
 Associated Mennonite Biblical Seminaries board of directors, Elkhart, Ind., May 31-June 1  
 Peace Theology Colloquium, Clearbrook, B.C., June 21-23  
 Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25  
 Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



**YES teams to Germany, Grenada, and Italy.** Philadelphia, Pa. (EMBM)—Three Youth Evangelism Service teams, sponsored by Eastern Mennonite Board of Missions, left on April 15 for short-term assignments in Germany, Grenada, and Italy. They spent the past three months in preparation at the YES Discipleship Center in Philadelphia. The team members are: Front row (left to right)—Eric Burton, Jeffrey Schnupp, John Shantz, Martin Strack, and Mike King. Second row—Kathy Huber, Sandy Longenecker, Theda Good, Gretchen Newman, Joy Gehman, Crystal Block, and Yolanda Miller. Third row—Chrisy Tyson, Erich Lotz, Brian Ebersole, Duane Stauffer, Rodney Kraybill, and Crystal Kropf.



***"We want Westerners to hear our stories! Missionaries should read this book before they come to Africa so that they'll understand the struggles we women face."***

**—Kadi Hayalume Tshinyama, Kinshasa, Zaire**

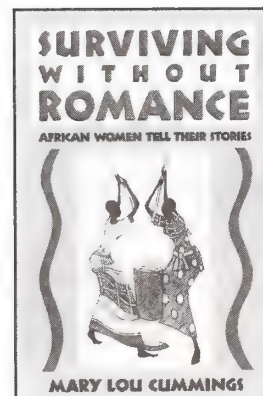
## **Surviving Without Romance:**

### **African Women Tell Their Stories**

Esther is a teenage bride, married against her will to an 85-year-old man. Barren Mariamu is accused of witchcraft and chased from home. Rosa sees a vision from God which comforts her as her only boy-child dies. Janet preaches in American pulpits and in country villages with charisma and grace.

**Mary Lou Cummings** spent a year in Kenya and Tanzania listening to women tell about their lives so that we can catch their vision of God alive and at work in the world. Now this book makes available their eloquent, moving stories. They survive without romance—despite polygamy, poverty, and injustice.

But underneath the pain bubbles love, laughter, and music. "African women have something we often don't have. It shows in the proud posture, the freedom of deep laughter, and in prayers."—**Mary Lou Cummings**  
Paper, \$9.95; in Canada \$12.50

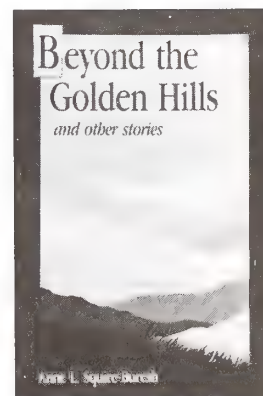


## **Stories for Reading and Telling:**

### **Beyond the Golden Hills**

#### **and Other Stories**

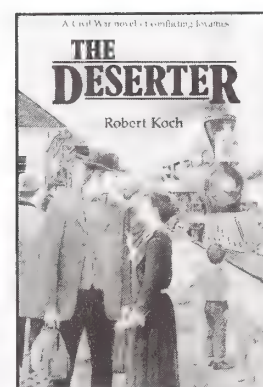
A traveler yearning for the paradise beyond the golden hills builds beauty in the desert along the way. A magnificent vase shatters and the life of a hardened schoolmaster mends. A tattered shaw made with love long, long ago heals a family's bitterness. These and other timeless stories by **Anne L. Squire-Buresh** will inspire seekers of all ages to understand life better.  
Paper, \$6.95; in Canada \$8.95



## **A Peace Story:**

### **The Deserter**

An eloquent witness for peace in the time of war is the message of this novel. Joseph King turned his back on the peace teachings of his church to fight for the Union Army in the Civil War. In the heat and fervor of battle, he begins to see war as futile expense of human life. The peace teachings of his Mennonite preacher father come back to him with clarity and he knows he cannot go on fighting.  
Paper, \$7.95; in Canada \$9.95



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## EDITORIALS

# So you are a dwelling of God's?

Take another look at 2 Cor. 6:14—7:1 some time. It's a rather strange passage—so strange many commentators don't do a whole lot with it. They find it breaking Paul's flow of thought in Second Corinthians. One even uses the passage as evidence the book is a "scissors-and-paste" job of several letters clipped together to make a whole.

We Mennonites haven't paid too much attention to the niceties of how this book was written. We have paid some attention to what the passage says: be separate, be clean, come out from among them. More recently we have also struggled with what that means in a global world where "coming out" and "being separate" become increasingly difficult, at least physically if not psychologically.

But wait, there's more. Imbedded in Paul's admonition not to be mismatched with unbelievers is this statement: "For we are the temple of the living God; as God said, 'I will live in them and walk among them, and I will be their God, and they shall be my people'" (2 Cor. 6:16b).

To me that's revolutionary. God within. Within me. Does any other belief system dare make such a claim?

I suspect it's not one we're particularly comfortable with. Sure, we Mennonites have at least given lip service to our belief that the Holy Spirit lives within. But God? As Tom Finger points out (pages 1-3), we haven't done much with the truth that the Holy Spirit equals God.

God within. What does that mean for those of us who have chosen to be God's children?

- *It should affect how we feel about ourselves.* If we are God's temples, we are more than "worms" or "dust." We are persons of value and worth. A lot of us need constant reminders of that in a world that's prone to depersonalize and marginalize.

- *It should affect how we take care of ourselves.* For Christians, health and exercise and diet should be more than passing fads. Paul also warns (1 Cor. 6:15ff.) that sins against the body are sins against God.

- *It should affect how we take care of our world.* As with health, so with the environment

and the natural world. These too must be more than fads. As dwellings of the living God, we take care of what God has created.

- *It should affect how we relate to others.* God within us. God within our sisters and brothers. That's important to remember when the church community seems constraining or oppressive or even impossible to achieve. God is also in that brother or sister with whom we so fundamentally disagree.

- *It should affect how we relate to God.* A deeper relationship with our Creator has been a heartfelt cry of Christians throughout the centuries. It surfaces today in increased interest in worship, spirituality, and renewal. One answer may be to look within, to trust more fully our ideas and feelings and instincts. If God dwells within, the way to an intimate relationship with God is already within our grasp.

- *It should affect what we say to our world.* God within. We then become God's agents for bringing love, peace, justice, and joy to those who know not God. We have no other choice. We want no other choice.

Those are six implications I see of the fact that God lives within me. There are more. God's Spirit within you can lead you to more awareness of what being God's temple means for you.

God within. Could it be that was the key Paul had in mind for holy, separate living? To be a child of God's is to be different by definition. As Tom Finger concludes: This is "at the heart of our faith." It is "the good news we have to share."—jlp

## Signs of the times

A leftover note from the recent war: While driving along Route 40 in southcentral Pennsylvania, I noted these words on a marquee welcoming guests to an upper crust hunting, skiing, and golf resort: "Pray for peace."

Ten miles further down the road was this message on a sign welcoming worshippers to a church: "Support our troops."

Enuf said.—jlp



MAY 18 '91

May 14, 1991



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

From Babel to Pentecost:

## *Dramatic reminders that we are not God*

*By creating multiple languages and different features in the human family, God assured every human encounter would reveal that Yahweh alone is God.*

Usually my prayers extend no further than I can throw a stick. "God be with me, God be with my wife, God be with my daughter, God be with my congregation." I am chagrined by how seldom my prayers extend to include the rest of the world.

But then occasionally the church makes a point of celebrating God's commitment to every tribe and tongue—for example, on World Day of Prayer, Pentecost, and World Communion Sunday. For a few days my prayers soar around the globe. But too soon the horizons shrivel back to the boundaries of my nation and my neighborhood.

I do not have the excuse of ignorance. I have more than enough global awareness. And yet, almost instinctively, my concerns turn to the parochial when I get down on my knees.

Perhaps I'm not alone. Perhaps this global forgetfulness is endemic to our humanity. And, just perhaps, it is sin.

Human beings tend to idolize themselves.

by  
John  
Stahl-  
Wert

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*We humans tend to idolize ourselves.  
Our truth tends to mirror our culture,  
And we forget the true God, the one who  
desires praise from every tongue.*

One's God tends to resemble one's self. Truth tends to mirror one's cultural traditions. And the true God, the one who desires praise from every tribe and tongue, is usually forgotten.

It's for this reason that the church provides us with reminders, days set apart to celebrate and remember who God really is. Given our penchant for parochializing the work of our Lord, Pentecost may be one of the more important of these days.

Reciting from Joel, Peter addressed the Pentecost crowd: "In the last days it shall be, God declares, that I will pour out my Spirit upon all flesh. . . . And it shall be that whoever calls on the name of the Lord shall be saved" (Acts 2:17a, 21).

On that day of Pentecost, "whoever" included people from nearly 20 distinct language groups. And by a mighty act of God, all peoples were united in the miracle of hearing the gospel spoken in their native tongues. Scripture tells us this miracle "bewildered" the multitude, perhaps not unlike the earlier bewilderment at Babel, where God's intervention had a quite opposite effect.

**T**he events of Pentecost take on new meaning in light of the story of Babel. Babel reveals a truth about humanity, about our tendencies apart from God, about the one who scrambles tongues and then as easily unscrambles them for purposes that are beyond us.

Listen to the people of Babel speak: "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth" (Gen. 11:4).

I confess that I identify with these folk. Desiring protection in a fortress city or an enclave community is natural. Arrogantly seeking an elevated position or rebelliously wanting a name for ourselves apart from God seem rather ordinary. The fear of being lost among foreigners or scattered across a strange land is understandable.

And is anything wrong with being proud of our accomplishments? Does God begrudge us these? What is wrong with being able to do what we set our heart to do?

***Babel points to Pentecost,  
when all nations and tongues  
are once again gathered, this  
time for worship and praise.***

Nothing, necessarily. It depends entirely on the condition of the heart.

But there is plenty wrong when a racially and culturally fortified people with an arrogant, rebellious xenophobic heart set to do something. And that is exactly who the people of Babel had become. Their separateness and similarity had been a breeding ground. In time it produced an isolated, supremacist culture that would have been capable of great evil. History has given us examples.

**B**ut God stopped this from happening at Babel. God stopped this from happening by confusing the people's speech.

It is often said that God cursed the people of Babel, penalizing them for their idolatry by creating multiple languages. I disagree. I believe God's confusion of language is not a curse but a gift. Both Babel and Pentecost are reminders to us that God's interest spans the globe.

By creating multiple languages and correspondingly diverse shapes, colors, and features in the human family, God assured that every human encounter would be a revelation that Yahweh alone is God. When we encounter one another's differences, our idols begin to crack.

Of course it has not been a pretty story. Enmity between culture, tribe, race, and tongue runs deep in the human family. But this much must be said. Culture, tribe, race, and tongue do not cause enmity. Idolatry causes enmity. If we are recalcitrant in our idolatry, we will hate anyone whose skin, shape, or speech is different from our own. They remind us that we are not God.

The way of Babel looks inviting: a safe refuge, a penthouse suite, name recognition, protection from outsiders. But that way leads to hell.

God doesn't want that. So God gave us each other, and then God made us different.

Happily for everyone, the story doesn't end with scattered tribes and tongues at Babel. Babel points to Pentecost. At Pentecost the nations were regathered, this time for worship. And looking toward history's conclusion, John the Evangelist saw this regathering brought to completion in his vision of the the Lamb of God.

"Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation . . . and they shall reign on earth" (Rev. 5:9-10).

*John Stahl-Wert lives in Pittsburgh, Pa., where he pastors the Pittsburgh Mennonite Church.*



# Gospel Herald

*"But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves."*

—John 17:13, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 20: May 14, 1991**

**Photos:** cover by Jean-Claude Lejeune, page 9 by Margaret Spare, page 10 by Paul Breneman, page 11 by Dean Swartzendruber, page 12 by Mark Boyce, page 14 by Al Friesen.

## READERS SAY

### Kind of leadership the church needs

The following items in the April 16 issue caught my eye, and I see a common thread among them:

If it's true that, as the Fellowship of Concerned Mennonites believes, women have a divinely appointed role of "nurture and service," I know of no better qualification for the kind of leadership desperately needed in the Mennonite Church and beyond.

Ross Bender's "Urban Haiku" reflects my mixed emotions when I too walk the streets of Center City. The street people embarrass me and force me to reevaluate my self-concept. I need to hear more of the "wild-eye street lady preaching"—especially on Sunday morning.

*Ruth Kanagy  
Berwyn, Pa.*

### We need to read with understanding

Thanks for the article, "How Shall We Celebrate Creation?" (April 9). It addresses some concerns I have about Matthew Fox and others who teach "creation-spirituality." Although these writers may help us appreciate the world around us and give a word of comfort to people with a low self-image and deep sense of condemnation, several things are missing.

Fox and others miss the reality of evil. Although they stress God's imminence, they miss God's transcendence. They see nature as revelation, missing the greater revelation of God through Christ, God's Son.

Meister Eckhart, from whose writings Fox draws heavily, was until recently considered by the Catholic Church a false teacher. Fox's theology is also questioned by the Catholic Church.

*Hazel Knically  
Adrian, Mich.*

### Both Leviticus and Psalms show what true worship is

I appreciated Richard Kauffman's article, "Let's Take Another Look at Worship" (March 5). On two different occasions I, a Roman Catholic priest, have celebrated the Eucharist specifically for a Mennonite congregation—at one I used wine, in the other grape juice. On both occasions I sensed a real longing on the part of those attending to explore different worship forms.

Leviticus with the Psalms provides us with a vibrant picture of what worship is. It is only in worship that coercive power is transformed and humbled. God is power and might, we are weakness and fragility, but we know this only in adoration and surrender.

Leviticus is as important as Exodus in our efforts to become holy as our God is

holy. Leviticus establishes the right relationship between humans and God. If Exodus is action, Leviticus is reflection at the depths of the human spirit.

Indeed, a common sin of Christians is to miss the imperative of ethics and justice. But perhaps we all today need to ponder the spirit of Leviticus and ask how in a profane and secular culture we sustain our identity and proclaim the holiness of God.

*Jack Morris, Jr.  
Seattle, Wash.*

### Death is inevitable for all of us

Thank you for "The Resurrection Is God's Final Word" (March 26). Phil Bedsworth, having come close to death, sees true life in Christ. He expresses no bitterness over his illness but joy for each moment with his family and his ministry. His desire is to give every moment to his Lord.

No matter how young or healthy we are, we face the same inevitable future. I will die. Even at age 30 this should challenge me. Each day I live I should live for Christ. And each trial I face, I face with his help.

Everyone who looks at death must also deal with the fear of death. One passage that I dwell on frequently to help me is Isa. 63:2-3.

*Susan King  
Ft. Leonard Wood, Mo.*

### From the newsstand to the official publication

In reference to your editorial (March 19) in which you say, "Send us some Issachars for our twentieth-century North American Mennonite churches":

There is a very prominent Issachar among us. It is the written Word of God. In the same issue I read about "gay and lesbian brothers and sisters" and a network that has been formed for Mennonite and Brethren congregations wishing to be supportive of them. It explained that "accepting congregations" are those who are prepared to accept homosexuals as full members.

I find it hard to believe that such talk has so quickly moved from the downtown newsstand into the official publication of the Mennonite Church. I know it is "news," but I feel a sense of shame in the way it is named among us. The Issachar of the Word of God says, "But do not let immorality or any impurity . . . even be named among you" (Eph. 5:3, NAS). I believe the church will suffer and reap serious consequences for printing expressions that insinuate such a lifestyle is pleasing and acceptable to God.

*Simon Schrock  
Fairfax, Va.*



# Journal through a war

***Powerless to stop the carnage or to bring peace anywhere, we are tempted to flip over to what appears to be the winning side . . . or the logical position.***

*by Phoebe Garber Hershey*

*January 9, 1991*

Hopes for a peaceful solution in the Persian Gulf are almost gone. Baker's meeting with Iraq's Aziz in Geneva doesn't seem to have brought understanding any closer.

The possibility of war has become steadily larger and closer, week by week and month by month. Troop build ups, rhetoric, staging, tough talk, human shields, Desert Shield, news media overload, demands. . . . And nothing has made a bit of difference. Kuwait has been plundered, tortured, and raped.

Where is justice? Where is mercy? Where is brother for brother? Where is another way?

God the Almighty, God the caring and compassionate! What do you say? What are you doing? Are you working in George Bush's and Saddam Hussein's minds and hearts?

*January 31, 1991*

Since the 16th, when the Allied forces began bombing Iraq, there has been constant coverage on TV. So much instant analysis and conjecture. Rhetoric, rhetoric, rhetoric from all sides.

Graphic glee over surgical hits. Mistreatment of prisoners of war, oil spilling in the Gulf, sudden death to people and destruction of their homes.

Worry, fear, compassion, pain, bereavement, anger, tension, braggings, restraint . . . every passion intensified. Multiplications of woes.

Agonizing over what should never be, over what we are powerless to prevent, or to rectify. Can I rest my concerns in the hands of God?

God cares, that I know. But why didn't God keep the war from beginning? Didn't we pray hard enough, write enough letters, demonstrate in great enough numbers? Is there anything else I could have done to make an impact?

Now suddenly, since the fighting has begun, I find myself wanting the coalition forces to hit Iraq hard and fast. To stop Saddam. Somewhere

inside, in secret, cheering when we have success.

What is this? I do not believe in war, in killing! But if war is to be . . . then we should be the victor. I am ashamed to admit my feelings. Have I been polluted by the media barrage? By the gung-ho, support-the-military way of thinking? Condemn Saddam Hussein. We have the righteous cause. Don't we?

*February 1, 1991*

Have I given up? Since I am powerless to stop all this carnage, to bring peace anywhere, have I flipped over to what appears the winning side? The logical side?

Or is it an evil spirit that takes over? Sometimes when I hear of people dying of drug abuse, I secretly say to myself: They were so messed up anyway. Better to let them die. To decimate their number. Purge our society.

Why is this? An evil Spirit? In me?

It is exhausting to always be open to empathy. It hurts. Especially when nothing I am doing seems in any way related to those ills.

How do I remain open to suffering, and keep my equilibrium, my sanity, my serenity. . . .

***There is no peace where evil is tolerated. There is no peace where injustice is king. There is no peace in paralysis.***

Should I be serene? When people are dying, are in pain?

And I am safe here . . . under a roof . . . in my custom-covered armchair, with my Scottish wool wrap over my knees, listening to my music?

Looking through the small square panes of my window at blue sky through the pattern of shining gray branches of my beech tree. Each branch has one side bright where the sun from the east warms it, and one side dark.

The bright side, the dark side. Is that what I am seeing in myself?

Dark is the absence of light . . . sun . . . Son of Righteousness and Love. Do I need to expose both sides of myself, my soul, to the light and love of Jesus?



# *that is not over*

*February 4, 1991*

At St. Michael's with sunlight streaming in . . . I am here to sit in the light of the Son, letting his light warm my coldness. Letting his warmth penetrate to the deep dark pockets of hardness, of pollution, of frozen emotion. Cleansing, warming, bringing life.

I want to just sit and let God. Let Jesus come.

*February 5, 1991*

Why am I not fighting this pollution of hatred? Why am I not protesting this war? Why am I not allowing myself to consider action for things I believe in?

I hate controversy, argument, and discord. I seem to need accord so much that I have become passively tied up in chains of inaction, bound in the tension of unexpressed convictions, unlivd truth.

If I open myself to whatever the Spirit may ask of me, where might I be led? How might I be freed? How might this evil be banished—this evil that seeps into my soul?

There is no peace where evil is tolerated. There is no peace where injustice is king. There is no peace in paralysis.

*February 25, 1991*

The pain of war is all around. In the air, in the airwaves. In the consciousness of us all is the deep, burning knowledge of so many kinds of suffering.

Pain for us. But so much more pain for those in Iraq, Kuwait, and throughout the Middle East. Pain for all peoples caught in this conflict of madness. Pain that will never be totally erased in this life. Losses overwhelming, senseless, and undeserved.

O God of peace, have pity on this planet. Spare the innocent. Redeem the guilty. Jesus weeps today for those in pain. I weep too.

*March 3, 1991*

The war is over. But not over.

Too neat for us. Too devastating for Iraq and Kuwait. The suffering of the people is not over. It will never be over. So many hurts are there to breed hatred. The political situation is not settled.

Injustice, has it been diminished? Or has more injustice been done?

We were not able to stop the runaway truck.

But where were we when the truck was being built? Where were we when other trucks were running down other peoples? Where was our voice, our caring?

I am exhausted. But I am not dead to the horror of this war. I want to feel. I want to be alive to the messiness of life, not just to the languid beauty of the Lenten roses in my garden or the crystal clear song of the Carolina wren.

*March 6, 1991*

How can we thank God that the war is over? This war was not of God's making. Was God allowed into the thoughts and deliberations, into the demands, the proclamations, and the negotiations which brought about a cease-fire?

How can I be happy, even though most of the shooting has stopped? My friend rejoices that there were few casualties. Few? Are dead Iraqis and Kuwaitis only "collateral damage"?

We hear Iraqi soldiers described as being not quite a part of the same human race because of the torture and death they brought to Kuwait City. While our forces have killed many times that number from airplanes or tanks. And we are jubilantly proud of them!

Each Iraqi dead or alive is loved dearly by someone—a mother, a wife, a child. Each is loved by God. How can we forget that?

O God, teach us our lies.

*March 7, 1991*

O Christ, you came to bring peace and good will to all of us. You came to free us, to empower us—to be yeast, to be salt, to be light. You came showing us the way. Heal my paralysis. Show me how to faithfully speak peace in this troubled and angry world.

*Phoebe Garber Hershey, Silver Spring, Md., works with computer systems and is active in the Hyattsville Mennonite Church.*

***Do we need accord so much that we become passively tied up in chains of inaction, bound in the tension of unexpressed convictions, unlivd truth?***



by Thomas Finger

Second in a series on the Trinity:

# Should we call Jesus Christ 'God'?

*The question becomes: should we simply emphasize Jesus' teachings and example for us and dismiss further questions about his deity as mere abstractions?*

**A**t its heart, traditional Christian faith involves a controversial, seemingly contradictory claim. Christians have affirmed, on one hand, that there is only one God, who is spiritual, eternal, and immortal. On the other hand, we also claim that Jesus of Nazareth, a physical human person who was born and died, is also God.

To explain this paradoxical belief, theologians of the first few centuries developed complex arguments, often using sophisticated philosophical terms. Some of this vocabulary was incorporated into creeds which the churches adopted when the Roman Empire was greatly increasing its influence over them (A.D. 325-451). While these creeds affirm that Jesus is fully divine, they hardly mention something we Mennonites have stressed: that Jesus is the model for human behavior, one whom we must follow.

In today's world, it is as important—and as difficult—as ever to follow Jesus' teachings. Meanwhile, belief in his deity has become no easier to explain. So the question becomes: should we simply emphasize Jesus' teachings and example and dismiss further questions about his deity as abstract? Or are there good reasons, essential for strengthening our faith and witness, for affirming that Jesus Christ is God?

Since the Bible, not the creeds which came later, is our authority, we must base our answer on what it says. Most scholars agree that several passages call Jesus "God." John's Gospel, for instance, begins by calling the "Word," who became flesh in Jesus, "God" (John 1:1,14). To-

ward the end, John approvingly records Thomas' confession of Jesus as "my Lord and my God!" (John 20:28). Jesus also seems to be called God in John 1:18, 1 John 5:20, Rom. 9:5, Titus 2:13, and 2 Peter 1:1. In addition, several passages ascribe to Jesus cosmic functions which seem appropriate only to God (esp. Col. 1:15-20; Heb. 1:2-4).

Within Scripture as a whole, however, such passages are fairly rare. They say little about how Jesus and his Father can both be God. At first glance, they also seem to say very little about what confessing Jesus' deity means. Might the following approach, then, be possible on a biblical basis: to mentally affirm Christ's deity but to give it almost no emphasis in one's life and witness? I suspect that many of us Mennonites actually do this, whether intentionally or not.

This approach, however, is not fully biblical. For when Scripture wants to tell about God's nature, it tells us mostly how God acts. In telling about Jesus' nature, it speaks mostly about what Jesus does. And wherever the Bible describes Jesus doing what only God can do—and what no mere prophet or agent of God could ever do—it is also describing Jesus as fully divine.

In biblical thought, only God can bestow salvation (Isa. 43:10-11; 45:21-23). "Savior," however, is a common title for Jesus. He brings salvation by doing things: He "abolished death and brought life and immortality to light" (2 Tim. 1:10). Those are things only God can do.

**I**n biblical thought, only God can be worshiped. To worship any lesser being, however exalted, would be idolatry. Yet Jesus is worshiped (Rev. 5:12; Heb. 1:6; Phil. 2:10-11). Jesus also performed other functions, such as forgiving sins (Mark 2:5-7), appropriate to God alone.

When we grasp this, much of what Jesus did becomes illuminated, as it were, by a new light. Not only do his acts appear as human acts, which we must follow. We also detect underlying these acts a fully divine activity which shows us what God is like.

This means that when Jesus came to us—as he was born, grew, ministered, and suffered—God truly came. When God saw us struggling with misery and sin, God did not simply send a representative while remaining untouched and aloof in the inmost divine self. Instead, God fully entered our human situation, including its pain. Through this alone do we know what divine love is (1 John 3:16; 4:9-10).

If Jesus' acts are God's acts, then whatever Jesus experienced God truly experienced. He-

*Whenever the Bible describes Jesus doing what only God can do, it is also describing Jesus Christ as fully divine.*



# What we believe about Jesus Christ

**W**e believe in Jesus Christ, the Word of God incarnate. He is the Savior of the world, who has delivered us from the dominion of sin by humbling himself and becoming obedient unto death on a cross. He has been declared the Son of God with power by his resurrection from the dead. He is the exalted Lord, the head of the church, who shall one day hand "over the kingdom to God the Father" (1 Cor. 15:24). "No other foundation can any one lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11).

We confess Jesus as the Christ, the Messiah, through whom God has prepared the new covenant for all peoples. As the true prophet, he has proclaimed the coming of God's reign and called people to repent (Mark 1:15). As the teacher of divine wisdom, he has made known God's intended order of life (Matt. 5-7). As the faithful High Priest, he has made the final atonement for sin (Heb. 2:17; 1 Pet. 3:18). As the King who chose the way of the cross, he has revealed the servant character of divine power (John 18:36-37; Rev. 7:17).

We accept Jesus Christ as the only Savior of the world (Acts 4:12; 1 John 4:14). In his ministry of preaching, teaching, and healing, he brought forgiveness of sins and salvation to those near at hand and those afar off (Eph. 2:14-22). In calling disciples to follow him, he laid the foundation for the new community of faith (Mark 3:13-19). In his suffering, he loved his enemies and did not resist them with violence, thus showing the way to life and peace (Matt. 26:50; 1 Pet. 2:21). In his sacrificial death, he offered up his life to this Father, bore the sins of all, and reconciled us to God (Luke 23:46; Rom. 5:18; 2 Cor. 5:19). After he was crucified, God raised him from the dead, thereby conquering death and disarming the powers of sin and evil (Col. 2:15).

We acknowledge Jesus Christ as the only begotten Son of God, the Word of God incarnate. Conceived of the Holy Spirit and born of the Virgin Mary, he has been sent to fulfill the promise of blessing to Israel and to all peoples (Gen. 12:3; Luke 1:51-55). As fully human and tempted as we are, yet without sin, he has brought to light our true humanity (Heb. 4:15; Rom. 5:14-21). As truly divine, he is the one in whom "the fullness of God was pleased to dwell" (Col. 1:19). All things have been created through him and for him (1 Cor. 8:6), and "through him God was pleased to reconcile to himself all things" (Col. 1:20).

We recognize Christ as the head of the church, his body (Eph. 1:22-23). In him the church is the new people of God (1 Pet. 2:9-10). Participation in the life of the church is a participation in the life of Christ (Eph. 3:6). As members of his body, we are in Christ and Christ dwells in us. Christ's ministry of mercy, justice, and peace reveals the will of God for the church. In our broken world, the church is called to live according to the good news of Christ.

We worship Jesus Christ as the one whom God has exalted and made Lord over all. He is our Lord and the not-yet-recognized Lord of the world. We live in the assurance of his coming again as the only one by whom all humanity will be judged, as the one who shall be acknowledged Lord of all, and as the Lamb who will reign forever and ever (Acts 17:31; Phil. 2:11; Rev. 5:12-13).

*This is the statement on Jesus Christ being proposed for the new inter-Mennonite confession of faith. It is a working draft offered for discussion and reaction. Send yours to "Confession of Faith," Gospel Herald, 616 Walnut Ave., Scottdale, PA 15683. We will forward your comments to the Inter-Mennonite Confession of Faith Committee.*

brews portrays this graphically. Jesus "learned obedience by the things which he suffered"; this included "prayers and supplications with vehement cries and tears" (Heb. 5:7-8). Yet through this Jesus "became the author of eternal salvation" (Heb. 5:9). This Jesus, because he experienced trials, is able to aid those who are tried.

If Jesus' acts are God's own acts, then God even experienced, quite directly, death's struggle and sorrow. This is the ultimate revelation and proof of God's very own love (Rom. 5:7-8; 8:31-

38; 1 John 3:16). It means that God not only delivers us from death's curse. God will also be very near when we experience its pain.

To be sure, significant intellectual problems arise when we begin regarding Jesus' acts as God's own acts. For in these very events Jesus relates to one whom he calls "Father" and "God." How, then, can both be God? It was in this way—from biblical descriptions of Jesus' work and human experience of it and not from intellectual speculation—that the complexities of



### U.S. Christian relief agencies help aid Kurdish refugees

American Christian relief agencies are doing what little they can to bolster the extensive intergovernmental aid to Kurdish refugees trapped on the borders of Turkey and Iran, and also to lend a helping hand to suffering Iraqis left behind.

For example, World Vision has committed \$500,000 in winter clothing, medical supplies, blankets, and locally purchased food to the effort. Church World Service, the relief arm of National Council of Churches, delivered tents, heavy clothing, food, and blankets to the refugees and to Iraqi civilians in Baghdad. Samaritan's Purse also sent aid to Iraqis in the Baghdad area. Instead of supplies, the Southern Baptist Foreign Mission Board is sending \$130,000 directly to the region, \$25,000 of which will be applied to needs at the Iran-Turkey border. Powdered milk and medical supplies were conveyed through Jordan by Mennonite Central Committee.

Other organizations, such as the National Association of Evangelicals' World Relief organization and Catholic Relief Services, are conducting fact-finding surveys to assess the areas of greatest need and how best to respond. (NIRR)

### Bush proposal rekindles debate over aid to parochial schools

U.S. President George Bush's new education plan has stirred up both sides in the debate over taxpayer support for religious elementary and secondary schools. The far-reaching proposal includes a call for federal money to help disadvantaged students in private and parochial schools. It would also ease restrictions on federal aid

to other students in nonpublic schools.

"The problem here is that Bush and Education Secretary Lamar Alexander want to treat private religious schools as though they were the same as public schools in regard to funding," said Joseph Conn, a spokesman for Americans United for Separation of Church and State. "That's a dramatic change from past practices and a threat to church-state separation, because those parochial schools teach religion, and government money shouldn't go to them." His organization has steadfastly opposed all forms of public aid to private schools.

Catholic school leaders, on the other hand, are elated by the president's proposal. "President Bush's decisive decision that educational choice will embrace private and parochial schools as well as public is a landmark for Catholic education," said a statement released by Catherine McNamee, president of the National Catholic Educational Association, which represents 9,000 Catholic schools. (RNS)

### Argentine president: from fast lane to weekend at the monastery

Argentine President Carlos Menem, in the face of growing corruption scandals, political infighting in his Peronist Party, and sagging popularity at the polls, took a weekend of rest and relaxation in the most unlikely places—a Trappist monastery several hundred miles southwest of Buenos Aires. The Trappists are a strictly observant Catholic order known for an austere, cloistered lifestyle that includes long periods of fasting and meditation.

The weekend retreat at the monastery was very different from what the president and the Argentine public are used to.

Menem has openly pursued a jet-set lifestyle, dining and dancing with celebrities and often escorting beautiful young women to lavish affairs. However, rumors have persisted lately that the president has slipped into a severe depression, rumors that have been helped along because the normally available and affable Menem has rarely appeared in public since the beginning of the year. (RNS)

### Lutheran Church, with no reserve funds, faces financial crisis

After spending the first three years of its corporate life on a financial roller coaster, the Evangelical Lutheran Church in America is in danger of derailing—unless some drastic steps are taken soon. And drastic steps are precisely what the 5.3-million-member denomination's Church Council endorsed at a recent meeting after top church officials offered a chilling summary of the church's financial situation—including the news that, for the third year in a row, it faces a substantial budget deficit at a time when all reserve funds have been used up.

Church executives are being asked to submit plans for staff layoffs, program cutbacks, and—in some cases—program eliminations. The denomination, America's fourth largest Protestant body, is also undertaking a special nationwide offering in an effort to shore up its shaky finances. Bishop Herbert Chilstrom, the soft-spoken leader of the church since its founding in 1988, characterized the denomination's difficulties as not different in kind from those experienced by virtually all of the other mainline churches in the United States. But the problems, he said, are severe. (RNS)

## Should we call Jesus Christ 'God'?

creedal language first arose.

Affirming Jesus' deity has important practical implications:

1. It means that Jesus' teachings and actions, such as his servant way and his death for his enemies, are not only models for human behavior. They are also manifestations of God's inmost nature and character. The entire universe is rooted in and governed by such a love, however differently things may seem.

2. It means that Jesus not only shows us how to act. Jesus also brings us into an intimate relationship of encouragement, understanding, and joy. This is a relationship that will survive no matter what happens, including death. Anything

we may experience, no matter how painful, is something God has already experienced and through which God can be very near.

In a world threatened by as many evils as ours, where our best efforts can meet with apparent defeat, such convictions are essential for persisting over the long run in Jesus' way.

*Thomas Finger is professor of systematic and spiritual theology at Eastern Mennonite Seminary, Harrisonburg, Va. This is the second in a series of three articles on the Trinity. The issues raised in these articles are treated at greater length in the second volume of Finger's work, Christian Theology: an Eschatological Approach (Herald Press).*



# Franconia Conference boosts missions, launches fund-raising campaigns

*Souderton, Pa.*—"The Spirit and the bride say, 'Come.' And let everyone who hears say, 'Come.' And let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift." This invitation from Revelation is being lived out by Franconia Conference, which has increased the energy and pace of its mission outreach significantly in the last five years.

Within Pennsylvania, the results of that renewed energy have been seen in the transformation of three small congregations into what is now Norristown New Life Mennonite Church, the establishment of Covenant Community Fellowship in Lansdale, and the planting of congregations in East Greenville and Athens. A new congregation has emerged in Burlington, Vt.

Outside Pennsylvania, a relationship is being formed between the conference and six Trique Indian congregations in the Mexican state of Oaxaca. The Mujeres Amigas Miles Apart (MAMA) project continues to link Franconia members with Honduran Mennonites.

Franconia families are finding new church homes within the new congregations, which are often more urban and racially diverse than the typical Franconia congregation. These adventurous families describe themselves less as missionaries than as fellow travelers with their sisters and brothers in new and exciting settings.

In support of this new vision of mission work, the conference's Mission Commission has begun a campaign to raise \$600,000 in 1991. The fund is to be used, in the words of fund-raising chair Merrill Moyer, "to train our new wave of mission leaders, to launch new outreach projects from Telford to Triqueland, and to undergird our new church plantings."

In addition, each Franconia family will be challenged to give an offering of \$100 during the year to its choice of 50 mission projects. Also, the Mission Commission hopes that 1991 will see the establishment of a mission/outreach committee in every one of Franconia's 55 congregations.

The Mission Commission has also estab-

lished a "Barnabas Fund." Inspired by the example of Barnabas, who "sold a field . . . brought the money, and laid it at the apostles' feet," the commission is encouraging conference members to make major gifts to support the capital needs of emerging congregations. The 1991 goal for the Barnabas Fund is \$250,000, with a long-term goal of \$2 million by the year 2000.

Mission Commission secretary Luke Beidler points to a significant change in who sets the mission priorities for the conference. In the past, he said, conference leaders tended to develop mission programs and then ask congregations for financial support. The result, he said, was that the askings "felt like a kind of mission 'tax' imposed by 'conference people' for mission programs they neither knew nor cared about."

In contrast, said Beidler, more congregations today are serving as their own centers of mission, responding to needs in their own and distant communities with creative, focused energy.—*Beth Johnson Ruth*

## MBM engineer helps bring water to parched fields in Nepal

*Kathmandu, Nepal (MBM)*—Water! A very precious commodity. Especially during the winter months when fertile fields lie idle because they are too dry to bear crops. In the surrounding villages many people don't have enough to eat.

The situation in the Nepali hills is so desperate that many men migrate to neighboring India in search of jobs. With less mouths to feed and very little extra money, many families barely eke out an existence in the rugged Himalayan foothills.

The sound of water gurgling through irrigation canals across dry hillsides has brought hope to these families. This past winter, water flowed for the first time in the Andhikhola irrigation scheme, according to Dan Spare, a Mennonite Board of Missions agricultural engineer with the project for the past six years. Construction started two years ago after the long-awaited government agreement was signed.

The groundwork for the innovative scheme was established during those long years of waiting for government approval. The Irrigation Water Users Association was officially registered. A membership drive enlisted 9,500. Water rights would be

shared among all those who worked in building the canals. Large farmers would be required to sell a small portion of their land to the association, which then would be sold at a nominal price to the landless.

Several innovative construction techniques have been used in this irrigation system. Lining the canal with stone masonry and cement, as is often done, is costly. For about one percent of that cost, firm sections of the canal have been lined with soil cement—a mixture of cement and fine red soil, which is plentiful.

The water for the irrigation system comes from the Andhikhola River, where a dam diverts the water through a one-kilometer-long tunnel. From there, some water goes into the irrigation canal. Most of the water drops 800 feet to a five-megawatt hydroelectric plant, which will begin generating electricity this year. Both are projects under United Mission to Nepal.

As is usual in the development process, this project has had some rough sailing. The country has undergone major political changes; the association has also become politicized. The majority of the board members have little time for meetings. Some of the rich farmers delayed construction work by not following through with their land sales commitments.

But the lush fields of wheat, mustard, and potatoes have given hope to those who

labored together to cause the green miracle to happen. For those who have been reluctant to participate, it has been a great incentive. Many farmers are now expressing active interest to get on with construction activity so that water will flow to their fields also.—*Margaret Spare*

*Dan Spare inspects the dams and canals before the water starts to flow.*







Paul Brenneman (right) shares a can of meat with a malnourished patient in war-ravaged Liberia. The meat was donated by North American Mennonites.

## Liberia needs years to return to normal, say relief workers

Elkhart, Ind. (MBM)—The country of Liberia will need years to return to normal after an 11-month civil war, according to Paul and Grace Brenneman, short-term medical workers appointed by Mennonite Board of Missions to serve with Church World Service. They returned to the United States in late March after 10 weeks in the Liberian capital of Monrovia.

"The wounds and feelings related to the war must heal," said Paul, a retired physician. "People have to try to cooperate again." Grace noted that the problems people face in Monrovia seemed overwhelming at times. "Many people approached us for help," she said. "We had to realize we couldn't help everybody. So we helped those next to us."

One person Brenneman helped was Cabee, a seven-year-old girl found on the

street near the clinic where Paul worked. Clinic staff gave her medicine for infection, worms, and malaria. Brenneman housed Cabee for the first five days. "I fed her anytime she was hungry," Grace said. "And we prayed often those first days, because we weren't sure she would live." Later, Cabee was taken in by Paul's nurse at the clinic, Betty Kallah, a Liberian.

Paul served at Cooper Clinic, which had been operated by the Seventh-Day Adventist Church prior to the civil war. Later, MBM appointees Juanita Shenk, a nurse from Elkhart, Ind., and Wayne Weaver, a physician from Mt. Crawford, Va., joined the clinic staff.

Paul said 90 percent of his patients suffered from moderate to severe malnutrition. So one of the highlights of his medical ministry was sharing cans of Men-

nonite Central Committee canned meat.

Grace cooked for the six Church World Service medical workers, assisted occasionally at a feeding program operated by CWS and United Nations Children's Fund (UNICEF), and handled other housekeeping chores. CWS is a program of the U.S. National Council of Churches.

CWS hired a Liberian agricultural economist to establish a nursery for vegetable plants and to help people plant rice. "Now is the time to be planting," Paul said, "since the rainy season is beginning." He emphasized that a CWS goal is to help people help themselves, and thus avoid problems of food dependency.

Brennemans felt safe in Monrovia. The city and the surrounding area is controlled by peacekeeping forces from other West African countries. The rest of Liberia is controlled by Charles Taylor, the main rebel leader.

Paul met and ate with Taylor and his assistants on Mar. 23. The occasion was one of five so-called "confidence tours" that officials of the United Nations, the peacekeeping forces, and the various political factions made to several areas.

Few city utilities have been restored yet, but Brenneman noticed other improvements during the time they were there, such as more food and other items available for purchase. Five orphanages had also been opened.

Housing is a problem for many, since at least 50 percent of the homes are uninhabitable. For instance, Brenneman found the home of MBM missionaries Steve and Dorothy Wiebe-Johnson (now in Ghana) in shambles and partially damaged. "Copies of *Gospel Herald* were strewn all over the floor," Paul said, "So we knew we were in the right house!"

Brennemans said they had initial misgivings about going to Liberia. But they were encouraged to go by their family, friends, and congregation—Doylestown (Pa.) Mennonite Church. "We felt privileged to be the first Mennonites serving in the country after the war," Paul said.—Phil Richard

## 'Glorious day' for missions, says Gingrich

Hesston, Kan.—"This is a glorious day!" proclaimed Mennonite Board of Missions president Paul Gingrich at the Festival of Missions sponsored by Hesston College. He talked about the new way of carrying out missions in partnership. "Third-world Christians are teaching us about what it means to be faithful to Jesus Christ," he said.

After giving a brief history of the beginning of North American Mennonite mission outreach, he said, "I believe our involve-

ment in missions as a church saved the Mennonite Church."

Gingrich, along with James and Jeanette Krabill, MBM missionaries in West Africa, spoke to a variety of audiences during their week in Kansas. These included Sunday worship services in local churches, chapels and campus worship at Hesston and Bethel colleges, a missions retreat for 25 Hesston and Bethel students, and the annual Church-College Conversations that bring pastors to campus.

Jeanette Krabill caught the attention of the Hesston Mennonite congregation when she and her children, waving white handkerchiefs, danced Pastor Fred Obold up the aisle. In West Africa, the congregation

would have met the pastor at his home and danced with him all the way to church, she said. Later on, retired MBM missionary Irene Weaver interrupted Jeanette's sermon to lead the congregation in a hymn—another West Africa tradition.

Speaking at Hesston College chapel, James Krabill used his daughter's boot and flower in a vase to illustrate two different purposes a Christian college may serve: as a boot camp to prepare students for survival in the big, bad world, or a greenhouse to protect students from the world. "Let's not forget what Jesus told his graduating class," James said, "Take up your cross and prepare to die."

—Susan Balzer



## 'Sugar Creek Gang' goes to Mississippi

*Gulfport, Miss.*—"Come over to Mississippi and help us," was the plea that went out from a small country church situated here on the Gulf of Mexico coast. Gulfhaven Mennonite Church was in the process of building an addition to its present facility and needed some experienced carpenters to help.

A former interim pastor at Gulfhaven who is now pastor of Sugar Creek Mennonite Church in Wayland, Iowa, heard the plea. Dean Swartzendruber and his wife, Lois, still had fond memories of their three months at Gulfhaven in 1989 and they wanted to help.

A plan leaped into their minds. "Why don't we get together a crew from Sugar Creek and give a week of volunteer labor to our friends in Mississippi?" It wasn't long until they had 10 people ready to go.

Gulfhaven has not been without its struggles and for two years did not have a regular pastor. But even without a pastor the church was experiencing growth and blueprints were drawn up for enlarging the facilities. Last summer David and Esther Kniss came to give pastoral leadership and the church continued to grow until the walls of the building seemed about to bulge.

The Iowa volunteers worked with speed as they hammered down sheathing on the roof and tied the old and new roof lines together. The structure began to take shape under their skillful hands as sheathing was nailed to the walls of the exterior studs. Then holes were cut for the windows and windows were soon in place. The electrician and plumber in the group also put their expertise to work.

The four wives who had accompanied their husbands on this work team were not

*The Iowa volunteers hard at work on the addition to the Gulfhaven church.*



going to be outdone. They also put their skills to use. They bought paint and began to brighten up some Sunday school rooms.

As the week progressed so did the bonds of love between these two churches—the one that sits among the cornfields of Iowa and the one that sits on the southern coast and eats crawfish. It was evidenced on the morning the Sugar Creek and Gulfhaven people gathered to say their good-byes. As they stood in a circle with clasped hands and lifted their hearts together in prayer and sang, "We Are One in the Bond of Love," it was more than just words; they felt it deep in their hearts.—*Esther Kniss*

## Farmer-educator is the first Mennonite member of Maryland Legislature

*Annapolis, Md.*—The Maryland Legislature has its first Mennonite member. He is Lowell Stoltzfus, a farmer-educator from Rehobeth, and is newly elected to the House of Delegates from the state's 38th District—Somerset County.

Stoltzfus was a founder of Holly Grove Christian School, a Mennonite-related institution in Westover, and served as principal until the election. He continues his farm work, however. He grows and ships 30 million plants, mostly cabbages, each year. It is the largest such operation in the Northeast.

Stoltzfus' previous political involvement was as chairman of his county's Board of Zoning Appeals and its Planning/Zoning Commission. Why did he decide to run for state office? "I felt I was not quite where I was supposed to be," he said. "I enjoyed farming and I enjoyed teaching, but I was still restless."

As for the traditional Mennonite inclination to stay away from political office, Stoltzfus noted that "traditionally, Mennonites believe that prayer is more effective." He added: "I still think it is."

The new legislator said he represents both farmers and environmentalists—two groups that are sometimes at odds. He said he understands the problems of the farmer and the concerns of the environmentalist. During the election campaign, he was endorsed by the state's Environmental Political Action Committee.

Stoltzfus was trained as a teacher at Salisbury State University and also studied at Eastern Mennonite Seminary. He managed to juggle high school teaching and farming. "I've always been a workaholic," he admits.

This spring, however, his son was in charge of getting the cabbage plants started, since Stoltzfus was busy with legislative work in Annapolis, the state capital. But the father will be back to finish out the plants soon.—*Adapted from article in "The Delmarva Farmer"*

## Tours attract interest



OREGON '91

"We understand a high percentage of people are signing up for the tours as compared to other conventions," says Ron Burch of Monmouth, Ore., who is cochair of the Tours and Vacation Planning Committee. Crater Lake is the most popular tour.

The committee throughout the week will staff one booth for convention tours and another to offer information for side trips and vacation planning following Oregon '91. Tour selections should be made on the registration form or may be added during the convention if seats are available.

### Daylong tours

*Scenic Tour A:* Central Oregon Mountains. Along the scenic McKenzie River. Through Old McKenzie Pass and vast lava field.

*Scenic Tour B:* Crater Lake. Cascade Mountains to Crater Lake and Oregon's only national park.

*Scenic Tour C:* Central Oregon Coast. Willamette Valley farmland to Newport—Oregon's largest port. Along the coast to Sea Lion Caves, Florence, and vast sand dunes.

*Historic Tour D:* Early Mennonites, Amish, and the Aurora Colony. To Albany, to explore origins of Oregon's earliest (Old) Mennonites; to Hubbard, site of an Amish settlement; and to Aurora, an experiment in communal living.

### Half-day tours

*Historic Tour E:* Amish Mennonites and the Mennonite Home. To Harrisburg and Albany, to study 19th-century immigration, World War I experiences, and institutional development.

*Industrial Tour F:* Sawmill and papermill. See logs processed into dimensional lumber and wood fiber by-products into paper.

*Industrial Tour G:* Forest/logging. Visit a managed forest and observe modern logging techniques.

*Industrial Tour H:* Agriculture. A fruit orchard, one of the largest Christmas tree farms in the world, a grass seed farm, and mint distilling and herbal mint tea farm.

**Mennonite Church General Assembly  
July 30 to August 3 • Eugene, Oregon**



• **AMBS installs new dean.** Gayle Gerber Koontz was formally installed as dean of Associated Mennonite Biblical Seminaries on April 19. President Marlin Miller and board chair Darrell Fast gave the installation charge, and longtime faculty member Erland Waltner led a litany of installation. In her address, Koontz said that a vision of God's "redemptive resistance to evil" and the power of compassion are important in Anabaptist-Mennonite leadership education. She called for leaders who can help people delight in God and celebrate life even when life is stained with suffering. Koontz is the third dean in the 33-year history of AMBS, succeeding Ross Bender and Jake Elias. Her term began last July, but she didn't take office until this past January. She has been a member of the AMBS faculty since 1982.

• **Ewert to address EMS graduates.** Longtime Mennonite Brethren professor David Ewert will be the speaker at the Eastern Mennonite Seminary commencement on May 18. After many years of teaching at colleges, universities, and seminaries, he served as president of Mennonite Brethren Bible College in Winnipeg, Man., 1982-88. He is currently a visiting professor at Mennonite Brethren Biblical Seminary in Fresno, Calif. The 42nd annual commencement at EMS will recognize 32 graduates.

• **Food aid to Burkina Faso.** Lack of rain in the West African country of Burkina Faso has caused severe drought and food shortage in the northern area. In response, Mennonite Central Committee is making \$100,000 available to purchase 430 metric tons of corn and transport it to the area. MCC's partner in the country, the Federation of Evangelical Churches and Missions, will distribute the corn. The corn is being purchased in the southern part of Burkina Faso instead of shipping it from North America. The MCC Canada food account will provide \$45,000 toward the corn purchase. MCC Central States is selling 300 metric tons of contributed wheat to provide about \$35,000. Contributions are needed to cover the remaining \$20,000.

• **Health clinics in rural Jamaica.** Mennonite Central Committee has opened three health clinics in the St. Elizabeth area of Jamaica. It is a remote area impossible to reach without four-wheel drive vehicles. Previously the residents there had little access to health care. The clinics are part of the Mennonite Ventures program that started in 1987. It is a cooperative effort by MCC and Jamaica Mennonite Church to establish education, health, and agriculture work in the St. Elizabeth area. MCC could not find a nurse to direct the health work until 1990. Nurses and doctors are among the most desperately needed people by MCC in its programs around the world.

• **Leading Soviet economist.** Mennonite-sponsored interaction between business leaders in the Soviet Union and North America took another step forward recently with the appointment of a president for the new Association of Christians in Business. That is the Moscow-based counterpart to the Winnipeg-based Soviet Union Network. The new president is Alexander Zaichenko, a leading Soviet economist known for his reformist views. He



**Church music across cultures.** *Elkhart, Ind. (AMBS)*—Mary Oyer (right) presented the annual Theological Lectureship at Associated Mennonite Biblical Seminaries on "Church Music: An Ethnomusicological Perspective." "The Christian hymn in both text and music touches many levels of human experience," said the AMBS professor of church music and worship. In her lectures she explored many of these dimensions, especially those with cross-cultural and historical implications, and showed how the hymn contributes to worship. Oyer drew upon her acquaintance with African music and instruments. Here, she assists Rick Zerbe-Cornelsen of Vancouver, B.C., with the *endingidi* (one-stringed fiddle) while Dave Foncannon of Hesston, Kan., looks on.

has served in government for many years, most recently as part of the Council of Ministers—the first non-Communist Party member to do so. His conversion to Christianity was gradual, culminating in his baptism in 1986. He looks forward to nurturing free-enterprise businesses—an unknown concept until recent years—in his new work with the Association of Christians in Business.

• **Herald Press books honored.** Three Herald Press books received Silver Angel awards in ceremonies recently in Beverly Hills, Calif. A fourth book received a runner-up award. The awards are presented each year by an organization called Religion in Media. The three Herald Press winners were: *The Deserter*, a Civil War novel by Robert Koch; *World Winds*, a collection of meditations and photographs compiled by Earl and Pat Hostetter Martin; and *Leah*, biblical fiction about Jacob's less-loved wife by James Shott. The runner-up book was *Steps to Hope* by Joyce Shutt. Herald Press, a division of Mennonite Publishing House, releases about 30 new books a year.

• **MMA holds national conference.** Over 150 people attended the first national conference sponsored by Mennonite Mutual Aid for its mutual aid counselors and area advisers. Held April 12-14 in suburban Chicago, the theme was "Building Together for the '90s." Millard Fuller, founder of Habitat for Humanity, was the keynote speaker. He said MMA and Habitat are both examples of putting love into action. A highlight of the conference was the "counselor of the year" award, which was given to Gordon Schrag of Buhler, Kan. He

was cited for high levels of production, professional competence, customer service, and commitment to expanding the mutual aid ministry.

• **WMSC plans for Oregon '91.** All women are invited to participate in the activities of Women's Missionary and Service Commission at Oregon '91, says the WMSC Executive Committee, which met recently in Elkhart, Ind. The WMSC activities at the biennial convention of the Mennonite Church will include a delegate meeting, a presentation to General Assembly, officers' workshops, and a display booth.

• **Paul Leatherman retires.** The former director of Selfhelp Crafts, Paul Leatherman, has retired after 26 years of service with Mennonite Central Committee. He joined MCC in 1966 after a 20-year career with Miller Hess Shoe Company in Akron, Pa. He started as director of Vietnam Christian Service and later directed Voluntary Service in the United States. As director for 14 years of Selfhelp, which sells handcrafts from producers in third-world countries, Leatherman steered the organization through a time of rapid growth. Sales increased from \$424,000 a year to nearly \$4.8 million.

• **Willard Krabill retires.** The campus physician of Goshen College, Willard Krabill, has retired after 24 years of service there. He thought he was going to read Scripture when he went to a recent campus chapel service. But instead the campus community surprised him with a celebration of his time at GC. Representatives of Goshen General Hospital



and Mennonite Mutual Aid also noted his contributions to those institutions. Krabill was known on campus and in the Mennonite Church for his speaking and writing on health education, sexuality awareness, disease prevention, and medical ethics.

• **Spirituality Reference Council.** Various tools for spiritual growth were considered at the April 5-6 meeting of the Spirituality Reference Council. The group, sponsored by the Mennonite and General Conference Mennonite churches, takes responsibility for encouraging spiritual renewal in congregations and providing long-range direction. The council worked on a list of spirituality books and a list of retreat leaders to recommend to congregations. The six-member group is chaired by Norma Johnson, executive secretary of the GC Commission on Education, and Marlene Kropf, worship/spirituality minister for the MC Board of Congregational Ministries.

• **Apostle Ministries.** Virginia pastor Stanley Shirk has become the first full-time "apostle" for Apostle Ministries. He will seek to encourage Mennonite pastors and congregations through personal counseling, seminars, Bible conferences, and revival meetings. Apostle Ministries is an outgrowth of the vision of Virginia pastor Roy Kiser and his wife, Charlene, who hoped to do this kind of work in their retirement years. But Kiser died of cancer in 1989. Before he died, though, he and his family established the Roy Kiser Family Evangelistic Association through which funds were made available for the work of an apostle. Shirk, who will begin his new ministry in September, is currently pastor of Mountain View Mennonite Church of Waynesboro. Previously he was a missionary in Jamaica and a staff person for Virginia Conference.

• **Learning about Africa.** Fourteen participants in an Africa Food and Environment Study Tour got off "the beaten track" to learn about life in rural Africa. The mostly North American group, sponsored by Mennonite Central Committee, split into four subgroups, visiting Kenya, Tanzania, Zambia, and Zimbabwe. Tour leader Tim Fretz noted that the North Americans and rural Africans learned from each other. "I'm excited that the story of the trip will be taken home to others," he said.

• **A voice from Eastern Europe.** Peter Kuzmic, considered the foremost evangelical scholar in Yugoslavia, spoke several times during a recent visit to Eastern Mennonite College and Seminary. He said the demise of communism in Eastern Europe is giving "a new freedom to the believing community there" but is also creating "an enormous spiritual vacuum." Kuzmic is the founder of Evangelical Theological Seminary in Osijek—the only evangelical graduate school in Eastern Europe.

• **Ripe for change.** The time is ripe for change in U.S. policy toward Central America, says Blake Byler Ortman, who now monitors Central America issues for Mennonite Central Committee from its office in Washington, D.C. Ortman, who spent the last nine years with MCC in El Salvador, says U.S. legislation on El Salvador and Guatemala could change dramatically in the coming months with pressure from American citizens. He notes that even conservatives in Congress are starting to question U.S. military aid and are concerned about continued human rights abuses by armies that get American aid.

• **Suicide among immigrants.** A one-of-a-kind response to the high rate of suicide in Canadian immigrant groups is being developed by Mennonite Centre for Newcomers in Edmonton. With a grant from the Alberta government, the center has studied the problem in Polish, Chilean, and Chinese communities and discovered that suicide-prevention techniques that work for most Canadians can be counterproductive in other cultures. Based on the study, the center is now getting ready to offer new ways to deal with suicide in various immigrant communities. The center is supported by Mennonite Central Committee Canada.

• **Looking for Mennonites.** A Mennonite church planter and an independent house church have discovered each other in Sydney,



**Antique quilts.** Lancaster, Pa.—Lancaster Mennonite High School's first Antique Quilt Exhibit netted about \$4,000 for the new auditorium/fine arts center and received high praise from its 1,700 guests—75 percent of whom were from outside Lancaster County. "I have been to many quilt shows, large and small, and this truly is the one I enjoyed the most," said one New York visitor about the exhibit that featured 90 quilts made by Mennonites and Amish before 1942. Some quilts dated back to the 1850s. A rose postage stamp quilt made around 1885 was probably the exhibit's most unusual piece. It contained nearly 14,000 hand-sewn pieces. "You must do a book to preserve this heritage," said another guest, echoing the wishes of hundreds of guests who left their addresses in case there would be a publication. The guests were especially impressed with the historical stories and old photographs that accompanied the quilts.

Australia. Paul Rowley, the leader of the house church, became a Christian eight years ago. Having read about Mennonites, he had been on a search for them and had named his little church of 11 members "Peace Fellowship." Rowley finally encountered Mark and Mary Hurst, new missionaries with Eastern Mennonite Board of Missions who are trying to start a church in Sydney. "I don't know what will come of this," says Mark, "but I do wonder how many other 'Peace Fellowships' are out there to be found."

• **Retreat for the elderly.** Members of the Mennonite Association of Retired Persons who live in northern Indiana and Illinois held their second annual retreat recently in Porter, Ind. Pauline Yoder led the group in discussing "Humor—God's Gift," and Gary Brunson helped the group focus on "How Older Persons Influence Younger People."

• **Change of address:**  
Darrel Hostetter from Box 329 to Box B104, Sandla, Mbabane, Swaziland.  
Cyril Gingerich from Ethiopia to Box 416, Zurich, ON N0M 2T0.  
Lowell Nissley from Sarasota, Fla., to 75 Willow Valley Dr., Lancaster, PA 17602.

## NEW MEMBERS

**North Clinton, Wauseon, Ohio:** Ray Johnson, Diana Johnston, and Brad Nafziger.

**Hopewell, Paoli, Pa.:** Jean Clark and family, and Joel J. Miranot.

**Shady Pine, Willow Hill, Pa.:** Robert and Elizabeth Coady, Vanessa Runk, James and Linda Diem, and Earl and Linda Custer.

**Burlington, Vt.:** Maurice Langevin and Rob Oliver.

**Sharon, Plain City, Ohio:** Steve and Carolyn Kopec.

**Clinton Brick, Goshen, Ind.:** Galen Mast.

**Carpenter, Talmage, Pa.:** Allen Huber, Anna Mae Huber, Jewel Beth Huber, Kenton Lee Martin, Rodger Lynn Good, and Glenn Fisher.

**Souderton, Pa.:** Mark Davis, Mary Davis, Buddy Clowney, Dawn Clowney.

**First Mennonite, Johnstown, Pa.:** Lonnie Semetosky.

**Salem, Elida, Ohio:** Mary Jane Frey.

**Midway, Columbiana, Ohio:** Roxanne Witmer, Joann Lehman, Charles Handwork, Dana Williams, Trina Trotter, Krista Hostetler, Chad Snyder, Brad Augsburg.

**Zurich, Ont.** Tracey Lee Martin, Sara Jayne Gingerich, Julie Andrea Steckle, Timothy Franklin Estep, Jason Douglas Erb, Timothy Cooper, Ted Ducharme, James Ross Snyder, Judy Anne Snyder and Nathan Daniel Hutton.

**Pleasant Valley, Harper, Kan.:** Jeremy Shue and Travis Womack.

**Wilkins Avenue, Baltimore, Md.:** Jason Lee Burkholder, Kellie Marie Delp, Erlinda Frances Johnson, Michael Laurence Turner, Lee Parks, and Dale Melvin Delp.

**First Mennonite, Indianapolis, Ind.:** Ed Steward-Furbeck.

**Barrville, Reedsville, Pa.:** Dale and Debbie Yoder, Nichole Hoy, Jason Metzler, Jessica Metzler, and Kenny Troyer.

**South Union, West Liberty, Ohio:** Bruce Burtis, Lori Carter, Pam Nath, John Seymour and June Seymour.

**Followers of Jesus, Brooklyn, N.Y.:** Wayne Ethan Pounds and Hermine Pounds.

**Bethel, Wadsworth, Ohio:** Ted Miller, Jim Haprian, and Stephen Rohrer.



**Bergey-Ruth:** H. Dale Bergey, Hatfield, Pa. (Frederick cong.), and Patricia R. Ruth, Spring City, Pa. (Vincent cong.), April 20, by Karl G. Glick and Ben F. Lapp.

**Clark-Fry:** Jason Michael Clark, West Liberty, Ohio, and Stephanie Nichole Fry, by Randy Reminder, April 13.

**Delp-Swope:** Randy Delp, Lansdale, Pa. (Line Lexington cong.), and Brenda Swope, Souderton, Pa. (Souderton cong.), April 20, by Lowell Delp and Gerald Clemmer.

**Lamparter-Rudisill:** Todd Lamparter, Dover, Pa. (United Church of Christ), and Kay Rudisill, York, Pa. (Zion cong.), Nov. 10, by Warren Tyson.

**Landis-Hoover:** A. Roy Landis, Lititz, Pa. (Lititz cong.), and Edna Hoover, Elizabeth-

town, Pa. (Brethren Church), March 29, by Caleb Kreider.

**Mann-Yoder:** Eric Mann, New York, N.Y. (Fellowship Chapel), and Michelle Yoder, New York, N.Y. (Aurora cong.), Feb. 16, by Robert Troyer.

**Martin-Barlet:** Dan Martin, Ephrata, Pa. (Charlotte Street cong.), and Kathy Barlet, Lebanon, Pa., March 23, by Leon Miller.

**Matthews-Hostetler:** Michael Matthews, Gaithersburg, Md. (Baptist Church), and Gail Hostetler, Hollsopple, Pa. (Blough cong.), March 2, by Marvin L. Kauffman.

**Miller-Leatherman:** Calvin Miller, Millersburg, Ind. (Clinton Brick cong.), and Darlene Leatherman, Millersburg, Ind. (Lutheran Church), March 9, by John Hofer.

**Miller-Reed:** Doyle Miller, Goshen, Ind. (Forks cong.), and Toni Reed, New Paris, Ind. (Forks cong.), Mar. 30, by Eugene Bontrager.

**Miller-Tury:** Ronald A. Miller, Harrisonburg, Va. (Shalom cong.), and Claire L. Tury, Harrisonburg, Va. (Shalom cong.), April 14, by Ray C. Gingerich.

**Schrock-Diller:** Richard Schrock, Ft. Wayne, Ind. (Fairhaven cong.), and Cathy Diller, Marion, Ind. (Missionary Church), Apr. 27, by Geoffrey Eubank.

**Wedel-Ross:** Jay Wedel, Hutchinson, Kan., and Sharon Ross, Kidron, Ohio (Salem cong.), April 21, by Richard F. Ross and Fremon Mast.

**Witmer-Marshman:** Daryl Witmer, East Earl, Pa. (Church of the Brethren), and Patti Marshman, Gordonville, Pa. (Ridgeview cong.), April 20, by Robert L. Petersheim.

**Yoder-Beck:** Ramon C. Yoder, Archbold, Ohio (West Clinton cong.), and Sharon S. Beck, Archbold, Ohio (Tokyo cong.), April 13, by Stan and Marlene Smucker.

**Yoder-Porter:** Timothy Yoder (Sonnenburg cong.), Kidron, Ohio, and Rebecca Porter (Peace cong.), Elyria, Ohio, March 16, by David Hostetler and Allan Patterson.

## BIRTHS

**Bartel,** Barry and Brenda (Isaak), Salem, Ore., Leah Kareen (second child), April 5.

**Bigelow,** Todd and Sheila (Miller), Cincinnati, Ohio, Lauren Amy (first child), April 6.

**Bontrager,** Norman and Julie (Cripe), Middlebury, Ind., Kimberly Ann (second child), March 9.

**Bowman,** David and Karen (Lapp), Somerset, N.J., Erin Marie (first child), April 10.

**Cabezas,** Roberto and Regina (Kauffman), Lancaster, Pa., Stephanie Ann (first child), April 16.

**Gerig,** Winston and Sibyl (Graber), Mishawaka, Ind., Emma Lynn (third child), April 13.

**Gingerich,** Paul and Heather (Jantzi), Zurich, Ont., Jillian Ruth (fourth child), April 13.

**Gude,** Ray and Lois (Lafferty), Indianapolis, Ind., Andrew Joseph (first child), April 23.

**Halteman,** Ray and Tammy (Flewelling), Pennsylvania, Breaune J. (second child), April 12.

**Handrich,** Michael and Miriam (Stolque), Fairview, Mich., Nisha Nicole (first child), April 16.

**Hood,** Mike and Gloria (Steiner), Indianapolis, Ind., Amy Elise (second child), April 24.

**Jantze,** Marty and Noreen, Milford, Neb., Kimberly Renee (third child), April 12.

**Lamoreux,** Douglas and Patricia (Byler), Freeport, Ill., Benjamin Joseph (third child), Feb. 26.

**Lee,** Jonathan and Andrea (Yoder), Fairview, Mich., Olivia Grace (first child), April 15.

**Longacre,** Rich and Rose (Drescher), Souderton, Pa., Alan Jon (third child), April 19.

**Mosher,** Thomas and Sandra, Sarasota, Fla., Zachary James (fifth child), March 28.

**Neuenschwander,** Don and Kaye (Schumacher), Orrville, Ohio, Shannon Nicole (first child), April 13.

**Paul,** Terry and Pam (Stillman), Scottdale, Pa., Stephen John, April 16.

**Slabaugh,** Danny and Clara (Yoder), Nappanee, Ind., Ryan Dean (second child), March 25.

**Stoltzfus,** Sam and Gail (Miller), Gordonville, Pa., Tyler Morgan (second child), April 16.

**Stutzman,** Curt and Teresa (Trogon), Adair, Okla., Danielle Mamie (third child), April 1.

**Yancey,** Dean and Wanda (Macelo), Lowville, N.Y., Eric Daniel (first child), April 11.

**Yoder,** Rodney and Billie Jo (Kennedy), Quincy, Ohio, Sonya Kay (first child), April 15.

**Zimmerman,** Douglas and Soni (Hooley), Strasburg, Pa., Ashley Renee (first child), April 21.



**Iraqi leader.** *Akron, Pa. (MCC)*—“During 2,000 years our church faced many persecutions,” said Iraqi Archbishop Gewargis Sliwa in a meeting with Mennonite Central Committee staff here on April 24. “We are still here because of our faith.” Sliwa spoke about the Apostolic Assyrian Church of the East and its experience during the Iran/Iraq War and the Gulf War. The archbishop has been in the United States since Jan. 13 and has been unable to communicate directly to Iraq. “How can we build bridges of peace to the people of Iraq?” a staff member asked. The connections between people are different from the relationships of politicians, Sliwa replied. He said MCC aid sent to the Iraqi people strengthens these connections between people despite hostilities between governments. The Apostolic Assyrian Church of the East traces its roots to the apostle Thomas in the first century. Currently some 80,000 members live in Iraq; a similar number live outside Iraq.

## CALENDAR

Afro-American Mennonite Association board, Chicago, Ill., May 17-19

Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 18

Hesston College commencement, Hesston, Kan., May 19

Rosedale Bible Institute commencement, Irwin, Ohio, May 23

Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 24

Mennonite Historical Committee, Goshen, Ind., May 24-25

Southwest Conference midyear session, Phoenix, Ariz., May 25-26

Conference on Civilian Public Service, Goshen, Ind., May 30-June 1

Associated Mennonite Biblical Seminaries board of directors, Elkhart, Ind., May 31-June 1

Mennonite Board of Missions board of directors, Elkhart, Ind., June 6-8

Goshen College board of overseers, Goshen, Ind., June 7-8

North Central Conference annual meeting, Wolford, N.D., June 7-9

Mennonite Church Coordinating Council, Elkhart, Ind., June 11

Mennonite Board of Congregational Ministries board of directors, Lancaster, Pa., June 13-15

Mennonite Publishing House board of directors, Scottdale, Pa., June 20-22

Pacific Coast Conference annual meeting, Salem, Ore., June 20-23

Associated Mennonite Biblical Seminaries summer school, Elkhart, Ind., June 3-July 19

Peace Theology Colloquium, Clearbrook, B.C., June 21-23

Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25

Indiana-Michigan Conference and Central District joint meeting, Ft. Wayne, Ind., June 27-29

Northwest Conference annual convention, Camrose, Alta., June 29-July 1

Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



**Brenneman, Joseph Benjamin**, 82, Hesston, Kan. Born: Oct. 11, 1908, Milford, Neb., to Jacob and Barbara (Stauffer) Brenneman. Died: April 19, 1991. Survivors—wife: Grace Plank; children: Thelma Lais, Howard, Joe; 9 grandchildren, 7 great-grandchildren. Funeral: April 22, Hesston Mennonite Church, by Fred Obold and Phil Bedsworth. Burial: Eastlawn Cemetery.

**Eash, Stella**, 84, Hollsopple, Pa. Born: April 10, 1907, Lilly, Pa., to Adam and Anna (Kustron) Panek. Died: April 23, 1991, Johnstown, Pa., of a stroke. Survivors—children: George W., Jr., Thelma Peer; sisters: Marion Haynie, Helen Jacobs, Sally Lassek; 7 grandchildren, 14 great-grandchildren, 9 great-great-grandchildren. Predeceased by: George W. Eash, Sr. (husband). Funeral: April 25, Mason Funeral Home, by Marvin L. Kaufman. Burial: Richland Cemetery.

**Eicher, Ben W.**, 66, Milford, Neb. Born: Feb. 18, 1925, to Warren and Anna (Kremer) Eicher. Died: April 20, 1991, Milford, Neb., of degenerative pulmonary disease. Survivors—wife: Lillian Stutzman; children: Rebecca Kremer, Warren, Tami Wergin, James; sister and brother: DeElda Hersberger, Merle; 6 grandchildren. Funeral: April 22, Beth-El Mennonite Church, by John C. King. Burial: Blue Mound Cemetery.

**Glick, M. Martha**, 76, Gap, Pa. Born: Feb. 1, 1915, Atglen, Pa., to William and Lydia (Kauffman) Shetler. Died: April 19, 1991, Lancaster, Pa. Survivors—husband: Isaac S. Glick; children: J. Roy, Delmar W., Frances Dorn, Doris Stauffer, Mary Hahn; brother and sisters: Vernon, Melba Umble, Frances Stoltzfus, Erma Stuckey, Emma Brubaker; 11 grandchildren, 4 great-grandchildren. Funeral: April 23, Ridgeview Mennonite Church, by Robert Petersheim. Burial: Millwood Mennonite Cemetery.

**Grace, Shirley**, 55, Hicksville, N.Y. Born: Jan. 27, 1936, Mill Creek, Pa., to Elmer E. and Catharine (Zook) Yoder. Died: April 13, Manhasset, N.Y., of cancer. Survivors—mother; husband: Carl D. Grace; children: Sharon Bradshaw, Steven; brothers and sisters: Willard J., Roland G., Marie Allison, Ruby Yoder, Rhoda Campbell, John K.; one grandchild. Funeral: April 17, Maple Grove Mennonite Church, by Robert L. Hartzler. Burial: Locust Grove Mennonite Cemetery.

**Heatwole, E. Herman**, 94, Swink, Colo. Born: Oct. 12, 1896, Harrisonburg, Va., to Jacob A. and Bertha (Showalter) Heatwole. Died: April 6, 1991, Rocky Ford, Colo. Survivors—children: Charlene Nielson, Franklyn, Elbert; sister: Sarah Zehr; 10 grandchildren, 16 great-grandchildren. Predeceased by: Nora Francis Good (wife). Funeral: April 10, Rocky Ford Mennonite Church, by Paul Isaak. Burial: Fairview Cemetery, La Junta, Colo.

**Hochstedler, Victor E.**, 80, Kokomo, Ind. Born: March 21, 1910, Howard Co., Ind., to Emanuel and Barbara (Schmucker) Hochstedler. Died: March 6, Kokomo, Ind. Survivors—second wife: Marjorie Osborne; children: Merville, Jerrold, Shirley Powell; sisters: Savilla Bontrager, Polly Lavengood; 11 grandchildren, 2 great-grandchildren. Predeceased by: Amanda Schlabach (first wife) and Joseph (son). Funeral: March 9, Howard-Miami Mennonite Church, by Michael Sommers and Lee Miller. Burial: Mast Cemetery.

**Kirkendall, Ada E.**, 92, Lima, Ohio. Born: July 26, 1898, Lima, Ohio, to Simon and Mary (Shank) Shenk. Died: April 5, 1991, Lima, Ohio. Survivors—husband: D. Everett Kirkendall; children: Robert L., Darrell E.,

John L., Wilmer G., Helen Sellers, Ruth Evans; brothers and sister: Ralph, Wilbur, John, Mary Smith; 22 grandchildren, 30 great-grandchildren. Funeral and burial: April 8, Salem Mennonite Church, by Larry Rohrer and Dale Levernicht.

**Liebig, Myrtle**, 98, Kalona, Iowa. Born: Jan. 3, 1893, Kalona, Iowa, to William D. and Elizabeth (Weeber) Berkey. Died: April 16, 1991, Kalona, Iowa. Survivors—children: Maxine Gingerich, Ruth Ann Yoder; brother: Clifford; 11 grandchildren, 20 great-grandchildren, 4 great-great-grandsons. Predeceased by: Omar Liebig (husband). Funeral: April 19, Kalona Mennonite Church, by David Groh. Burial: East Union Cemetery.

**May, Caroline Elnora**, 85, Harrisonburg, Va. Born: Jan. 16, 1906, Port Republic, Va., to John H. and Annie Maria (Shifflett) Roadcap. Died: April 1, 1991, Harrisonburg, Va. Survivors—3 grandchildren. Predeceased by: Charles Franklin May (husband). Funeral: April 3, Lindsey Funeral Home, by Wayne North and Sam Janzen. Burial: Weavers Mennonite Cemetery.

**Norlin, Erick**, 25, St. Louis, Mo. Born: Oct. 31, 1965, Grand Rapids, Mich., to Hank and Elaine (White) Norlin. Died: March 24, 1991, St. Louis, Mo., of cancer. Survivors—brother and sister: John, Suzanne Norlin. Funeral: March 27, Kriegshauser Funeral Home, by Ed Springer. Burial: Washington, Ill.

**Owens, Gladys**, 80, Watsontown, Pa. Born: June 1, 1910, Ferndale, Pa. Died: Mar. 26, 1991, Lewisburg, Pa., of a ruptured aneurysm. Survivors—husband: Ralph Owens, Sr.; children: Ralph Jr., Evelyn Waidley, Patricia Johnston, Marian Bridge, James, Jack; sisters: Margaret Graham, Muriel Brown; 20 grandchildren, 30 great-grandchildren, 3 great-great-grandchildren. Predeceased by: Theodore (son). Funeral: March 28, Barr Funeral Home, by Walter Clemens and Ben F. Lapp. Burial: Beaver Run Mennonite Church Cemetery.

**Selby, Hazel Mae**, 87, Engadine, Mich. Born: Nov. 20, 1903, Alligan, Mich., to William and Margaret Christman. Died: March 25, 1991, Manistique, Mich., of cancer. Survivors—children: Margaret Loehr, Dorothy Lesatz, Hazel Allen, Hester Daganies, Mable Snyder, George, Ernest, Wesley, John, Arthur; 49 grandchildren, 27 great-grandchildren. Predeceased by: George Selby (husband) and Elizabeth Gage (daughter). Funeral: March 28, Wildwood Mennonite Church, by John L. Troyer. Burial: Sandtown Cemetery.

**Weaver, Minerva**, 85, Neffsville, Pa. Born: May 6, 1905, Rapho Twp., Pa., to Harry B. and Ella Nora (Bowers) Garber. Died: April 15, 1991, Lancaster, Pa., of a stroke. Survivors—children: Paul E., Roy A., John L., Harry E.; brothers: Raymond B., Eli B., Amos B., Irvin B., David B.; 13 grandchildren, 25 great-grandchildren. Predeceased by: Mearl H. Weaver (husband). Funeral: April 18, Lititz Mennonite Church, by J. Clair Hollinger, Jay S. Weaver, Levi J. Ziegler. Burial: East Petersburg Mennonite Cemetery.

**Zehr, Freida**, 85. Born: Sept. 23, 1905, Canada, to Nicholas and Magdalena (Albrecht) Kipfer. Died: Mar. 25, 1991, Alden, N.Y., of cancer. Survivors—children: Clayton, Violet Cote, Lester, Charlotte Klingel Smith; sisters: Malinda Hostetler, Gertrude Leis; 19 grandchildren, 13 great-grandchildren. Predeceased by: Lawrence Zehr (husband). Funeral: Mar. 29, Clarence Center-Akron Mennonite Church, by W. Roy Walls, Jr., and Keith Zehr. Burial: Good Cemetery.



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 EDITORIALS
 

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## That's what you think

The Mennonite Church has much to do. On that we agree. Exactly where we start is not as clear.

That's my conclusion after reading responses to my editorial, "What Do You Think?" (March 19). In it I invited readers to send me issues you felt our church must address today.

Sixteen of you sent letters. Two responses were from Sunday school classes: one from Kidron (Ohio) Mennonite Church and a second from First Mennonite Church in Morton, Ill. Your letters came from nine states, New Jersey to Iowa (no responses from Canada or the West Coast this time). You identified 17 issues you would describe as "major" confronting the Mennonite Church.

*Homosexuality* was mentioned most often (six times). "The church must decide if it wants to follow the trends of our culture toward a legitimization of this practice," one of you wrote. Or will we continue to be a church "that calls for repentance from sin as a requirement for church membership."

"I really don't understand why it is an issue in light of what the Bible has to say concerning sexual relations," said another. But another wrote: "I'm willing to listen, but I desperately want to hear something besides advocacy of a particular viewpoint."

Others of you would broaden the discussion to include sexuality. One called for the church to address a host of issues related to sexual ethics: premarital sex, extramarital sex, incest, abortion.

*Women in leadership* received the second most attention (five). "Why is the church so slow to affirm women?" one of you asked. Another, a woman, would have an answer: "I take the Scriptures literally to mean what they say: that women are subject to men and that the actual leadership in corporate worship belongs to the male."

That response hinted at a third major issue: *biblical interpretation*. It was mentioned often with other issues. We must "return to a simple acceptance of what the Bible teaches," wrote one. Questioned another: "Do we still take the Bible as our final authority? Or are liberal ideas making inroads into our denomination?"

Another issue focused on questions of *relationship to the state*. How do we speak to government? Is "activism" the road to peace? How can we be citizens of both God's kingdom and of a country?

From there the list of issues broadened out. It included *evangelism and church planting, stewardship, abuse (child and sexual), leadership training, environment, economics, alcohol, literature work, prison ministry, and the silence of God*.

But "why are you asking for issues facing the Mennonite Church?" one questioned. "I thought disciples of Christ were added to the Lord's church, not one named after Menno." Another issue: *Mennonite identity*.

The last response that arrived, a postcard, perhaps summed up the rest best: "It seems to me the issue most pressing in the Mennonite Church is *the Bible*."

So what happens to these responses? I've sent them on to two groups: the Mennonite Church General Board, and the Council on Faith, Life, and Strategy. They may become part of the discernment both use in helping the Mennonite Church come to grips with the issues it faces today.—jlp

## Another chance

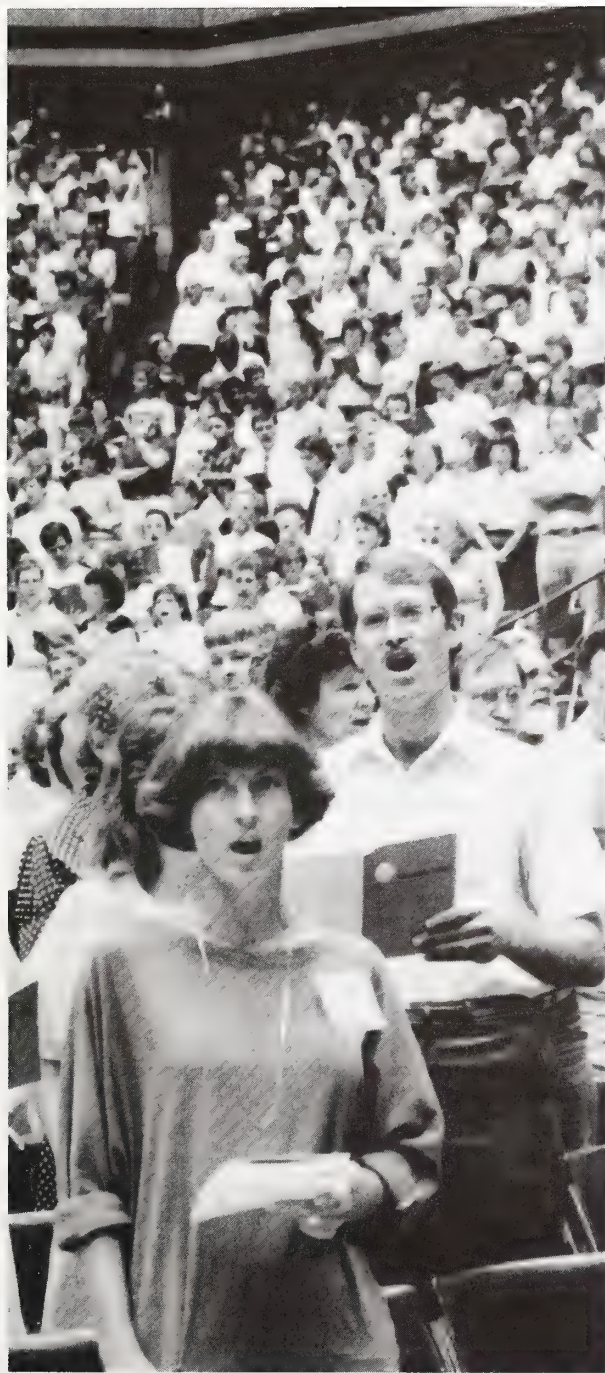
Church committees are sometimes accused of working in a vacuum—of not taking the time or energy to get reactions or input beyond themselves. Now here's at least one that's taking feedback seriously.

The Inter-Mennonite Confession of Faith Committee has made public several of the articles being proposed for a new confession of faith. One on the Holy Spirit was printed in last week's edition of *Gospel Herald*. A second, on Jesus Christ, appears this week (page 7). One on God will be in next week's issue.

The committee invites your feedback and reactions. Send them to *Gospel Herald*, and we'll forward them to the committee.

Sometimes committees may appear not to listen. When they do, we need to respond. I'll expect to hear from you.—jlp





Participants in Mennonite General Assembly at Ames, Iowa, in 1985: "Group events are exciting in their own right. And we have come to expect the same excitement in our corporate worship."



May 21, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *What do you mean you want exciting worship?*

by Philip K. Clemens

Once all it took was a preacher and a song leader. It was easier to plan worship then. Now voices across the church are saying, "Give us exciting worship!"

For some, exciting worship means a captivating preacher, a favorite kind of music, or the freedom to do and say whatever they want. Others want more banners, more drama, more music, more fellowship, more children's stories every Sunday. For some the key words are "spontaneity," "participation," "inclusive," or "friendly." Others demand that the Scriptures be read beautifully, that there be a time of "worship and praise," that a certain style prevail.

Group events are exciting in their own right. And we have come to expect the same excitement from our corporate worship. We forget worship is not meant to compete with choral concerts or basketball games. It is not meant to be more engaging than theater presentations or art shows. It is not meant to be more fun than quilt auctions or birthday parties. Said one person recently: "We all get enough entertainment. I think people are bringing some deeper needs to worship."

Our desire for what we call exciting worship might be telling us that something is indeed lacking. We may be looking for worship that is meaningful, but we do not know how to get it. When we try to make worship exciting or friendly or

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***Worship is not meant to compete with choral concerts or basketball games. It is not meant to be more engaging than theater presentations or art shows.***

some other quality, we plan and judge worship by inappropriate goals: its entertainment value, its skill of production, our personal and individualistic yardsticks, our subjective likes and dislikes.

What is worship, then, if it is not a new, exciting, friendly, attractive program every week? Who wants to attend a dull, poorly organized, impersonal gathering every Sunday? But to ask those questions is to miss the point. Effective worship, in its own way and its own time, is exciting and attractive. But we can't start there.

Worship represents the presence of Jesus Christ among his people. Rom. 8 describes how God's Spirit lives in a congregation. Eph. 2:21-22 says we are a "holy temple in the Lord . . . a dwelling in which God lives by his Spirit." When Jesus took the bread and cup, he said, "Do this in remembrance of [to recall] me" (1 Cor. 11:24-25).

When we worship we celebrate what God through Christ has done, is doing, and will do. The ancient acclamation rings out, "Christ has died! Christ is risen! Christ will come again!" In worship God speaks and acts. God's Spirit reveals and renews, and we respond.

Do we want excitement? Do we want meaning? Then let us start with this outpouring of divine love, God's creation and re-creation. Let us tell and retell the gracious and saving acts of God in Christ. Let us preach and pray, dance and sing the life and mission of the one who came that we might have life, that prisoners be released, that the hungry be fed.

Our Mennonite tradition maintains a basically unadorned, word-oriented style of worship which has more or less developed its own meaning and beauty. But while we have been faithful in teaching peace, fellowship, missions, service, mutual

aid, and Bible study, we have not taught worship. We look askance at churches who focus on corporate worship (liturgy) but who, in our view, lack other qualities we possess. We are suspicious of weekly communion, written prayers, and prescribed colors and vestments.

If we looked further, we might see how the service of Word and Table is based on a worship pattern of New Testament times. We might see how congregations honor the presence of Christ when they stand for the reading of the Gospel each Sunday. We might see how small children are blessed (but not served) by the ministers when families go to the altar to receive communion.

**A**s we search for meaning in worship, for exciting things to happen, we may have to reclaim and renew various worship practices our tradition has discarded. Even if we don't do as other churches do, how might our worship celebrate the presence of Christ?

Does God-in-Christ speak and act? Does the Spirit of Christ move among us? Does Christ's mission become ours? These are questions of focus, not style. In worship like this, preaching, prayer, Scripture, offering, communion, music, visual art, drama, verbal response, physical movement, emotion, spontaneity, imagination, silence, children, adults, women, men, ethnic distinctions—all can find their rightful places and appropriate expressions in every congregation.

As a church we may need to rethink our ideas about worship and examine the reasons we gather on Sundays. We so easily get caught up in our goals and objectives that we lose sight of genuine worship and focus on other things. We design our worship services, church signs, and parking lots to attract visitors. We organize greeters, Sunday school classes, and mission programs. We arrange for small group fellowships and neighborhood care groups. But behind all of this activity, as its basis and its source, must be the body of Christ at worship.

Healthy worship attracts visitors, generates service and mission, feeds the poor, and cares for the sick. For at the center of worship is the Christ, the incarnate God, who invites, who proclaims, who feeds and heals and serves. And Christ's body is those who gather to worship the one who came, is come, and will come.

If it truly is worship, then it is exciting!

*Philip K. Clemens is associate minister at College Mennonite Church, Goshen, Ind. He is also a member of the Worship and Spirituality Committee of Indiana-Michigan Conference.*

***For further reading on worship:***

*Enter His Gates: Fitting Worship Together* by Eleanor Kreider (Herald Press, 1990)

*Liturgy and Spirituality in Context: Perspectives on Prayer and Culture* edited by Eleanor Bernstein (The Liturgical Press, 1990)

*Worship Is a Verb* by Robert E. Webber (Word Books, 1985)



# Should we believe in the Trinity?

by Thomas Finger

**T**he traditional Christian view of God is quite unusual. Its distinctive feature is not belief in one God (called monotheism). Many religions and most modern people believe in one God. Christianity's specific claim is that God is somehow both three and one: that the Father, the Son, and the Holy Spirit each are fully God. Yet there still is only one God. At first this may sound more like polytheism (belief in many gods)—or perhaps sheer confusion.

The New Testament often mentions Father, Son, and Spirit together (Matt. 28:19; 1 Pet. 1:2; Eph. 4:4-6). However, it uses the name God more often for the Father and talks of Jesus and the Spirit serving God. It might seem more natural then, and certainly less complicated, to think of the Father alone as fully God and of the Son and Spirit as his lesser agents.

The more precise trinitarian teaching—that all three are equally divine—was worked out over the centuries after Jesus. It was often expressed complexly and made use of philosophical concepts such as “substance” and “person.” Today some people argue that it was a product of Greek thinking which is no longer relevant. In any case, trinitarian language sounds unfamiliar to most Mennonites. At first glance, it has little apparent connection with discipleship.

Should Mennonites then simply concentrate on practical discipleship and dismiss questions about the Trinity as abstract? Or are there good reasons, essential for strengthening our faith and witness, for affirming that God is both three and one?

**W**e can best begin answering by asking why trinitarian teaching arose in the first place. It came from the biblical way of talking about God's nature and from the early Christian experience of God. The Bible tells what God is by telling us how God acts. This means that if any being does things which only God can do and which no mere agent of God could ever do, that being is wholly divine.

As noted in previous articles, both the Holy Spirit and Jesus act in ways that only God can act. The Holy Spirit bestows divine, saving life upon and within us (Rom. 8:11; 2 Cor. 3:6; John 3:5-8). The Spirit is God's very own presence in us, which makes us temples of God (1 Cor. 3:16-17; 6:17-20; Eph. 2:22).

Scripture also describes Jesus as bringing the salvation that only God can bring (Phil. 3:20-21;

2 Tim. 12:10; Titus 2:13). Jesus is worshiped as only God can be (Rev. 5:12; Heb. 1:6; Phil. 2:10-11).

If we follow this biblical way of thinking, the results at first seem confusing. On one hand, Jesus and the Spirit act as God alone can act. On the other, both Jesus and the Spirit relate to, serve, and obey God.

We can deal with these paradoxes in two basic ways. We can simply hang on to the seemingly more “natural” notion that the Father is fully God and that the Spirit and Son are lesser agents. Or we can let the biblical evidence revise our basic God concepts, no matter how strange that might first seem.

The second approach, which leads toward trinitarianism, will require more thought. Yet it can express at least three important convictions which the first cannot. All are crucial for discipleship.

**F**irst, it best expresses the heart of the gospel, the joyous good news of Immanuel: God is truly *with* us (Matt. 1:23). As long as one regards the Father alone as fully God, then when Jesus comes to us, suffers with and dies for us, God in the innermost self does not really enter these events. God, of course, might still feel close to Jesus and sympathetically feel what Jesus feels. At bottom, however, God would still be sending someone else to suffer.

Similarly, the Spirit's yearning, comforting, and encouraging movements within us would not be God's very own yearning, comforting, and encouraging. God could influence us, but God would not truly dwell within us. As I understand it, however, the striking, unprecedented gospel message is precisely that *God*—not merely God's agent or sympathy or influence—does come that close. This is the truly marvelous good news!

Second, the Trinity deepens our understanding of servanthood. A major objection to the Spirit's and Son's full deity is that both obey, serve, and glorify God. Behind this objection lies the assumption that any being that serves God must be less than God, for God can only command.

If we could trace the biblical relationships more fully, however, we would find that Father, Son, and Spirit all mutually serve and glorify each other. (For instance, the Spirit sends the Son [Mark 1:12] but the Son sends the Spirit [Acts 2:33]. The Son glorifies the Father, and the Father glorifies the Son [John 17:1-5].) This shows that servanthood, mutual self-giving of persons for each other, is not merely a human ideal. It is a divine activity, the basic energy sus-



*The striking, unprecedented gospel message is precisely that God—not merely God's agent or influence—dwells within us. This is truly good news.*

taining and remaking the universe.

Finally, to affirm the Trinity is to affirm that God is communal. God is not, as it were, a distant, isolated individual. God is a community of loving, sharing, suffering, interacting energies. If the Father alone were fully God, any such community would be authoritarian with God giving the orders. Yet the distinctive, revolutionary trinitarian teaching is that all three persons—while being different—are fully equal.

Of course, these persons also are one divine person in a way we cannot fully comprehend. Still, their oneness is better conceived as sharing common purposes and a common character (holiness, righteousness) and as a unified energy than as a common "substance."

This explains why salvation can never be individualistic. To be saved is to be incorporated

into the dynamic, interweaving, interpersonal energy that is God. But how can one truly open oneself to this energy without opening toward all others who are caught up in it? How can one authentically enter into the divine communal reality without entering the earthly communities that this reality is creating? In this way community, an emphasis so central to Mennonites, has its deepest foundation in the Trinity.

*Thomas Finger is professor of systematic and spiritual theology at Eastern Mennonite Seminary, Harrisonburg, Va. This concludes a series of three articles on the Trinity. The issues raised in these articles are treated at greater length in the second volume of Finger's work, Christian Theology: an Eschatological Approach (Herald Press).*

## What we believe about God

We believe that God exists and is pleased with everyone who draws near by faith (Heb. 11:6). We worship and know the one and only holy and ever-living God, who is Father, Son, and Holy Spirit as revealed in the Scriptures. We believe that this only true and triune God has created all things visible and invisible, has brought salvation and a new way of life to humanity through Jesus, and continues to sustain the church and all things until that day when God separates good from evil and becomes "all in all" (1 Cor. 15:28).

Beginning with Abraham and Sarah, God has called forth and delivered a people of faith that they might be free from alien powers and false gods to worship God alone, to witness to God's intentions for humankind and all creation, and to love their neighbors as themselves (Gen. 12:2-3; Rom. 4:11-25; 1 Pet. 3:9-11). We have been joined to this people through the faithfulness of Jesus Christ and by confessing our faith in him (Gal. 2:20; Rom. 3:22).

We humbly acknowledge that God surpasses all human comprehension and transcends all attempts to grasp equality with God (Gen. 3:5;

Phil. 2:6). But God also relates to us and speaks to humankind in ways which reveal God's character and being. God's awesome glory and enduring compassion are perfect in holy love. God's sovereign power and unending grace are perfect in almighty love. God's knowledge of all things and care for creation are perfect in preserving love. God's wrath against sin and tender mercy toward sinners are perfect in righteous love. God's readiness to forgive and power to transform are perfect in redemptive love. God's limitless justice and continuing patience with humankind are perfect in suffering love. God's infinite freedom and constant self-giving are perfect in faithful love (Exod. 20:4-6; Ps. 25:4-10; Isa. 6; 54:10; Matt. 5:48; Rom. 21:5-11; 3:21-26; 1 John 4:8).

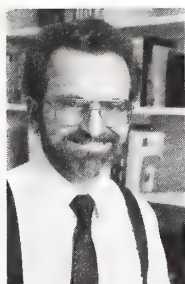
*This is the statement on God being proposed for the new inter-Mennonite confession of faith. It is a working draft offered for discussion and reaction. Send yours to "Confession of Faith," Gospel Herald, 616 Walnut Ave., Scottdale, PA 15683. We will forward your comments to the Inter-Mennonite Confession of Faith Committee.*



# Gospel Herald

*"When the Spirit of truth comes, he will guide you into all the truth; ... He will glorify me, because he will take what is mine and declare it to you."*

—John 16:13a, 14, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

**Postmaster:** send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 21: May 21, 1991**

**Photos:** cover by Dale D. Gehman, page 9 by Steve Bowers, page 10 by Al Friesen, page 11 (top) by Jim Bishop, page 12 by Henry Block, page 13 by Mark Boyce, page 14 by Annabelle Kratz, page 15 by Larry Bartel.

## READERS SAY

### Dealing with the offender and the one offended

Thanks for "Should We Report Scandal in the Mennonite Press?" (April 30). I share some personal reflections:

1. Sins are often very complex. It is difficult to report fairly all the complexities of a given situation.

2. I am not convinced that open reporting of sins "would demonstrate our commitment to truth." Reporting cannot be done totally without bias. Thus the purpose of reporting needs to be carefully assessed.

3. More important than whether or not scandals should be reported is whether we have a biblical strategy for how to deal with the offender and the offended. We tend to make rash judgments and decisions based on the perceived without thinking through all the implications.

4. If we begin to report sins and scandals, we also need to report the redemptive process. That may happen even years later. We tend to remember only the bad and forget that God's grace can bring reconciliation.

Amos K. Stoltzfus  
Morgantown, Pa.

### Correction

The first sentence under #7 in "Thirteen Reasons Why We Believe in Nonresistance" (April 30) was supposed to be a full sentence. Something happened in the editing. It read: "We believe that to become a Christian is to allow the risen Christ." It should have read, "We believe that to become a Christian is to allow the risen Christ to become Lord and by the power of the Spirit to transform our hearts, minds, and ways of living to become like Jesus."

I recognize the sentence was plenty long. I'm not sure what was intended, but depravity got into the computer or the operator!

Marion Bontrager  
Hesston, Kan.

### Not quite what Daniel had in mind

Be on your toes, Pontius; humor is creeping into *Gospel Herald* in unlikely places.

In "Dare to Be a Daniel" (April 23), not only should we ask ourselves would Daniel eat meat offered to the king's idols. We ought also to ask would Daniel have described his office as that of a *courtesan*?

True, a courtesan does "dare to stand alone, dare to have a purpose firm, dare to make it known," but that purpose would be somewhat other than the one Daniel held in his mind!

Surely, if Daniel were alive today he would be acquainted with the philoso-

phers and lexicographers too. Perhaps he would have picked up his *Random House Dictionary Unabridged* and then courteously suggested he could be better described as a *courtier*.

Virginia S. Kreider  
Goshen, Ind.

### Damages of sexual abuse

Carolyn Holderread Heggen's letter (April 9) about the death of Darrel Brubaker was very disturbing for me. If what the letter said was true it should be disturbing for all to read.

Sexual abuse is difficult for people to talk about for many reasons. But it is something that *needs* to be addressed in all areas of the church.

I've appreciated the times you have addressed this subject in *Gospel Herald*. However, I would like to express my deep concern that you print more articles dealing with the whole range of damages caused by sexual abuse.

Name withheld by request

### Glad you came

Thanks for your editorial, "How to Do Outreach" (April 2). It reminded me of a church we visited and really felt unnoticed. There were no directions where to go. We were finally spoken to upon leaving.

On second thought, it may have been good for me to have had that experience. I certainly am more aware of strangers and acquaintances that visit our church. It's nice to hear, "Glad you came; visit us again."

Come visit us, and let me know how we rate.

Aldine Wyse  
Wayland, Iowa

### How to overcome compassion fatigue

We are emotionally battered every day by the media with accounts of the plight of the Kurdish refugees—one million on the Iraq-Iran border, they report. It boggles our minds. To make it concrete, divide the population of your county or city into 1,000,000.

These stories, added to the stream of similar ones we've been exposed to for years, is benumbing. We suffer from compassion fatigue. We grow complacent.

I have two suggestions:

1. *For families:* On a Sunday afternoon, select a piece of luggage for each member of the family, proportionate to what the person can reasonably carry (not lift but carry on a trek). Pack the bags with whatever seems most essential and most precious. When finished leave the house. Look back, trying to imagine never seeing it again. Of course, there is

(continued on next page)



no way to simulate the terror and trauma of a real flight from impending peril.

2. *For congregations:* Compassion aroused over and over, as by pictures and appeals, without action causes complacency. Let each decide which of the "forsaken" possessions (see above) are not really essential to everyday living. Arrange for a mini-relief sale, offering unneeded articles which can be of use to other people. Every family undoubtedly can contribute articles of this sort. Advertise the sale, and others may add articles.

It seems to me these may be ways to help us overcome some of the helpless feelings we develop in face of the need of the millions of refugees worldwide.

Elizabeth Showalter  
Harrisonburg, Va.

## It's our choice

Every person on earth is born a child of God. This makes us all his dear children. Satan has no children but by adoption.

By disobedience to our Father, we choose to become a child of the devil. Thus we must repent and be born again.

Abe B. Gehman, Sr.  
Barto, Pa.

## To be worthy of God's best gifts

A response to the notice about Eastern Mennonite Seminary's building needs ("EMS Seeks Funds for Expansion," April 9).

I urge the Mennonite Church, and others concerned about retaining values of our tradition, to ask for discernment and promise and then pray for the release of funds for the building at EMS.

I am not hedging as I encourage discernment and promise. That needs to precede any prayer. We must also trust the God who works in us to will and to complete. This Spirit stirs our desires as we listen.

We need to pray for the EMS staff

and faculty for the next generations. The calling forth of those who enable putting on the mind of Christ will be tied to believing prayer. We get, as a church, what we deserve. So let's be worthy of God's best gifts for the equipping of shepherds.

H. Eugene Herr  
Three Rivers, Mich.

## Strength in friendships

Thanks to Marlene Kropf for her article, "How Can We Be More Accountable to Each Other?" (April 16). Maybe we have lost an important ritual in being accountable to God and to each other. What a blessing close friendships and small groups can be for strength and encouragement!

G. Myers  
Albany, Ore.

## Bad English and poor theology

Recently a good Mennonite friend gave me a stack of *Gospel Herald*s. Reading them has given me an opportunity to take a look "inside" from the "outside." I am struck by a number of things the Mennonite Church is struggling with, but will limit my comments to only one: nonsexist language in the new confession of faith.

It does seem like a contradiction, "To worship and know the one and only ever-living God who is Father, Son, and Holy Spirit, as revealed in the Scriptures," and yet not refer to the Father as he or him. Jesus referred to God as Father many times. There is only one exception, and I think it is significant. When he feels forsaken and abandoned by the Father, he cries, "My God, my God." In an attempt to become inclusive and impartial, the church may end up with a kind of deistic God who becomes exclusive and impersonal.

I have been attending worship services in a mainline denomination that uses inclusive language. In the preaching, God is never referred to as "Father" and Jesus is seldom if ever spoken of as the

Son. The prayer often ends with, "we pray in the name of your child Jesus." (For me it leaves Jesus in a manger, although I'm aware the apostles used this expression in Acts 4:27, ironically in KJV.)

In the morning sermon the language becomes awkward, clumsy, confusing, and at times amusing. I hear statements like "God changed God's mind." I ask myself, are there two Gods? If only one God, then say it like it is: "God changed his mind."

To delete personal pronouns in reference to our heavenly Father is not only bad English but also poor theology. It seems to me all the suffering in the world and all the pain in our churches scream for an agenda a thousand times more urgent and important than unpronouncing and in the end depersonalizing the God and Father of our Lord Jesus Christ.

Elmer S. Yoder  
Salem, Ore.

## Complete coverage

Thank you for the reference in your editorial, "So What Do We Do Now?" (Feb. 19), to Los Angeles on the West Coast. It was great to see a reference to an urban area such as Los Angeles for something other than missions or urban crises. I look forward to your continued coverage of the entire Mennonite Church in North America, including the urban areas.

Allan Yoder  
Pasadena, Calif.

## New ways for telling the old, old story

Recently for the children's sermon our pastor, in a most exciting and creative manner, told the story of Peter and John and the healing of the crippled beggar at the temple gate (Acts 3:1-10). Children (and adults) seemed to be gripped by this story in a new and refreshing way.

This stands in sharp contrast to children's sermons I've heard in churches we have visited in recent months. While usually told well enough, they were just nice stories. At the worst, on some occasions, the point was difficult to grasp. At best they were just good moral stories.

It would seem important to apply our creativity to telling and retelling the biblical stories. Our children (and adults) need to hear these in as refreshing a manner as possible.

The Bible is an exciting book for those who have discovered new life in Christ there. Perhaps some of us just need a little help in our ways of telling it.

Paul G. Burkholder  
Akron, Pa.

## Pontius' Puddle





# *They shall be uprooted no more*

## **A meditation for the people of the Philippines**

*by Carolyn Schrock-Shenk*

**I** lie awake at night in this large house and listen to the sounds around me. Sleep refuses to come as I listen to the noise from the sidewalk below my bedroom window. The warm summer air seems to be breeding turmoil in this section of the city. The walls of our house are solid around me, and all the doors are securely locked. Yet I cannot dispel the occasional fear that stalks me when the voices are particularly close or angry or numerous.

Of course, it is true that I am in potential danger. There is racial tension and regular drug-related violence here. Yet the threat is not great, and I recognize the irrationality of most of my fear. I stare into the darkness and wonder at the control fear has over me. I ponder the security that we all seek.

My eyes close and I begin to drift. The solid walls and locked wooden doors that separate me from the night become *nipa* and thatched grass. The soft, tropical night sounds float in and out of the cracks between the bamboo sticks and through the open windows, dancing languidly with the snores and deep breathing of the family lying side by side on the floor of the hut.

**I**t is a powerful moment. I am filled with a sense of oneness with the universe and all its people and elements. These walls form a permeable cocoon around the bodies saturated with the sweat of hard work, the tears of pain, and the dance of love. They are human lives interdependent with plants, animals, minerals, and each other, pulsating rhythmically with the steady beat of the earth. There is a sense of timelessness—of today fusing into tomorrow fusing into yesterday.

Then, suddenly, the moment is shattered. “They” are coming. Their erratic crashing noises suggest a fearless bravado induced by excess alcohol. They are coming. The sleeping cocoon wakes instantly and is transformed into a frenzy of activity. Half-packed bags are pulled out from the corner. Feet are shoved into the nearest shoes. Children’s mouths are covered by grown-up hands and frantic whispers of “*bilis, bilis*”

(hurry, hurry) propel the family down the short ladder and into the night, carrying only the few belongings that have lain in readiness every night since the first news of night raids and house burnings in neighboring villages months ago.

Fifty yards from the house, the family stops to catch their breath and turns just in time to see the leader raise his torch to the dry grass of their house. The fire spreads quickly around the hut. Dancing flames mock the skillful care of its construction, the hours of Bible studies and local co-cooperative meetings that were held inside, the rootedness and security its inhabitants had known.

Gone. All of it. Replaced by terror and uncertainty. Dreams smashed. A family torn from the rhythm of life. Harmonious people and earth music turned dissonant. It is a scene multiplied by the thousands in the Philippine countryside today.

The families do not always flee from men in the night. Sometimes it is from helicopters and *tora tora* planes dropping their exploding packages—gifts from the government to those places that house “troublemakers.” Sometimes it is from tanks and trucks and men armed with sophisticated imported weapons that strafe defenseless houses. Sometimes it is from an ominous warning or the death of a community worker.

**N**o matter what the means, the result of a total war against a hungry and oppressed people is always the same. Slowly a people are being massively uprooted. The threads that hold their lives together and provide meaning and sanity in the midst of their poverty are breaking. Slowly a whole way of life is being sacrificed for a cause.

What is the cause? No one knows for sure. Is it to keep power in the hands of the current government? To maintain the U.S. bases and other U.S. interests? To protect democracy by ridding the country of its communists? To keep the land and its harvests in the hands of a few? It is a nebulous and disagreed-about cause. But in the name of that cause, the land is being raped, the people are being destroyed, and the future of a nation is being mocked.

It is to the people of the Philippines that the prophet Amos speaks—to those hiding in the forests, those in refugee centers, those trying to relocate in new and strange places:

“I will bring back my exiled people . . . they

***I pray for the fruition of the prophecy of Amos for the people of the Philippines. I pray for the courage to use my voice and hands and feet to bring it to pass.***



### Catholic bishops ask Bush for amnesty for Gulf War COs

Thirty-three U.S. Roman Catholic bishops have called on President Bush to grant amnesty to members of the armed forces who resisted serving in the Persian Gulf War, some of whom are now being court-martialed. In a letter that was coordinated by Pax Christi USA, the national Catholic peace movement, the bishops noted that 11 years ago the U.S. Catholic Conference went on record as supporting selective conscientious objection "as a valid moral position derived from the gospel and Catholic teaching and recognized as well in U.S. civil law." Referring to the soldiers who declined to fight in the Gulf War, the Pax Christi letter says, "Even though they volunteered for military service, their obligation to make an informed moral judgment led them to refuse to take up arms in the same way that the moral judgment of many of their comrades led them to fight." (RNS)

### U.S. Supreme Court agrees to decide on prayer at public-school graduations

Does prayer as a formal part of public school graduations violate the U.S. Constitution? The sixth Circuit Court of Appeals in 1987 ruled that such prayers are permissible. But the first Circuit Court of Appeals ruled last year in a 1989 Providence, R.I., case that they are unconstitutional. Re-

cently, faced with an appeal in the Providence case, the U.S. Supreme Court agreed to decide the issue. A decision is expected next year.

In urging the high court to hear the case, the Bush administration implored it to overturn the first Circuit and affirm the right of prayer for such a "non-coercive, ceremonial acknowledgment of the heritage of a deeply religious people." The Providence case was initiated by Daniel Weisman, who was unsuccessful in obtaining an injunction against invocations and benedictions at all public schools in the city, including the middle school where his daughter was graduating. (NIRR)

### Fuller quits Habitat for Humanity; Carter not sure about future role

Former U.S. President Jimmy Carter's longstanding relationship with Habitat for Humanity is in question following the resignation of the leader of the Georgia-based Christian housing group. Millard Fuller, who founded Habitat 15 years ago, has agreed to leave the organization in August. The decision came a year after sexual-harassment allegations were made against him by five female workers.

Habitat officials said Fuller's resignation was not linked to the complaint. No criminal or civil charges were filed, but the board of directors brought in a mediator

to try to resolve the matter. Fuller said he resigned rather than be made a "ceremonial president." He added: "The problem stems back to difficulty with those women." Carter said the future role he and his wife, Rosalynn, will play with Habitat will be determined by the board's decisions. (RNS)

### Renewal groups try to steer mainline churches away from liberal views

Hoping to steer U.S. mainline denominations away from liberal views on sexuality and justice issues, representatives of renewal groups within the United Methodist Church, Presbyterian Church (USA), United Church of Christ, Episcopal Church, and other groups met in Wilmore, Ky., to discuss the spiritual condition of their respective church bodies. At the close of the session, the leaders announced in a statement that the debate over issues like homosexual ordination "is not primarily a debate over human sexuality but rather it is that of the authority of God's Word written as both normative and formative for humanity." Last year, the group drafted the Dupage Document, a manifesto in which they urged their denominations to preserve fidelity to the Bible. The Episcopal, Methodist, and Presbyterian churches face proposals that advocate a relaxing of traditional sexual standards. (NIRR)

## They shall be uprooted no more

(continued  
from page 7)

will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit. I will plant [them] in their own land, never again to be uprooted from the land I have given them,' says the Lord your God" (Amos 9:14-15).

A prophecy. A promise of something yet to come for the children of Israel. A promise for the families and communities of the Philippines as well. Throughout the Bible, the fulfillment of prophecy comes through the faithfulness of God's people. We are God's hands and feet and voices here on earth. When we pray, "Thy will be done on earth as it is in heaven," we ask for our own empowerment to do God's will. We are the means through which both justice and injustice flow.

The fulfillment for Filipinos of the Amos promise of restoration, sufficient food and drink, security and permanence depends to a large degree upon the faithfulness of God's people. Those of us who are both kingdom builders and Americans struggle to know what that means. It is our country that supplies most of the weapons,

equipment, and money to carry out the total war against the people in the Philippines. Our country operates massive military bases that use thousands of square miles of prime Philippine farm land, breed social degradation of all kinds, fuel rebellion and resentment, and compromise Philippine sovereignty.

How are we as wealthy, powerful people in a wealthy, powerful land to respond to a poor nation whose problems are severely intensified by the actions of our country? How do we act faithfully to be the tools of the fulfillment of prophecy for the Philippines? How do I live as both a responsible U.S. citizen and a kingdom citizen?

Before sleep finally claims me, here in the security of my thick walls, I pray for fruition of the Amos prophecy for my Filipino brothers and sisters. And I pray for the courage to use my voice and hands and feet to bring it to pass.

*Carolyn Schrock-Shenk, Lancaster, Pa., worked with her husband, Dave, in the Philippines for Mennonite Central Committee 1985-88. They attend Community Mennonite Church.*



# MMA board okays new ways to deal with crisis in health insurance

Goshen, Ind.—Health-care costs continue to skyrocket, and health plan members continue to leave Mennonite Mutual Aid in droves. With those problems weighing on it, the MMA Board of Directors met here May 2-3 to discuss ways to respond.

President James Kratz reported that nearly one-third of MMA's individual health plan members have dropped out since MMA raised its premiums drastically two years ago in an attempt to keep up with the rising costs of health care. Many of the departing ones are healthy people who think they can get a better deal somewhere else. People with health problems stay (or come back later) because commercial insurance companies won't take them.

Board members complained that too many Mennonites seem more interested in finding an insurance bargain for themselves than in aiding their less healthy brothers and sisters. "We help people that commercial agencies won't help," said one MMA staff person. "But that means healthy people have to be willing to help carry the unhealthy ones."

That is the mutual aid concept, pure and simple, board members noted. But some Mennonites are treating MMA like an insurance company, wanting to pay as little as possible and get back as much as they can. And, Kratz said, they react angrily to MMA's premium hikes, even though MMA is only the "middle man" in an American health-care system that badly needs reforming.

Last year the board members agreed that MMA should stay in health insurance no matter what, and appointed a task force to figure out ways to do so. At this meeting the task force presented a major 18-page proposal to deal with the crisis.

The proposal offers more options to people, including health plans that provide less coverage for less money. "Although the new options expose members to more financial risk in some cases," said Steve Garboden, an MMA vice-president who headed the task force, "it is still less risk than they would be exposed to if they went without coverage, which more and more Americans are doing."

The most daring idea is a congregational sharing plan modeled after a program developed by conservative Mennonites and Amish. Entire congregations would share all their members' medical costs. There would be no overhead expenses, but the plan calls for a high level of commitment by each member and a strong sense of community. It would work better in stable



Mary Swartley (second from right) chairs the MMA board meeting. She is business manager and a business teacher at Bethany Christian High School in Goshen, Ind. Sitting with her are board member Ruthann Dirks, MMA president James Kratz, and board vice-chair Richard Reimer.

rural congregations than in mobile urban churches. It helps if many of the members are self-employed.

"Are we becoming our own competitor?" wondered board chair Mary Swartley. Answered Garboden: "We see the congregational plan as another choice we are offering. For many people it might be this or nothing."

One feature of the task force's proposal is an educational effort to call attention to the problems in the current U.S. health-care system and to urge Mennonites to get

involved in helping solve them. One important way is to urge the federal government to intervene. MMA staff said the problems include justice issues in addition to out-of-control costs.

In the end, the board members approved the proposal, with the understanding that the congregational sharing plan will be developed further and presented in its final form at the board's December meeting. "I'm impressed with the enthusiasm and consensus on this matter," said board member Don Schmidt.—Steve Shenk

## Colorado Mennonites spend spring break on Navajo work project

Kykotsmovi, Ariz.—Navajo Indian silver work, woven rugs, and fried bread were enjoyed by 16 people from Greeley (Colo.) Mennonite Church on their Spring-Break Missions Trip. The group journeyed to Hard Rock Mission Station near here in preparation for a work project at Navajo Gospel Mission. Four days later, plenty of painting, cleaning, and renovating produced a finished work project and lots of sore muscles.

Aside from the work, the Greeley visitors began to realize how the Navajo people are grappling with life in the 1990s. New friendships were made across cultural lines as group members visited traditional hogans, watched rugs take shape on Navajo looms, and visited with silversmiths, children, grandmothers, and shepherds.

Behind the beautiful rugs and silverwork, however, the group learned of the painful fact that four of five Navajo deaths are of a violent nature, most from the effects of alcohol. Many Navajos are enticed by the religion of peyote in addition to the bondage of alcohol, boredom, and unemployment.

Upon returning to Greeley, a good part of the Sunday morning service was taken in sharing the Navajo work trip experience, telling stories, singing in Navajo, and explaining the work of the missionaries among the largest tribe in the Americas. The storytelling and reporting brought the trip to its full completion, giving account to the congregation that had raised nearly \$1,000 to support the project.

"It was a lot of work, and I wondered if it was worth it at the start," said Pastor Darrell Zook, "but it was moving to see the impact this exposure had upon the young people in our group. We'll do it again next year!"



# Emergency appeal for Kurdish refugees brings in \$50,000 and 7,300 blankets

Akron, Pa. (MCC)—An emergency appeal from Mennonite Central Committee for Kurdish refugees in Iraq brought in 7,300 blankets and \$50,000 in cash in a matter of days. The response was primarily from Mennonite and Brethren in Christ churches in Lancaster County, Pa.; eastern and western Pennsylvania; and in the Cumberland Valley area of Maryland.

MCC, Lutheran World Relief, Church World Service, and American Friends Service Committee together provided a 40-ton planeload of supplies valued at \$600,000 for the refugees. MCC's share of the shipment was 7,300 blankets, 14 bales of infant clothing, and 4,000 pounds of milk powder (donated by Lancaster County farmers through Atlantic Dairy Cooperative). The four agencies are sharing the cost of air freight, which totals \$128,000.

The flight left New York on May 2, bound for Tabriz, Iran. Ed Martin, MCC secretary

for the Middle East and South Asia, is in Iran and met the flight, along with Gene Thiemann of LWR. David Weaver of CWS accompanied the flight.

MCC East Coast organized the blanket and fund drive. The funds are for the costs of shipping the blankets and for MCC's Bridging the Gulf fund. The latter supports relief and reconciliation work in the Middle East following the Gulf War.

"The tremendous response from over 160 churches in only 10 days has been overwhelming," says MCC East Coast director Lynn Roth. "We appreciate the generosity and compassion people have shown." Blankets that MCC receives after the shipment date will allow for future shipments as needed.

MCC also chartered a flight from Montreal to Tabriz with 18 metric tons of milk powder, seven tons of cooking oil, eight tons of blankets and layettes, and eight



Charles Martin of Greencastle, Pa., and sisters Kimberley and Audrey Martin pack blankets for the MCC material resources center.

tons of medicines. That flight left on May 7. MCC is paying an estimated \$200,000 for commodities, air freight, and expenses for the flight.

## MCC begins flood relief work in Bangladesh

Dhaka, Bangladesh (MCC)—Mennonite Central Committee staff in Bangladesh have begun relief work following the devastating storm that struck that country's coast on April 30. Nearly 150,000 people have died so far as a result of a cyclone, tidal wave, and flooding.

MCC staff are all safe, and they have begun food and clothing distribution in coordination with the Bangladesh government and other nongovernmental organizations. MCC and the Catholic relief organization Caritas are distributing 12 metric tons of milk powder, 100 bales of quilts, three bales of clothing, and 30 drums of bandages. MCC and Caritas may also work together to distribute wheat.

MCC will focus on local areas of greatest need first, the local staff says. "But there will be needs for our own employees and facilities, too."

An estimated 80 percent of dwellings and 90 percent of crops were damaged in Feni District along the southeastern coast. The storm damaged more than half the houses in six out of 10 areas surveyed by MCC workers near Maijdi at the mouth of the Ganges River on the southern coast. High winds caused most of the damage near Maijdi, along with some flooding.

The tidal wave on offshore islands caused the storm's greatest damage, staff report. "Disease and continuing bad weather impede progress," they say.

The storm leveled the MCC Human

Resources Development Center just outside Feni, a training center for rural savings groups. Furniture and materials were damaged or blown away.

MCC is accepting contributions for Bangladesh flood relief. Overseas director Ray Brubacher says MCC will make up to \$50,000 available for relief. He says MCC may make food resources available from Canada and the United States. MCC staff in Bangladesh plan to raise some relief funds locally.

MCC has 28 workers in Bangladesh, along with about 200 local staff. Regular MCC work in the country includes agricultural research and extension, job creation, health, education, and social services.

—Ardell Stauffer

## MDS assists tornado victims in Kansas

Andover, Kan. (MCC)—Surrounded by a landscape of shredded mobile homes, Mennonite Disaster Service volunteers searched for anything worth keeping in the wreckage of Kansas' deadliest tornado in 36 years. Four days after the April 26 tornado, more than 3,000 MDSers had lent a hand. The twister killed 11 people in a mobile home park in the Wichita suburb of Andover. About 1,200 people were homeless after the storm destroyed 240 mobile homes and 110 houses.

Kansas MDS chairman Irvin Harms said the Andover tornado was much worse than the one that devastated many Mennonites'

homes and farms in the Hesston area in March 1990. "Hesston's tornado jumped around," he said. "They said this one stood there and ground away." That was evident from the near total destruction of Andover's trailer park. Many people from Hesston are helping in Andover.

Volunteers combed the area for anything they could save—including hard-to-find valuables such as lost diamond rings and personal treasures such as photos—before bulldozers cleared it all away. Bulldozing of parts of the area angered some residents. In the search for bodies, bulldozers had demolished mobile homes that survived the tornado. Some items salvaged by MDS crews were bulldozed away.

Even getting permission for MDS to work in Andover was a struggle, Harms said. He said he had to beg the mayor to let volunteers into the disaster area. He could not explain the mayor's reluctance. But after several days of MDS work, Harms said, the mayor "thinks Mennonites are great."

Statewide, the storm's death toll was 20, making it the nation's deadliest tornado since Aug. 28, 1990, when 29 people were killed by twisters in Plainfield, Ill. The strength of the tornado was rated F-4 in intensity—in the top 5 percent of tornadoes. Last year's Hesston tornado was a rare F-5—in the top one percent.

Wichita has seven Mennonite churches, but few Mennonites suffered personal losses due to the storm. One young family of Lorraine Avenue Mennonite Church lost everything. They lived in Andover, but not in the trailer park. They were not at home when the storm hit.—Paul Schrag



## Speakers encourage Goshen graduates to get involved

Goshen, Ind., (GC)—Different roads lead to the same destination as two speakers told Goshen College's 250 graduates to change the world during 93rd commencement activities on April 21.

If all the world's a stage, Marian Claassen Franz said in her commencement address, then it's time for the class of 1991—including her daughter, Coretta—to play the role of peacemaker. "All you have to remember is love God, and your neighbor as yourself," she told her audience in Union Auditorium. She added one bit of advice: "improvise."

Franz is director of the National Campaign for a Peace Tax Fund. The Washington, D.C.-based organization seeks legislation allowing those who wish to give the portion of their tax money that would otherwise go to military spending to humanitarian causes.

Speaking with a wit and warmth that belied the clouds and chill breeze outside, Franz noted that life does not have to be conventional drama, with actors following scripts handed out by others. Instead, the graduates had the power to star in an improvisational play. In order to make the show a hit, cast members must stop, look, listen, speak, and enjoy, she said. Looking at what others avoid will not always be pleasant, Franz warned. "People don't look, not because they don't care, I think, but because looking is too painful."

Young people must look to see that 40,000 children die daily from diseases caused by lack of proper nutrition and inexpensive vaccines, and that the world's arsenals hold one million Hiroshimas—even though there are only 3,000 cities that size, she said. Once they look at what is happening, they need a balance of listening and acting to make changes, Franz said. "In mountain climbing one foot is always firmly placed and the other is always searching for higher ground. When the foot of faith is squarely placed, the foot of action searches for higher ground, informed by faith."

Earlier in the day, campus physician Willard Krabill talked about the necessity of "walking fine lines" during baccalaureate services at College Mennonite Church. Foreshadowing Franz's topic, he said this theme came from one of the quotations that shapes his life: "Don't follow where the path leads. Go where there is no path and make a trail."

Those who challenge prevailing attitudes should not do so to be mavericks, Krabill concluded. "We do it to make this world a better place. We do it to serve our Creator."

Krabill is retiring after coming to Goshen College in 1967. During his tenure, he has been a leader in education on human sexuality and medical ethics.—Wayne Steffen



A sister-brother duo—Donna and Duane Shenk—were among the EMC graduates. Their parents are Calvin and Marie Shenk of Harrisonburg, Va.

## Sawatsky calls on EMC graduates to make judgments

Harrisonburg, Va. (EMC)—Variably cloudy skies, mild temperatures, and a light breeze provided an ideal backdrop for Eastern Mennonite College's 73rd annual commencement exercises on April 28. President Joseph Lapp conferred degrees on 223 students during the outdoor ceremony attended by some 3,000 people.

Rodney Sawatsky, president of Conrad Grebel College in Waterloo, Ont., gave the commencement address. "Rather than challenging you with a passage of Scripture, I'm going to warn you against one," he told the graduates. "Rumor has it that the favorite text on Mennonite college campuses today is Matthew 7:1—'Judge not, that ye be not judged.'" He said this is in reaction to Mennonites' history of being "too judgmental, of tending to criticize everyone who doesn't measure up to our standards."

But while avoiding judging prematurely, "we must judge nonetheless," Sawatsky said. "I fear that too often this text is used to legitimize acceptance of the modern age. When we use this text to say that we cannot make judgments about moral and religious matters, because there is no universal truth upon which to base such judgments, then we are true children of modernity."

Noting that today's university setting is a reflection of an increasingly fractured and pluralized society, he said, "EMC exists precisely because we Christians believe that judgments can and must be made. These judgments are based on values that supersede all the variety in our world. These values are not mere products of human imagination; they are revealed to us by the one above the many."

Class business manager Kevin Longenecker presented the senior class gift of \$4,040 toward additional security lighting on campus. EMC's senior class had 57 honor graduates, including 10 who finished "summa cum laude" with a grade point average between 3.9 and 4.0. Two students earned all "A's"—Brian Stauffer of Manheim, Pa., and David Wert of Goshen, Ind.—Jim Bishop

## Kreiders to lead worship

"People will be glad they came to worship," says Larry Hauder of Boise, Idaho, who with his wife, Becky, chairs the Worship Planning Committee.

A feature of Oregon '91 worship will be the variety of opportunities for congregational response. "Out of the act of worship should come acts of commitment," Larry says. Worship will include a lot of singing, including 20 minutes during a "gathering-in" time. A musical ensemble and drama group will contribute to worship leadership.

The four morning services will be led by Alan and Eleanor Kreider, who are Mennonite Board of Missions workers in England. Each of these services will focus on an aspect of stewardship. Youth will lead and provide worship aids for the Thursday joint youth and adult worship service at the University of Oregon—the youth convention site.

In addition to the direct experiences of worship, participants will be offered extended encounters with one of the worship themes in daylong workshops: Congregational Planning and Worship, Urban Ministries, Stewardship, and Environmental Concerns.

The Worship Planning Committee, in addition to Hauders, includes Pacific Coast Conference members Kate Brenneman, Brenda Lind, Les Yoder, Cathy Passmore, Brenda Hostetler, and Victor Vargas. Representing churchwide interests are David Mann, Miriam Book, Lloyd Miller, and Stan Shantz.

The worship experience at Oregon '91 will be the result of many hours of planning, involving many people, Larry notes. Among all his hopes for worship, one remains central—that it be a spiritual experience.



Eleanor and Alan Kreider

**Mennonite Church General Assembly  
July 30 to August 3 • Eugene, Oregon**



- **AMBS commencement speaker.** Toinette Eugene of Chicago Theological Seminary will deliver the commencement address at Associated Mennonite Biblical Seminaries on May 24. She is an associate professor of practical theology and culture. The AMBS commencement, which will be held at College Mennonite Church in nearby Goshen, Ind., will recognize 43 graduates.
- **Spiritual harvest time in Ethiopia.** Civil war, famine, and disillusionment with the country's Marxist government are creating a climate of openness to the Christian faith in Ethiopia. "This is a time of tremendous harvest," report Mennonite leaders there. Mennonite congregations in Nazareth and Dire Dawa each have 100-150 people preparing for baptism, which will bring the membership in each location to more than 1,000. Ethiopian Mennonites, who until recently had to worship in secret because of a government crackdown on Christians and the confiscation of church buildings, are taking advantage of the new freedom. They are establishing teaching programs for their members and planning new buildings and training centers.
- **Former MCC worker dies.** Wally Ewert, 41, former Mennonite Central Committee volunteer in Vietnam and the Philippines, died of heart failure on April 29 in Drake, Sask. He and his wife, Claire, had returned this past January from five years of service in the Philippines. He worked primarily in agricultural development on the southern island of Mindanao. He and Claire served in Vietnam 1973-75.
- **In memory of campus pastor.** Eastern Mennonite College students and faculty remembered former campus pastor Darrel Brubaker in a ceremony on April 17. They planted a tree on the lawn north of Lehman Auditorium and placed a plaque next to it. The plaque's inscription includes the Bible verse, "Neither death nor life will be able to separate us from the love of God." Brubaker committed suicide on Feb. 25 during a severe recurrence of depression. He had been campus pastor for only seven months.
- **Top mathematicians.** A trio of Goshen College mathematics majors scored third place at the recent Indiana College Mathematics Competition. They competed against 14 other schools and lost only to Purdue University and Rose-Hulman Institute of Technology. The Goshen team was composed of David Cooper, Kathleen Steiner, and James Wenger.
- **Hard work by librarians.** Thanks to three years of painstaking work and a Lilly Foundation grant, the library books of Associated Mennonite Biblical Seminaries now may be located and borrowed by libraries across North America—and beyond. And AMBS students have easier access to books in other

libraries. The AMBS librarians used a process called retrospective conversion to match each book with an existing record in the central data base of the Online Computer Library Center, which is an international agency for cooperative cataloging and resource sharing among libraries.

- **Goal of \$333,333.33.** The project, "AMBS—33 Years," is generating words of affirmation as well as dollars for Associated Mennonite Biblical Seminaries. One woman included kind words about her pastor, an AMBS graduate, with her gift. The project is a six-month celebration concluding on June 30 with a fund-raising goal of \$333,333.33. The funds will be used mainly for the current budget, with some applied to endowment. Congregations and individuals are invited to contribute \$33 or multiples of 33 to mark the inauguration of the school's first joint president, Marlin Miller, since AMBS was founded 33 years ago as a cooperative venture of the Mennonite and General Conference Mennonite churches.

- **Laundromat converted to church.** Eight-year-old Windsor (Ont.) Mennonite Fellowship finally has its own building. Volunteers helped convert a run-down laundromat in the eastern part of the city into a "like-new" meetinghouse. At the dedication service, the conversion of the building was compared to the conversion of people to the Christian way of life. Pastor Arthur Boers reminded the members that the church is not a building, but people. The congregation plans to have an open house for curious neighbors who used to do their laundry in the building. The members also plan to visit elderly people in a housing complex across the street.

- **A congregation in mid-Manhattan.** How to be a Mennonite congregation in mid-Manhattan—the heart of New York City. That is an issue the members of Manhattan Mennonite Fellowship often discuss. "On the one hand, there is the temptation to be as much like everybody else as possible," says Pastor John Rempel. "On the other hand, there is the temptation to nostalgically maintain customs that tie us to the small-town communities from which we come." The members invite Mennonites moving to New York to join them in building a church in the city. Rempel can be contacted at Menno House, 314 E. 19th St., New York, NY 10003; phone 212 673-7970.

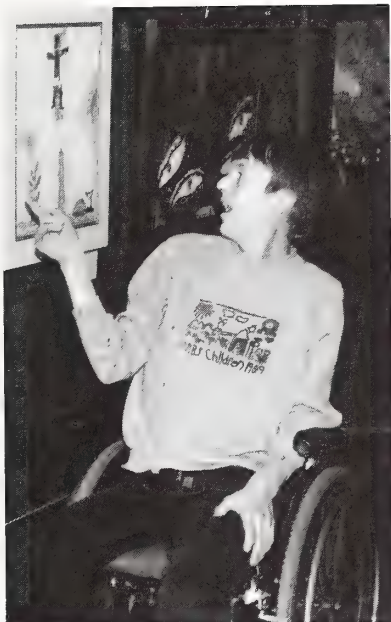
- **From teachers to pastors.** The new pastors of Perkasio (Pa.) Mennonite Church are a man and a woman who left education careers to enter the ministry. Wilson Kratz was a social studies teacher for 20 years at Plymouth Whitemarsh High School and in the Colonial School District. He has also coached several varsity sports teams. Beth Ranck Yoder was an English teacher for six years at Christopher Dock Mennonite High School. She has had training and experience in drama. Both new pastors were active lay leaders in their congregations—Yoder at Perkasio and Kratz at nearby Blooming Glen. Yoder has taken courses at three different seminaries over the years. Kratz is currently enrolled at Princeton Theological Seminary.

- **Pilots' Retreat.** Over 80 pilots, spouses, and aviation enthusiasts from seven states gathered April 12-14 at Spruce Lake Retreat near



**Future farmers.** Kingston, Jamaica (MCC)—Mennonite Central Committee worker Martin Bartel (center) tills a plot of land with Alpha Boys' School residents. The school, founded in 1884, is home for up to 240 boys who have nowhere else to live. They receive primary and secondary schooling here, as well as training in a trade; Bartel teaches farming to some residents on the school's three-acre plot of land. The program's goals are to instill an interest in farming, encourage respect for physical labor, and grow produce to eat at the school and to sell. Bartel, who is from Agassiz, B.C., has found it challenging to teach the boys to respect the work since it was used as punishment in the past. Alpha School is owned and operated by the Roman Catholic Sisters of Mercy, who requested a farming instructor from MCC.





**Chad's art.** Elkhart, Ind. (AMBS)—Chad Friesen showed some of his paintings recently in a forum at Associated Mennonite Biblical Seminaries. A rare, undiagnosed physical condition, similar to cerebral palsy, presents the 24-year-old painter with special challenges. "I lay on the floor on my stomach and brace my arm and paint," he said. The paintings, done mostly in bright colors, exhibit exuberance, energy, and vitality. They reveal a high degree of social consciousness, as in his series on war. "Chad has a range and depth of perception of what's going on in the world that is vividly communicated in his painting," said Dean Preheim-Bartel. Friesen and Preheim-Bartel are members of the same church—Southside Fellowship in Elkhart. The church has appointed a group called Chad's Art Committee to set up a business to provide supplies for Friesen and market his paintings. The business will be called God's Eye Gallery.

Canadensis, Pa., for the 14th annual Pilots' Retreat. The group included 30 members of the Delaware Valley Christian Pilots' Association. The main speaker was Eldon "Butch" Barkman, executive director of JAARS, the service wing of Wycliffe Bible Translators. The participants enjoyed worship, fellowship, and refreshment. The event ended with the singing of the "pilots' hymn"—"I'll Fly Away."

• **Colloquium series at Oaklawn.** "Church and Family: Mutual Dependence" was the theme of the 1990-91 Colloquium series at the Oaklawn mental health center. The four noon-hour lectures attracted an average of 40 people to Oaklawn's treatment facility in Elkhart, Ind. The speakers this year addressed the theme from experience as well as theory. The Colloquium has offered continuing education to pastors and others for 12 years.

#### • Pastor transitions:

**James Offutt** became pastor of Joy Fellowship Mennonite Church, Peoria, Ill., recently. He succeeds Stan Maclin, who took a pastorate in Richmond, Va. Offutt also serves as staff person for Afro-American Mennonite Association.

**Gary Quackenbos** was ordained as pastor of Bethel Mennonite Church, Warfordsburg, Pa., on March 10. He has been pastor since January 1990, when he succeeded longtime pastor Lauren Horst.

**Gregory Sulat** became pastor of Pueblo (Colo.) Mennonite Church in March.

**Ron Mumaw** was licensed as associate pastor of Metamora (Ill.) Mennonite Church on March 10.

#### • Coming events:

**Choraleers Reunion**, June 15, at Lancaster (Pa.) Mennonite High School. This is for all former members of this music group, which was directed by Arnold and Maietta Moshier. Activities include a slide presentation on "The History and Ministry of Choraleers," singing together, and a "brown-bag" lunch. Family members are also invited. More information from Moshiers at Box 261, Smoke-town, PA 17576; phone 717 394-4155.

**Inter-Mennonite Children's Choir Reunion**, May 2-3, 1992, in Kitchener-Waterloo, Ont. It is for past and present members as well as friends of the choir, which will be 25 years old next year. It will include the sharing of stories and memories throughout the years, photo displays and slide presentations, and a concert featuring an alumni mass choir. Founded in 1967, the choir is sponsored by Conrad Grebel College. More information from Jane Schultz-Janzen at R. 3, Wellesley, ON N0B 2T0; phone 519 699-6090.

**200th Anniversary Celebration**, Sept. 8, at Masontown (Pa.) Mennonite Church. A full day of activities is planned. Former pastors, deacons, and anyone else previously affiliated with the congregation are especially urged to attend. More information from Carl Opel at Box 681-A, McClellandtown, PA 15458; phone 412 737-6927.

**PAX Reunion**, July 6-7, at Oak Grove Mennonite Church, Smithville, Ohio. This is for all participants in PAX, a former overseas program of Mennonite Central Committee. More information from Carl Conrad at 5340 Egypt St., Smithville, OH 44677; phone 216 669-2305.

#### • New books:

**The Anabaptists Are Back** by Duane Ruth-Heffelflower. This book calls Mennonites (and others) back to the active peacemaking of their Anabaptist forebears, and uses Christian Peacemaker Teams—a Chicago-based Brethren/Mennonite effort—as an example. The author, a former U.S. Air Force captain, is a lawyer, mediator, and Mennonite pastor. The book, published by Herald Press of Mennonite Publishing House, is available for \$8.95 (in Canada \$10.95).

**Beyond the Golden Hills and Other Stories** by Anne Squire-Buresh. This is a collection of poetic and timeless stories for pilgrims of all ages. The author is a free-lance writer and ordained United Church of Christ minister. The book, published by Herald Press, is available for \$6.95 (in Canada \$8.95).

**Mifflin County Amish and Mennonite Story** by S. Duane Kauffman. This is the history of a Mennonite/Amish community that celebrates its 200th anniversary this year. The author is a history teacher at Christopher Dock Mennonite High School. The book is available for \$18.85 (plus \$3 for shipping) from Mifflin County Historical Society, Belleville, PA 17004.



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# • Job openings:

**High school principal and librarian**, Academia Menonita, Caparra Heights, Puerto Rico, starting this summer. Bilingual ability in English and Spanish is preferred for both positions. The principal should have a master's degree in administration and at least two years of experience. Experience is also required for the librarian. Contact the school at Calle Asomante #1751, Summit Hills, Caparra Heights, PR 00920; phone 809 783-1295.

**High school/middle school principal**, Shalom Christian Academy, Chambersburg, Pa., starting in August. The person supervises students and teachers in grades 6-12 and is responsible for curriculum development and general administration. Contact the school at 126 Social Island Rd., Chambersburg, PA 17201; phone 717 375-2223.

**Principal/business manager**, Warwick River Christian School, Newport News, Va., starting immediately. The person is responsible for general administration and a wide range of business activities such as fund-raising, student recruitment, and budget management. Contact the school at 252 Lucas Creek Rd., Newport News, VA 23602; phone 804 877-2941.

**Medical review coordinator**, Mennonite Mutual Aid. The person determines medical eligibility and validity of treatment for the agency's health plans. The person must be a registered nurse with communication and decision-making skills. At least five years of medical experience is preferred. Contact the Personnel Office at MMA, Box 483, Goshen, IN 46526; phone 219 533-9511.

**Administrator**, Lakewood Retreat Center, Brooksville, Fla., starting this summer. Administrative experience and financial skills are required. Pastoral ministry experience is helpful. Contact board vice-president Laura Shirk by June 15 at Box 5126, Sarasota, FL 34277; phone 813 921-3210.

**Spanish professor**, Bluffton College, starting this fall. This is a tenure-track position. A Ph.D. degree is required, but a master's degree will be considered. Women and minorities are urged to apply. Contact William Hawk by June 22 at BC, Bluffton, OH 45817; phone 419 358-3319.

## DEATHS

**Eash, Samuel E., Sr.**, 57, Johnstown, Pa. Born: March 2, 1934, Conemaugh Twp., Pa., to Samuel A. and Anna (Harvey) Eash. Died: April 25, 1991, Pittsburgh, Pa. Survivors—wife: Theresa Bush; children: Samuel Eugene, Jr., Nancy Fay Morisseau, Pamela Ann Riley, Daniel J., Kevin Leroy; 11 grandchildren. Predeceased by: Theresa Ann, (daughter). Funeral: April 29, Kaufman Mennonite Church, by Donald Sharp. Burial: Thomas Mennonite Cemetery.

**Gantz, Miriam E.**, 82, Landisville, Pa. Born: May 18, 1908, Landisville, Pa., to Harry H. and Salome (Snavey) Hess. Died: April 4, 1991, Lancaster, Pa. Survivors—son: Walter H. Gantz, Sr.; brother: George Hess; 5 grandchildren, 5 great-grandchildren. Predeceased by: Walter B. Gantz (husband). Funeral and burial: April 8, Landisville Mennonite Church, by Chester I. Kurtz and Roger L. Steffy.

**Gindlesperger, Esther B.**, 78, Hollsopple, Pa. Born: Feb. 15, 1913, Conemaugh Twp., Pa., to Cloyd C. and Salome (Eash) Eash. Died: April 25, 1991, Johnstown, Pa. Survivors—husband: Nelson Gindlesperger; son: Donald N.; 7 grandchildren, 2 great-grandchildren. Funeral and burial: April 28, Kaufman Mennonite Church, by Donald Sharp.

**Gingerich, Lovina**, 91. Born: Feb. 5, 1899, Worthington, Minn., to David and Sarah (Miller) Schlachab. Died: Jan. 27, 1991, Kalona, Iowa. Survivors—stepdaughters: Mary Miller, Mabel Gingerich, Elsie Gingerich, Arvilla Gingerich; sister and brother: Mattie Hostetler, Levi. Predeceased by: Jeff G. Gingerich (husband) and one step-son. Funeral: Sunnyside Conservative Mennonite Church, by David L. Yoder and John King. Burial: East Union Mennonite Cemetery.

**Hamsher, Ella**, 80, Walnut Creek, Ohio. Born: Oct. 21, 1910, Trail, Ohio, to Levi and Annie (Hochstetler) Sommers. Died: April 22, 1991, Berlin, Ohio, in an automobile accident. Survivors—husband: Paul A. Hamsher; children: Oletha Troyer, Annetta Weaver, Lorene Gingerich, Marcus, Andrew, Kenny; sisters: Cora Horrisberger, Mattie Miller; 9 grandchildren,

11 great-grandchildren. Funeral and burial: April 26, Walnut Creek Mennonite Church, by Ross A. Miller and Dean Miller.

**Houser, Earl**, 73. Born: Dec. 9, 1917, Dunnville, Ont., to William and Grace (Kline) Houser. Died: April 18, 1991, Dunnville, Ont. Survivors—children: Shirley Lucken, Joan King, Paul; sister: Hattie Montgomery; 7 grandchildren, 8 great-grandchildren. Predeceased by: Madeline Booker (wife). Funeral: April 21, Ballard McDonald Funeral Home, by Orrie Gingrich and Rod Weber. Burial: South Cayuga Mennonite Cemetery.

**Kilmer, Anna Mabel**, 69. Born: July 17, 1921, Nappanee, Ind., to Philip W. and Ella (Kohli) Kilmer. Died: Feb. 7, 1991, Goshen, Ind., of cancer. Survivors—sisters and brothers: Marietta Bontrager, Wilma Christophel, Sanford, Willard. Funeral and burial: Feb. 10, Yellow Creek Mennonite Church, by Ann K. Gingrich, Naaman Martin, and William Yoder.

**Lehman, Stanley Meritt**, 75. Born: Sept. 10, 1915, Croghan, N.Y. Died: April 6, 1991, Utica, N.Y. Survivors—wife: Jane Nelson; children: Stanley J., Timothy, Thomas, Sandra Mondillo, Jerri Ann Brownell, Katherine Irish; brother and sister: Merle, Leona Steinman; 9 grandchildren. Funeral and burial: April 9, First Mennonite Church.

**Miller, Truman W.**, 77, Lebanon, Ore. Born: July 20, 1913, Milford, Neb., to John H. and Lena (Hauder) Miller. Died: April 30, 1991, Lebanon, Ore. Survivors—wife: Clara Hershberger; children: Orlin, Elaine Detweiler, Elwood, Ruth Wells; sisters and brothers: Vyril Vannoy, Grace Widmer, Earl, Dale, Roland; 8 grandchildren, 3 great-grandchildren. Predeceased by: Alan Truman (son). Funeral: May 3, Lebanon Mennonite Church, by Richard Headings. Burial: Twin Oaks Cemetery.

**Moyer, Willis Benner**, 83, Harleysville, Pa. Born: April 6, 1908, Lower Salford Twp., Pa., to Benjamin and Annie (Benner) Moyer. Died: April 20, 1991, Sellersville, Pa. Survivors—wife: Sadie Stover; children: Merrill S., Clea S. Freed; brother and sister: Walter B., Mary B. Stover; 7 grandchildren, 9 great-grandchildren. Funeral and burial: April 23, 1991, Salford Mennonite Church, by Willis A. Miller and John L. Ruth.

**Nofziger, Beulah M.**, 81, Archbold, Ohio. Born: Nov. 13, 1909, to William and Ruth (Frey) Nafziger. Died: April 23, 1991, of Alzheimer's disease. Survivors—children: Anna Miller, Marilyn Seigel, Lowell; sisters and brothers: Vesta Miller, Helen Kauffman, Lois Nofziger, Ervin, Lester, Ivan, Glen; 13 grandchildren, 7 great-grandchildren. Predeceased by: Ralph M. Nofziger (husband), William D. (son). Funeral: April 29, Zion Mennonite Church, by Ellis Croyle and Walter Stuckey. Burial: Pettisville Cemetery.

**Snyder, Edward G.**, 86, Cambridge, Ont. Born: March 16, 1905, Waterloo Twp., Ont., to Absalom B. and Mary (Groff) Snyder. Survivors—wife: Glennys Snyder; sister: Emma. Funeral and burial: April 14, Wanner Mennonite Church, by Eric H. Rempel and Paul Martin.

**Witmer, Leslie H.**, 90. Born: Sept. 2, 1900, Waterloo Co., Ont., to Isaiah and Jemima (Swartz) Witmer. Died: March 27, 1991, Nithview Home, New Hamburg, Ont., of a stroke. Survivors—children: June Martin, Arnold Philipian (foster son); brother and sisters: Joyce, Stella, Lilly Susie; 3 grandchildren, 4 foster grandchildren, 6 great-grandchildren, 4 foster great-grandchildren. Predeceased by: Elma Bachert (wife). Funeral: March 31, Shantz Mennonite Church, by Doris Gacho



**VSers at Guest House.** Washington, D.C.—Mary King (right) of Detroit Lakes, Minn., recently joined the Voluntary Service staff at International Guest House here as an assistant hostess. Also serving on the staff are: (left to right) Harold and Anna Brennehan of Houston, Del., host and hostess; Mary Mast of Sarasota, Fla., assistant hostess; and Carol Harder of St. Paul, Minn., assistant hostess. International Guest House, a mission project of Allegheny Conference, is a home-away-from-home for international visitors to the nation's capital. VS needs for 1991 include an assistant hostess in August and another in December. More information is available from Annabelle Kratz at 13495 Brighton Dam Rd., Clarksville, MD 21029; phone 301 596-9057.



and Gerald Schwartzentruber. Body donated to medical research.

**Yantzi, Aaron S.**, 86, Tavistock, Ont. Born: Dec. 21, 1904, to Joseph K. and Annie (Schwartzentruber) Yantzi. Died: April 26, 1991, Kitchener, Ont. Survivors—wife: Fannie Mae Baechler; children: Glen, Clair, Lorraine Bender, Beatrice Wagler, Katie Ann Schumm; 20 grandchildren, 20 great-grandchildren. Funeral and burial: April 28, East Zorra Mennonite Church, by Vernon Leis.

**Yoder, Joseph**, 71. Born: June 27, Thomas, Okla., to John and Sarah (Swory) Yoder. Died: March 27, 1991, Thomas, Okla., of multi-myeloma. Survivors—wife: Alice Mae Bontrager; daughters: Thelma Greaser, Joyce Ann Combs, Debra Lair; sisters and brothers: Fanny Long, Mattie Yoder, Lovina Yost, Polly Yoder, Sadie Beyler, Katie Frank, Mervin, Homer; 5 grandchildren. Funeral and burial: April 1, Pleasant View Mennonite Church, by Daryl Driver, Don Kauffman, and Paul Mohler.

## BIRTHS

**Bontrager, Brian and Jean (Bender)**, Bridge-water, Vt., Andrew Paul (second child), April 28.

**Boshart, Phil and Barb (Zuiss)**, Wayland, Iowa, Rebecca Diane (third child), April 18.

**Johnson, Craig and Tammy (Clark)**, Shickley, Neb., Nicholas Lee (first child), April 26.

**Kroeker, Mark and Rita (Goertzen)**, Lincoln, Neb., Clint Matthew (second child), March 29.

**Meyers, Garland and Janice (Martin)**, Perkaspie, Pa., Alicia Michelle (second child), March 1.

**Morris, Loren and Pam (Meadows)**, Hutchinson, Kan., Randi Marie (first child), April 13.

**Rediger, Stanley and Carol, Herndon, Va.**, Katherine Diane (fourth child), April 25.

**Roth, Barry and Phyllis (Gimbel)**, Waterloo, Ont., Nicholas Brent (first child), March 18.

**Roth, Randall and Michelle (Cerco)**, Corry, Pa., Randall Alan (first child), April 17.

**Slutz, David and Linda (Steiner)**, Kidron, Ohio, Joshua David (first child), April 28.

**Stauffer, Bernard and Connie (Martin)**, To-field, Alta., Cody Bernard (first child), April 17.

**VanPelt, Steve and Joy (Brenneman)**, Lancaster, Pa., Michelle Nicole (second child), April 17.

**Yoder, Leon and Peggy**, Chesapeake, Va., Ashley Ann (first child), April 7.

## MARRIAGES

**Bender-Leis:** Charles Bender, New Hamburg, Ont. (Hillcrest cong.), and Katherine Leis, Tavistock, Ont. (East Zorra cong.), April 27, by Vernon Leis and Maurice Martin.

**Burton-Wood:** Bobby Burton, Chesapeake, Va. (Baptist Church), and Dawn Wood, Chesapeake, Va. (Mt. Pleasant cong.), April 27, by Harold Bergey.

**Kortemeier-Folgate:** Stanley Kortemeier, Freeport, Ill. (Freeport cong.), and Donna Folgate, Freeport, Ill. (Catholic Church), April 27, by Kenneth Kortemeier.

**Landis-Landis:** Todd Landis, Hamburg, Pa. (Myerstown cong.), and Donna Landis, Hamburg, Pa. (Hunta cong.), Dec. 22, by Percy Tozier.

**Roth-Bechtol:** Donald G. Roth, Wayland, Iowa



**Service with a smile. Hesston, Kan. (HC)**—Spring break didn't mean vacation for 22 international students at Hesston College. They chose instead to travel to Texas for a week of service to others. Half of the group spent their break in Dallas, the other half in San Antonio.

Students who chose to serve in San Antonio were given work assignments in a latch-key program for youth, a children's shelter, and a program that offers food and clothing assistance to the needy. Tracy Evers (pictured) of Jamaica spent her afternoons tutoring youths ages 2-16. She was shocked at the concentration of poverty she found in San Antonio.

The students in Dallas were hosted by Buckner Children's Home for the victims of family and personal crises. They were assigned a variety of tasks that included cooking, cleaning, painting, moving furniture, landscaping, typing, and assisting with classes at an alternative elementary school.

The spring break opportunities were made possible by a grant from the National Association for Foreign Student Affairs and supporting funds from Hesston College.

(Sugar Creek cong.), and Karen Bechtol, Mt. Pleasant, Iowa, April 13.

**Stoltzfus-Kauffman:** Kirt Stoltzfus, Elkhart, Ind. (Sunnyside cong.), and Karen Kauffman, Alto, Mich. (Community Church), March 30, by Paul Stoltzfus.

**Wyse-Yoder:** Jonathan Wyse, West Unity, Ohio (Lockport cong.), and Karen Yoder, Indianapolis, Ind. (North Goshen cong.), April 13, by Ned Wyse.

**Yoder-King:** Denton Yoder, Christiansburg, Va. (Christiansburg cong.), and Janet King, Christiansburg, Va. (Christiansburg cong.), April 6, by Carmen and Luke Schrock-Hurst.

## NEW MEMBERS

**Good, Elizabethtown, Pa.:** Krista Bechtold and Som Sok.

**Elmira, Ont.:** Katherine LaHay.

**Cazenovia, Ill.:** Kim Schrock, Susie Sprunger, and Roy Springer, Jr.

**Walnut Creek, Ohio:** Julia Miller, Jason Miller, Randy Miller, Darrick Hummel, Megan Kauffman, Karl Schlabach, Rodrick Stutzman, Mark Hamsher, Michael Hamsher, Katrina Hochstetler, Kody Mishler, Melissa Stutzman.

**Finland, Pennsburg, Pa.:** Michael Geiser and June Geiser.

**Northern Virginia, Vienna, Va.:** Lidya Zamora and Manuel Zamora.

**Zion, Broadway, Va.:** Tony Resto, Stephanie Resto, and Eva Glanzer.

**Englewood, Chicago, Ill.:** Andrea Blackwell, Brenda Brooks, Yvonne Mathews, Patricia Spicer, André Mathews, Anton Mathews, Henrietta Stark, Gerald Mathews, Jacqueline Baker, D'Angela Blackwell, Edward Cleveland, Lorraine Cleveland, Jasmine Finley, Audrey Woods, Desiree Patrice Barnes, Latasha Denise Hardy, Asa Mathews, Lester William Green, and Barbara Stacey.

**Old Road, Gap, Pa.:** Melissa Buckwalter, Gina Yost, and Jennifer Yost.

**Freeport, Ill.:** Michael Murray and Norman Weisel.

**Prince of Peace, Corvallis, Ore.:** Andrea L. Bardell and Keith A. Showalter.

**Mt. Pleasant, Chesapeake, Va.:** Mike Morris and Cindy Lehman.

**Christiansburg, Va.:** John Edelman and Diane Dinsmore.

## CALENDAR

Rosedale Bible Institute commencement, Irwin, Ohio, May 23

Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind., May 24

Mennonite Historical Committee, Goshen, Ind., May 24-25

Southwest Conference midyear session, Phoenix, Ariz., May 25-26

Conference on Civilian Public Service, Goshen, Ind., May 30-June 1

Associated Mennonite Biblical Seminaries board of directors, Elkhart, Ind., May 31-June 1

Associated Mennonite Biblical Seminaries summer school, Elkhart, Ind., June 3-July 19

Mennonite Board of Missions board of directors, Elkhart, Ind., June 6-8

Goshen College board of overseers, Goshen, Ind., June 7-8

North Central Conference annual meeting, Wolford, N.D., June 7-9

Mennonite Church Coordinating Council, Elkhart, Ind., June 11

Mennonite Board of Congregational Ministries board of directors, Lancaster, Pa., June 13-15

Mennonite Publishing House board of directors, Scottsdale, Pa., June 20-22

Pacific Coast Conference annual meeting, Salem, Ore., June 20-23

Peace Theology Colloquium, Clearbrook, B.C., June 21-23

Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25.

Indiana-Michigan Conference and Central District joint meeting, Ft. Wayne, Ind., June 27-29

Northwest Conference annual convention, Camrose, Alta., June 29-July 1

Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



## EDITORIALS

## To tell the truth

In North America these days, it's often difficult to tell who's Christian and who's not. Christians and non-Christians dress alike, go to the same stores, and find ourselves with the same concerns and fears. Many of our non-Christian neighbors also don't smoke or drink, watch their cholesterol, and recycle glass and plastic. About the only difference we notice is Sunday mornings: we go to church; they mow their lawn.

But things may not be what they seem. There's potential for more difference than appears on the surface.

According to the latest survey of American morals, as reported in a new book, *The Day America Told the Truth*, 91 percent of Americans admit to lying regularly. This in addition to not believing all the Ten Commandments (87%) or not remaining faithful to their spouses (33%).

If those statistics are true (other researchers dispute them, asking why you would expect lying Americans to tell the truth even on a survey), that means those liars could well be our neighbors. Come to think of it, many of them could be ourselves!

Telling the truth is difficult. I remember hearing that often in Sunday school while growing up. I also recall thinking that as I matured truth-telling was going to get easier. It has not.

I recall the time I was stopped for speeding. "How fast were you going?" the officer asked. I said I didn't know. Of course I did. The first thing most of us do when we see a police car is check our speedometer, isn't it?

Then there was the day my wife, checking up on my low-cholesterol diet, asked, "Did you eat the cheese?" "Well, not all of it," I said, knowing full well there are only two of us in the house—and she was asking the question.

Even in the church telling the truth isn't as easy as one might think. How often have I sat through a meeting agreeing by my silence to something I absolutely opposed. But fear of ridicule, appearing naive, or being accused of "holding up the works" kept me quiet.

Truthfulness ought to characterize the disciple of Jesus Christ. While Jesus didn't have a lot to say about truth, what he did say permeates the

very essence of being Christian. "I am the way, and the truth, and the life," he told his disciples (John 14:6). "This is the Spirit of truth. . . . You know him, because he abides with you, and he will be in you" (John 14:17).

We who are Christian are not different for difference' sake. We are different because our values take us in another direction. When 91 percent of the American population admits lying at times, Christians should stick out as different.

That difference could be part of our witness. The same survey that produced the lying statistics also found most Americans "ache to do the right thing" about truth and morals and want help in these areas. The best help we can give is to model truth and truth-telling.

"You will know the truth, and the truth will make you free," Jesus also said to his disciples (John 8:32). Tell the truth. It may not be easy; truth-telling did, after all, cost Jesus his life. But it will bring clarity and honesty to your days. It will brand you a disciple. It could make you quite different.—jlp

## His and hers

Language, which should be straightforward, often isn't. Sometimes it's also controversial. That's especially true in dealing with language as it relates to God.

Some find offense in always using the masculine to refer to God. Their feelings should be important considerations in our churches. So I have little trouble substituting "God" for "his" in hymns like "O Come, Loud Anthems Let Us Sing" (*The Mennonite Hymnal*, 14).

We did that recently in a Sunday morning service I attended. Everything went well until we got to the third verse: "The depths of earth are in [God's] hand / *Her* secret wealth at [God's] command. . . ."

Wait a minute, here. Let's be consistent. I, a white middle-class Mennonite male, also claim the earth. Can't you give me an "earth's" for a "her" in the second phrase? Inclusive language should cut both ways.—jlp





May 28, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



*We must ask if our belief in the way of nonresistant love gives us wisdom and the knowledge of God's will for the course of action for our governments.*

*To become strident watchdogs and critics of the state is not why God called us into existence as Mennonite people.*

Wait a minute!

## *What do we really believe about the state?*

by  
John  
W. Miller

The passion with which many North American Mennonites sought to advise their governments during the recent Middle East war has given us a glimpse into what is going on in the Mennonite soul. That passion comes from the influence of the most recently taught version of our Anabaptist pacifist theology.

For over a generation leading Mennonite theologians and biblical scholars have been teaching that all war is sin—and that all governments and leaders who engage in war are thereby also sinning and falling short of God's will. The root of this teaching is the belief that God's will for all people under all circumstances (whether church or state) is nonresistance: the ideal set forth in the teaching and example of Jesus, who taught love for enemies and died on a cross rather than lead a military crusade.

It is this belief that seems to have given many of us Mennonites during the recent Gulf crisis a sense of having instant wisdom and knowledge of God's will as to the right course of action for our respective nation-states. It is this belief also

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***As Mennonites we do respect the role of governments as God-ordained agents. But our own calling is to be faithful to the nonresistant love of Jesus Christ.***

that seems to be firing us with confidence about a wide range of political and military issues. In our conferences and through our agencies we have begun advising governments at almost every turn as to what they should and should not be doing. Simply because we are nonresistant, peace-loving Christians, we Mennonites now give the impression of being consistently wiser and more knowledgeable about how to handle the affairs of state than are those in power.

Is this posture realistic? Is it healthy? Is it a positive, constructive force in the wider culture? What kind of people will we become if we continue on this way?

1. If Mennonites are in fact in possession of such wisdom for governing the affairs of state as many now give the impression, might it not be expected that some of them would run for political office? Might not some take upon themselves the burden of proof that the ideals they espouse can be implemented in the way they imagined in that arena? But were we to move in that direction, how then will we remain faithful to our non-resistant calling?

2. But suppose we do not move in that direction yet persist in the stance of being increasingly strident in criticism of the behavior of those in power. Suppose we do this without any accountability in the political arena for the consequences of the positions we espouse. Will that not make us increasingly vulnerable to the charge of hypocrisy (asking of others a standard of perfection we have no intention of even trying to implement ourselves)?

3. To me our present position as Mennonites is neither viable nor healthy. We will either have to move back and reposition ourselves on an earlier theology of nonresistance (if we want to remain faithful to this calling) or we will have to move forward into a more responsible attitude toward the state (if we persist in critiquing as we have). At the moment we are in theological limbo, poised between political anarchism and a collapse of our nonresistant ideals.

4. For a generation now we have failed to teach an article of faith essential to early Anabaptism: that God has ordained government to restrain those who do wrong and defend the rights of those who do right (1 Pet. 3:13). As Rom. 13:3-4 puts it: "For rulers are not a terror to good conduct, but to bad. . . . It [the state]. . . does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer."

Initially in Mennonite confessional theology this God-ordained function of government was linked to the way of peace. We did so by stating, "The sword is ordained by God outside the per-

fection of Christ" (Schleitheim Confession, 1527). Later, however, in the Dordrecht Confession (1632), we dropped the phrase "outside the perfection of Christ." Instead we simply declared that, on the one hand, "God has instituted civil government, for the punishment of the wicked and the protection of the pious" (Article XIII), while, on the other, "the Lord Jesus has forbidden his disciples and followers all revenge and resistance (Article XIV).

5. Such a simple, unambiguous juxtaposition of the realms of government and the requirements of discipleship have presented Mennonite theologians with plenty of food for thought. But both of these articles of faith have until recently served a foundational role in defining who Mennonites are and how they understand their calling from God.

We are not anarchists. We do respect the role of governments as God-ordained agents of law enforcement, and we do give thanks and pray for those who serve us in this capacity. Yet, so far as our own calling is concerned, we seek to be faithful to the nonresistance of our forebears. I

***We must either return to a theology of nonresistance or adopt a more responsible attitude toward the state.***

fear our vocation as a people will be seriously impaired or even lost if we forfeit either one of these articles of faith.

6. We Mennonites must reconsider carefully whether we want to continue down the path we now seem to be traveling. To become strident watchdogs and critics of the affairs of state is not why God called us into existence as a Mennonite people. There are other Christian peoples who are experientially and theologically far more knowledgeable in that realm (Roman Catholic and Reformed traditions, for example).

One aspect of our calling as Mennonites is to find alternative ways to serve the world than that of the military. With God's help we have been modestly successful in this in the past. We must continue to respect this calling, without denigrating that of others. Together with the church universal, we must proclaim the gospel of God's love in Christ and build his church. That, as ever, is still our primary calling.

*John W. Miller, Waterloo, Ont., teaches Bible at Conrad Grebel College.*



# What ever became of war?

by Wayne North

The other day, among all the other “don’t miss this” junk mail on my desk, I came across a promotion for a new paper that looked promising. A well-known evangelical publisher not only announced that the piece will “inspire and motivate your people.” The publisher also listed 10 good reasons for signing on the dotted line.

Among those 10 reasons was a promise that the contents would be current, concise, biblical, surprising, and eye-opening. It was “eye-opening” that hooked me. If you are talking new revelation, I’m just as curious as the next preacher. Besides that, there is nothing like a little “eye-opening” information to spice up a sermon and have the congregation begging for more. And if you can be current, the congregation may also think you are relevant.

Then came the clincher: “Help your people face today’s most troubling issues HEAD-ON!” There followed a compilation of 11 bone-jarring issues. Here’s the whole sordid list: abortion, anti-Christian bias, euthanasia, flag burning, environmental issues, drug abuse, homelessness, gang warfare, homosexuality, pornography, racial injustice.” I admit I wouldn’t mind getting “answers and action” to the issues on that list. I admit I need help.

Take flag burning, for example. I really don’t know how to face that one head-on. For one thing, I don’t know where to find a flag burner. Maybe it’s being done at night in a cave somewhere.

I do a little better with anti-Christian bias. I face that one head-on by sitting squarely in front of the television set and cringing every time one of those sitcoms makes fun of preachers and evangelists. Come to think of it, I did that eight years ago, and I haven’t bothered to look at it since. I took that way out after reading in the Gospels how Jesus responded to the anti-Jesus bias. Truly I’m a candidate for inspiration and motivation on issues.

Then I read the list again, just to make sure I was prepared to take the whole load. It was on that second reading I noticed the whole load wasn’t there. I cleaned my glasses and reread

the list a third time. It still wasn’t there. The granddaddy of all troubling issues, snubbed, omitted, left out, overlooked.

War. That’s the missing issue. Now I’m trying to figure out how, in 1991, war has been rated lower on the troubling issue list than flag burning. Whatever happened between now and 1951 when I took Ethics 201? The best I can do is to guess at a few possibilities:

1. War has become a way of life where the publisher lives.
2. War has been reclassified as “entertainment” since the Pentagon allowed only certain sanitized pictures to be shown on TV each evening during the Gulf War. It might also fit under “educational” with 24-hour-per-day analysis.
3. War has become a spiritual exercise, since

*I’m trying to figure out how, in 1991, war has been rated lower on the troubling issue list than burning the flag.*

the North American cause was judged necessary, just, moral, right, and other hymnbook words.

4. We have such smart weapons that people get vaporized or burned but not killed—at least not as we describe it.

5. War is directed only at drug dealers and mad men. That’s a lot better than going after kings, presidents, and other noble people. If noble sorts get in the way, it’s to be lamented. But it is a part of life.

6. War can be announced several months in advance. That should have given everyone ample time to get out of the way. If people hang around after you tell them you are going to blow up their house, the responsibility is theirs.

That’s the best I can do. I’m probably even missing the best reasons why war isn’t on the troublesome list anymore. It’s nice to have that issue finally laid to rest. With this kind of eye-opening, biblical, surprising revelation, we can get on with the real issues—like burning flags.

*Wayne North is pastor of the Harrisonburg (Va.) Mennonite Church.*



# Gospel Herald

*"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."*

—John 3:16, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 22: May 28, 1991**

**Photos:** cover by Paul Schrock, page 9 by Phil Richard, page 10 by Susan Balzer, page 12 by Dale Gehman, page 13 by Wooster Daily Record, page 14 by Al Friesen.

## READERS SAY

### Unconfessed sin must be rooted out

I agree wholeheartedly with the article, "Should We Report Scandal in the Mennonite Press?" (April 30). Although none of us wants to see *Gospel Herald* turned into the "Mennonite Enquirer," trying to ignore or cover up wrongdoing only makes matters worse. No church bureaucrat has figured out a way to stop gossip. Often a straightforward, factual story about an unfortunate situation will do much to stop idle speculation and to focus attention on the steps that need to be taken to correct the matter.

Our Catholic ancestors made confession part of their spiritual life. As Anabaptists we did away with the idea that a priest could forgive sins and adopted the proposition that we are accountable only to God and to each other. More recently in our church history, the preparatory service before communion was a designated time to confess our sins to each other. We have now "advanced" to the point that we do not confess our sins to anyone, and our church leaders would like us to think that they have no sins. Well, I say if they won't confess their sins, the church papers should root them out.

John H. Otto  
Champaign, Ill.

### Selective scandal reporting from a close-knit fraternity

While James Coggins' question on reporting church scandal—hyped by *Gospel Herald* in a banner 2-page headline in its April 30 issue—is interesting, it is largely rhetorical because of the nature of the inter-Mennonite press. Except for the independent news weeklies—*Mennonite Weekly Review* and *Mennonite Reporter*—and the feature magazine *Festival Quarterly*, all other publications are what are known in the journalism profession as a "kept press."

That is to say, the editorial staffs of most of our Mennonite print media are recruited, hired, and paid by our official boards. In many cases, the publications themselves are subsidized with official funds. Only a few, such as *Gospel Herald*, are financially supported entirely with reader subscriptions and advertising revenue. Further, a quick survey of the 55 publications listed in the latest *Mennonite Yearbook* shows that the editors or most of these print media are white, male, and middle aged with familiar German/Swiss/Russian-sounding names. Only 13, or less than 25 percent, are from the ranks of women and non-ethnic Mennonites.

It scares me to contemplate what kind of selective scandal reporting would

come from this close-knit editorial fraternity, many of whom have gone to school together, socialize together, and attend official functions of the Mennonite system together. Many of these editors also hold positions and cross-positions on official boards and committees. Woven tightly into the institutional fabric of our closed system, these editorial gatekeepers, with their supporting networks, are hardly in a position to judge objectively the "sins" of their fraternal sisters and brothers.

My guess is that those "fallen angels" from the establishment would be the first (perhaps the only ones) to have their "sins" exposed. Already in this column there have been victims of emotional and sexual abuse suggesting the unwillingness of the system to deal objectively with abusers when those persons are in positions of influence.

Might I suggest that the scandal exposes be left to the independent journalists, who presumably have no investment in the outcome.

Dick Benner  
Charlottesville, Va.

### Tragic death handled well

Recent letters to the editor regarding Darrel Brubaker's death prompted me to feel your readers deserved more information, particularly about the last year of his life.

My brother, Darrel, was hospitalized for the treatment of depression in 1989. By the spring of 1990 he was continuing out-patient therapy and progressing in what we all believed would be full recovery. When he applied for the position of campus pastor at Eastern Mennonite College, he was honest about his previous hospitalizations and continuing treatment. Our family was proud of Darrel and of EMC when he was chosen for this new job in August 1990. By that time Darrel felt his previous struggles had reached a conclusion, and he was looking forward to a new ministry.

Unfortunately, one week before he was to start his new job, events outside the college community caused him to lose his hope. His strong faith gave him the courage to persevere with his work, and from what I have heard he did effectively administer to many people at EMC. Tragically, his courage and strength did not sustain him through one final night of despair, possibly because he had recently been ill and vomiting, which would have depleted his levels of antidepressant medication.

We as a family are deeply impressed with the competent way EMC handled all aspects of this tragedy, including the way accurate information was immedi-



ately released, individual attention was given to students who were especially close to Darrel, and time was set aside for students to discuss what had happened. We also appreciate the understanding and care that the EMC community has given our family.

*Jean B. Stretton  
West Chester, Pa.*

### **To whom does one turn in a situation like this?**

I read with interest "Campus Pastor Found Dead" (March 5), the letter from Carolyn Heggen (April 9), and "Should We Report Scandal...?" and "When Church Leaders Fall" (April 30). That's because I recently had the painful experience of discovering that my pastor, a married man, had been involved in an ongoing sexual relationship with my wife. For a year this pastor continued in his ministry without seeing any need to confess or repent or give up his adultery.

Almost as alarming was my discovery of the reluctance of people in the church, including leaders, to deal with this situation. They would not respond to it in any corrective or confrontive way, even though there was no question about the facts of the case.

To whom does one turn for guidance in a situation like this? It threatens all the important relationships of trust on which the health of the church depends: husbands and wives, pastors and congregations, pastors and colleagues, church members and their brothers and sisters.

This pastor has now resigned and moved away. We have expressed to a few members of the church board, and the new pastor, our desire to share our process of confession, repentance, and reconciliation with the church. But even though we have felt support from a few individuals, so far the response of the church as a whole reminds me of the priest and the Levite in the good Samaritan story.

The church must give serious thought

to how it ought to respond to this kind of situation. I agree with Jim Coggins when he argues for more openness. Sin is empowered and enabled by secrecy. Justice and righteousness are nurtured by the truth, even if it's painful truth.

We thank God that we are rebuilding our marriage. But I'm sure there are others who are not able to do that. And I believe there are churches which are needlessly prolonging their suffering by a misguided desire for secrecy.

*Name withheld by request*

### **Like Lot in Sodom**

Now concerning homosexuality and the church: How many Christian churches, like Lot, have pitched their tents toward the city of Sodom and then shortly after taken residence in the abominable city? With all the evidence on this subject available in God's Word, proving God's abhorrence for this lifestyle, why the blind compulsion for churches to hire moving vans and set up residence in the city of homosexuals?

God sent angels to warn Lot to flee the city. God has given us the word to warn the church. It is one thing to show compassion. But compassion with tolerance for this lifestyle is the same position by which Lot continued to live in the city of sin.

It seems that the prevailing problem of the modern church is that of doubting what God has said. Second Cor. 6:17 has a clear, resounding message for the Mennonite Church in dealing with this issue. Homosexuals should be strongly admonished as Jesus admonished the woman at Jacob's well: "Go and sin no more."

*Wilmer D. Swope  
Leetonia, Ohio*

### **Television statistics evidence of friendship with world**

In response to your editorial, "What Shall We Do with TV?" (April 16): I was one who lived "the great negative myth of contemporary pop culture." Although

Steven Chaffee has never seen a shred of evidence that TV is addictive, I was addicted. As a child in the 1950s and early '60s my life revolved around television.

I praise God I am now free of it. By his grace I have unlearned many destructive beliefs I learned under the tutelage of Hollywood.

The fact that 94 percent of Mennonite and Brethren in Christ communities now have TVs in their homes indicates the extent to which the church has wed itself to the world. Friendship with the world is enmity to God.

*David Comeaux  
Allentown, Pa.*

### **I can only say what I believe**

I'm troubled when Tom Finger quotes Matthew Fox ("How Shall We Celebrate Creation?" April 9) and then in the next sentence states what "Christians" believe. I can only say what I believe, not speak for all Christians. I feel more comfortable with Fox's claim to regard others as parts of ourselves and God than I do with many Christians who see others separate from themselves and are willing to kill those who disagree with them.

*Del Roth  
Golden, Colo.*

### **Survival of fittest has different definition**

Thomas Finger did a fine job of outlining the creation spirituality of Matthew Fox. There are, however, a few points to be added to this discussion.

Finger draws on an understanding of the evolutionary process in the tradition of Herbert Spencer. This interpretation equates survival of the fittest with survival of the strongest and most self-centered. Yet modern evolutionary science sees survival of the fittest in the modern sense as survival of those species best adapted to their environment. Therefore, a species in which mutual aid and cooperation among its members, as well as a proprietary sense of care and connectedness with the elements of its environment are practiced, will be better adapted to that environment than a species in which these qualities are absent.

Matthew Fox challenges us to recognize the importance of this reading of nature and creates a world picture in which this view finds support. The clear testimony of those who have been drawn to this picture indicates that it does lead to that same sense of gratitude and awe which Finger has found in the sacrificial mythology which he places against the views of Fox.

*Daniel Liechty  
Philadelphia, Pa.*

### **Pontius' Puddle**





# A good book deserves

*Books Abroad seeks to recycle quality used books and printed material to places of greatest need and widest use, with an emphasis on the good news.*

*by Marian B. Hostetler*

**W**hat does one do with used books? Throw them out? Burn them? Or give them to friends?

Another way is to recycle—and extend the kingdom of God at the same time. This can be done through Books Abroad. And Books At Home.

Currently seven Mennonite district conferences are involved in a regular way with Books Abroad, a 30-year-old recycling effort. In addition, persons and congregations from across North America contribute postage money or share books on an occasional basis with this organization.

Books Abroad began in Scottdale, Pa., when Elizabeth Showalter, an editor at Mennonite Publishing House, returned from an African assignment aghast at the sparse libraries she found in African schools. So Books Abroad was born. Its early packages went almost exclusively to schools, libraries, and pastors in the six African countries where Elizabeth had taught or visited.

As the Books Abroad idea caught on in the church during the '60s and into the '70s, Mary Bender, an invalid, directed much of the activity from her sick room in Scottdale, Pa. Eventually the project was "adopted" by Mennonite Board of Missions, which formed "chapters" to collect and mail books in several locations.

Many TAP (Teachers Abroad Program) personnel of those years benefited from these recycling efforts. After Mary's death in 1977, Elizabeth Showalter was asked to take over the job of coordinator for her dream which had now become reality.

Today the work continues with little overhead. The Women's Missionary and Service Commission took over the project from MBM. This organization has provided a network for Books Abroad to all conferences and congregations through WMSC secretaries of literature or any interested persons.

From these beginnings in 1961, working out of half of a double garage, the program in 1990

shipped over five tons of books and periodicals. Since its beginnings Books Abroad has shipped materials to over 90 countries on six continents.

Requests for books keep coming. They span many needs and many countries. A Mennonite seminary in Indonesia needs 50,000 volumes in the library to qualify for accreditation. A school in Jamaica had the roof blown off in Hurricane Hugo, ruining all its library books. One of the first Bible schools allowed in Poland needed books, again hoping to be accredited. A Nigerian accountant in the Ministry of Finance and Economic Planning passes out books in his office in Port Harcourt. A minister teaching religious education in a Zambian high school uses Old Testament and New Testament survey books from the former summer Bible school series of Herald Press for his 10th- and 11th-graders.

Benjamin from Accra, Ghana, has been receiving books and curriculum since 1986. He says their Sunday schools have learned to sing all but the Spanish songs in the "Jesus songbooks."

*In its 30 years of history, Books Abroad has shipped used materials to more than 90 countries on six continents.*

Gindiri Bible College in Nigeria has requested books in theology, pastoral psychology, and Christian education. Several libraries and organizations need materials for blind and handicapped persons. Mrs. R. Abraham of the Association of Disabled Women and Widows of Nigeria, in expressing her gratitude, quoted Prov. 25: "Like cold water to a thirsty soul, so is good news from a far country."

A medical library being built in a women's and children's hospital in Mogadishu, Somalia, has received several mailbags of nursing journals and books from the Goshen College nursing department. Thirteen small churches in Belize each received a package of 25 children's books to begin a church library.

Many books go to missionaries. Their children will one day return to the U.S. or Canada for school better prepared through these books. The books also keep them in touch with North American culture between visits. For those parents who home school their children, extra books are sorely needed. Many missionaries on home leave try to stop at one of the North American centers



# to be shared

and choose books useful in their setting.

Though individuals are often sent at least one small package, Books Abroad gives to schools and libraries where multiple use is made of the used books. Postal rates are also considerably less when packages are 15 pounds or over and sent in an international mailbag.

Because some material that came in was inappropriate for overseas audiences, a search for North American places of need for books developed into the "At Home" part of the program. In 1985, College Mennonite Church in Goshen, Ind., began offering books to new church plantings and churches in impoverished areas across North America. As a result books were soon on their way regularly to the inner-city locations in Chicago and to Native ministries in Montana. Some of the At Home sharing now serves a clinic waiting room in Cleveland, voluntary service units in several states, new church plantings in three conferences, a Creek Indian congregation in Alabama, Hispanic churches in Texas, and Chinese churches in Pennsylvania.

Current procedure is to distribute periodically checklists from the WMSC office to overseas Mennonite workers, North American church plantings, and congregations in impoverished areas. Potential recipients may check the type of book most needed in their situation, listing specific titles if they wish. These lists are returned either to a Books Abroad and At Home "center" from whom they have already received books or the WMSC office in Elkhart. All requests are channeled to a center, congregation, or individual who has agreed to be involved. The gathering of books, sorting, packaging, and mailing (including postage costs) are handled by the local person or group. This method utilizes all funds for direct passage from donor to recipient rather than through a middle organization.

**T**he Scottdale, Pa., center, operating in an upstairs room at the Mennonite Publishing House, deals mostly in seconds and overruns of new books from Herald Press—along with used books contributed by local churches. Other centers collect used books through congregations or by placing book barrels and money boxes in strategic places in the community. Contributions from churches, WMSCs, Sunday school classes, and other groups also help to cover costs.

Nearly all of the money which comes to the churchwide office for Books Abroad and At Home is sent to one of the centers. Many of them need to hold packages until they have suffi-

cient postage to mail them out.

Books Abroad and At Home seeks to recycle quality used books and printed material to places of greatest need and widest use, with an emphasis on the good news. One regular sender includes some peace literature in every package. Another buys new paperback Bibles, New Testaments, or Scripture portions to include when the supply of used Bibles runs out. Small devotional helps fill up spaces in a package and are sometimes the most appreciated item in the shipment.

What to do with used books? For many of us, the answer is already operating in our community. Books Abroad and At Home is there to bring together those with too many books with those who do not have enough. A good book deserves to be shared.

*Marian B. Hostetler is the executive secretary of WMSC. For more information on getting involved with Books Abroad or At Home, write to her at 421 S. 2nd St., Suite 600, Elkhart, IN 46516.*



*Alva Cender sorts through contributions to Books Abroad in the basement of his home in Fisher, Ill.*



### **Pope rejects 'radical capitalistic ideology' in post-communist era**

In a major update of Catholic social teachings, Pope John Paul II has urged the emerging democracies of Eastern Europe and the developing world to reject "radical capitalistic ideology" that ignores problems of widespread poverty and economic injustice. At the same time, the pope says in his new encyclical that the church looks favorably upon free markets as long as they are governed by moral principles and provide for the basic needs of all people.

"The obligation to earn one's bread by the sweat of one's brow also presumes the right to do so," John Paul says in the 25,000-word document. "A society in which this right is systematically denied, in which economic policies do not allow workers to reach satisfactory levels of employment, cannot be justified from an ethical point of view, nor can that society attain social peace."

The document marks the 100th anniversary of a groundbreaking papal encyclical that endorsed labor unions and inaugurated a tradition of Catholic teachings on social problems. It is written against the backdrop of the collapse of communism and the struggles of formerly totalitarian societies to build new political, social, and economic systems. (RNS)

### **Religion increasingly an ally, not enemy, of state in Soviet Union**

A meeting of religious leaders called by Soviet President Mikhail Gorbachev and a massive Bible distribution project are the latest pieces of evidence that religious freedom is continuing in the Soviet Union. "There has been a complete reversal of the Soviet government's attitude toward religion," said Arthur Schneier, a New York rabbi who is president of the Appeal of Conscience Foundation, following a week-long visit to Moscow. "Religion is no longer considered the enemy of the state but its potential ally—no longer the opium of the masses but the vitamins."

He said Gorbachev had invited religious leaders to meet with him five days before the nationwide referendum on the future of the Soviet Union. In so doing, Schneier said, the Soviet leader was acknowledging "the contribution that religious groups and their leaders could make in providing a moral context to Soviet life at a time of moral vacuum and disillusionment with Marxist ideology."

The Bible distribution project has brought Russian Orthodox, Pentecostal, and independent evangelical churches in the Soviet Union together with parachurch agencies in the West to distribute 4 million free New Testaments throughout the country, including remote rural areas which have not had Bibles for decades. The effort, known as the Moscow Project, is

being coordinated by the Colorado-based International Bible Society and the Arizona-based Evangelical Christian Publishers Association. (RNS)

### **New Pentecostal church will be larger than Philadelphia's cathedral**

When Philadelphia's Deliverance Evangelistic Church completes construction of its new building next year, it will have a sanctuary that seats 5,100 worshippers—about four times the capacity of the next largest church in the city. Its location at 21st Street and Lehigh Avenue will be a familiar one to longtime baseball fans, spreading over the block once filled by Connie Mack Stadium, which housed the Athletics and the Phillies. But despite its huge size and \$15 million cost, the structure is designed to be "just a plain, serviceable building," said Joseph Ross, public relations coordinator and assistant minister of the independent Pentecostal congregation that has more than 9,000 members. (RNS)

### **Church attendance may be on the comeback in England**

Church attendance may be on the comeback in England, with 10 percent of the population, or about 3.7 million people, attending services on a typical Sunday, a recent census found. Of those polled, 1 in 7 said they had gone to church twice that Sunday. The British church is growing for the first time this century, and much of that growth is occurring in the evangelical community, which has experienced a 13-fold growth rate over eight years and now numbers up to 1.6 million, according to Clive Calver, head of the Evangelical Alliance. About half of the evangelicals are charismatics, and as many as 80 percent of young evangelical leaders would identify themselves as charismatics, said Calver. They have revitalized the main Baptist denomination, he added, and are having significant influence in the Church of England. (NIRR)

### **Religious groups tackle problems of New York**

Christian, Jewish, and Muslim congregations in New York, convinced that the city is suffering a severe crisis in leadership, have undertaken a daring project designed to join the religious community in a battle against deteriorating social conditions. Congregations participating in the interfaith partnership will turn over one percent of their program budgets to neighborhood social service institutions to fight the city's overwhelming social ills. Religious leaders also will encourage congregation members to donate services to local institutions. Organizers said that, depending on the degree of cooperation from local churches,

the campaign could generate millions of dollars in non-governmental funds and in-kind services for the city.

The joint effort, called "A Partnership of Faith in New York City," is being promoted through full-page ads in the city's newspapers. It was officially launched at a service at The Riverside Church. The idea for the partnership originated a year ago when Arthur Caliendo, pastor of Marble Collegiate Church, became concerned over the killing of more than a dozen children by stray bullets. "What it said to me is that crime had really crossed the line," he said. In addition, he perceived a lack of leadership from the mayor's office on down in helping to stem the fires of racial unrest as reflected in the Bensonhurst and Central Park jogger trials. (RNS)

### **Groups plan TV blackout day to protest sex and violence**

A group of organizations concerned about growing sex and violence on TV has called for a national "Turn Off the TV Day" for Oct. 29. Morality in Media, the American Family Association, Americans for Responsible Television, the National Coalition Against Television Violence, and the National Christian Association have all endorsed the blackout. The TV campaign is led by Vicki Riley of Wilmington, Del., who launched a statewide blackout in Delaware last year, and is planned for Pornography Awareness Week. Joseph Reilly, Jr., head of New York-based Morality in Media, said he hopes the blackout "will send a message loud and clear to television networks and advertisers that Americans are fed up with the bombardment of gratuitous sex, violence, and blatant mockery of Judeo-Christian values." (RNS)

### **Two Christian critics of NEA now calling for its abolition**

Two Christian activists who have been critical of some grants made by the National Endowment for the Arts now say the federal agency should be abolished outright. Donald Wildmon, a Mississippi pastor who heads the American Family Association, and Beverly LaHaye, president of Concerned Women for America, called for the dismantling of NEA after learning that it granted \$12,000 to the San Francisco International Lesbian and Gay Film Festival.

In a prepared statement, Wildmon said the decision by NEA "to support the homosexual film festival shows that he is totally out of touch with the vast majority of American taxpayers." Testifying before a congressional subcommittee, LaHaye said that "the granting of public funds for particular works of art inevitably involves an official government stamp of approval as to the particular ideas and values expressed." (RNS)





Allan Yoder of MBM explains the proposed new thrust in urban ministries to the mission leaders of Mennonite Church conferences and General Conference districts.

## Mission leaders affirm new thrust in metropolitan ministries

Chicago, Ill. (MBM/GCMC)—A proposed new thrust in metropolitan ministries received widespread affirmation during a meeting of conference/district mission leaders in the Mennonite Church and General Conference Mennonite Church. The proposal is to establish networks of metropolitan ministries with supervisors.

Local accountability and funding is a key component of the proposal and should come primarily through a conference/district, urban council, or local congregations, said Allan Yoder, the new director of evangelism and church development at Mennonite Board of Missions.

Yoder described the function of MBM, the Commission on Home Ministries, and other MC and GC agencies as coordinating, providing resources, and serving as advocates for the network. "Our role would be to facilitate rather than be the direct link in helping urban ministries happen," he said.

Hubert Brown, executive secretary of CHM, supported the plan, noting that 51 percent of U.S. residents live in 40 cities. And he listed extraordinary needs in metropolitan areas—violence, crime, drugs, racism, poverty, teenage pregnancy, unemployment.

John Smucker, longtime pastor in New York City, eagerly threw his support behind the plan, particularly the emphasis on local supervision. According to Smucker, the overseers for the 17 Mennonite churches in that city recently agreed to spend more time with congregations and

church planters. "We want to start new churches, but that is irresponsible if we don't care for the present pastors," he said.

The group prayed specifically about the metropolitan proposal on two different occasions during the five-day meeting in Chicago. Various individuals said they experienced renewal and a strong confirmation from the Holy Spirit that the new direction is correct.

As the 19 MC mission leaders and 15 GC mission leaders concluded discussions on the metropolitan proposal, they approved two statements directed at their two denominations.

One statement reaffirmed that "the great commission is the central mandate of Christ for the church." It also expressed concern that all congregational and denominational structures reflect this mandate. The statement then called for "a reexamination and refocusing of existing structures and institutions, especially in light of possible MC-GC integration, around the great commission."

The other statement noted the growing internationalization of North American cities and called for the shifting of some overseas missions funds to these cities.

The statement also urged Mennonite colleges and seminaries "to develop programs for training metropolitan leaders in their own environment." And the statement emphasized that "the task of forming new Mennonite congregations in the city requires more consistent, intense, and locally based supervision."—Phil Richard

## Post-war delegation from Middle East visits U.S. churches

Akron, Pa. (MCC)—The experience of the church in the Middle East has varied from country to country in the past months. But the testimony of three Middle East Christian leaders shows that the Persian Gulf War has affected all of their churches. Mennonite Central Committee sponsored the delegation, which visited Mennonite churches and church groups in the United States April 20–May 10.

An "iron fist" was over Palestinians in Israeli-occupied territories during the war, said Audeh Rantisi, during a stop at MCC headquarters. Rantisi, an Anglican minister from Ramallah in West Bank, said Palestinians were under curfew for 43 days. Israeli authorities allowed people out to buy food every four or five days, but only for a few hours, he said. No one could work, so people had little money for food.

Rantisi, who is director of the Evangelical Home for Boys in Ramallah and coauthor of the book *Blessed Are the Peacemakers*, said Palestinian Christians are frustrated with Christians from the West. "We receive so many fact-finding delegations; we want people to act, not just talk." American Christians should urge their government to withhold funds for Israel unless it stops land confiscation and other abuses, he said.

Rantisi also had strong words for televangelists who unconditionally support Israel because of Bible prophecy, and for missionaries who try to convert Christians from other denominations. "We want people who will stand beside us and support the word of God," he stated emphatically. "We need Christians who respect the Lord and each other."

Coptic Orthodox Bishop Thomas of As-siut, Egypt, said the Egyptian church is opposed to war. But Egyptian Christians took part in the Gulf War because of obligatory military service, he said. Some fundamentalist Muslims saw the war against Iraq as another Christian crusade against Islam, the bishop noted. But many Muslims did not.

Relations between Christians and Muslims in Jordan are good, said delegation member Basem Hamarneh of Amman, Jordan. Muslims know Christians have been in the region since the time of Christ, he said. "And our trademark as Christians is that we are honest about our work and faithful to our country. Muslims know they can trust us as Arabs." Some Jordanians did see the war as a crusade against Islam, said Hamarneh, who is president of the Greek Orthodox Educational Society's youth committee.—Ardell Stauffer



## Herald Press honored in book competition

Scottsdale, Pa. (MPH)—"I'm very happy to let you know that three more books from Herald Press have been honored in *Christian School's* contest to choose the best children's books with a Christian message." So writes Phil Landrum, publisher of the magazine, in a letter to Herald Press director Paul Schrock.

Named as one of four picture story book winners of the Silver Honor Award is *The Cornhusk Doll* by Evelyn Minshull, illustrated by Edwin Wallace. "This wonderful story cries out to be read aloud to your students," says *Christian School*. "A treasure for the eyes and heart, this book deserves wide readership along with *The Courage of Sarah Noble*, *Little House in the Big Woods*, and *Sarah, Plain and Tall*. It brings to mind Lynd Ward's *The Biggest Bear* and the picture books of Robert McClosky. The book is quality all the way."

One of five finalists in the picture story book category is *Ted Stuebaker: A Man Who Loved Peace* by Joy Hofacker Moore, illustrated by Jim Guenther. "Sometimes, the most complicated story and message is best couched in simple terms," *Christian School* notes. "That's the case of this book, which tells the powerful story of Ted Stuebaker, an American missionary who was martyred in Vietnam."

Named as one of five finalists in the non-picture book category is *A Life in Her Hands* by Shirlee Evans. This is the story of 15-year-old Gail who finds herself pregnant, facing the decision of whether to seek an abortion or give birth to her child.

Herald Press is a division of Mennonite Publishing House.

## Goshen receives largest scholarship fund ever

Goshen, Ind. (GC)—When Ohio farmer Elmer Good mentioned Goshen College to his landlord, he couldn't have known it would lead to the largest scholarship fund Goshen College has ever received. But the landlord, Clarence Swallen of Canal Fulton, Ohio, was impressed with the two Mennonites he knew: Good, his tenant, and Bertha Heatwole, who helped with housework. Swallen had already decided he wanted to give his estate to Christian colleges, and he asked Good if the Mennonites had any. Good named Goshen.

Beginning this year, the Clarence and Genevieve Swallen Missionary Scholarship provides \$1,500 per student for up to 30 students a year. Swallen wanted the scholarships to go to students who planned careers that would "further the cause of the church." That could mean "not only pastors and ministers involved in missionary endeavors, but also nurses, doctors, aviators, teachers, or related service occu-

pations in which missionaries are needed and engaged." He also indicated that students who want to serve the church in the United States and international students who study at Goshen and then return to their own countries to work in church service would be eligible.

Swallen, a farmer and retired auditor for American Electric Power, had always admired his brother, who worked as a missionary in Tennessee for the Seventh-Day Adventist Church. He also longed to honor his wife of 59 years who died in 1982.

In 1988, Swallen began a trial scholarship for Goshen and two other colleges. He was pleased with Goshen's response and, since his death in February 1990, the earnings from a trust he had established is divided equally between Goshen, Andrews University in Berrien Springs, Mich., and Malone College in Canton, Ohio.

To apply for the scholarship, students must list activities and achievements that demonstrate an interest in a career of missionary or church service and write a brief statement of their service goals. Each applicant must also provide two letters of reference, one from the applicant's pastor.

More information about the scholarship is available from the Student Financial Aid Office at GC, Goshen, IN 46526; phone 219 535-7525.



**Drama workshop.** Hesston, Kan.—"We act out things that are important to us," Mariann Martin said to the small group of participants in the drama workshop she led at White-stone Mennonite Church here. It was sponsored by the Hesston churches. Pictured are Elizabeth and Nathan Horst. Martin, a Hesston College instructor, introduced the group to mirroring, liturgical dance, choric and jazz readings, tableau, improvisation, and readers' theater. "When you are working with drama, your best script, of course, is the Bible," she said.

—Susan Balzer

## Schowalter Villa plans major expansion

Hesston, Kan. (SV)—The Schowalter Villa retirement community is developing 30 acres east and south of Hickory Homes, starting this spring. Final completion of the total long-range plan is anticipated in 10-15 years.

The project includes 114 cottage apartments, a congregate housing center with 60 apartments, and an activity center for senior citizens of the community. The expansion will provide housing for applicants on the waiting list and meet the demand anticipated as the number of American citizens over 65 doubles in the next decade.

The first phase of the construction will include duplex and fourplex cottage apartments for independent retirement living as well as the activity center, which will be the focal point of the new development, emphasizing activities and social interactions for the elderly. The center will have facilities for arts and crafts, games and activities, an indoor swimming pool, and an outdoor miniature golf course.

The second phase of the project will include a congregate housing center with one- and two-bedroom apartments, lounges, activity and recreation areas, a kitchen and dining room with restaurant food service, and housekeeping and laundry services available on request. This phase will also include additional cottages.

Schowalter Villa, founded in 1961, provides a full range of services, including 50 apartments for low-income people, 66 independent-living cottages, 44 self-care units with assisted living services, and a 107-bed health care center.

## World War II volunteers in starvation experiment reunite for first time

St. Petersburg, Fla.—World War II conscientious objectors who participated in an experiment in human starvation in 1945 gathered here recently for their first-ever reunion. Of the 32 "guinea pigs," 12 were able to attend. The purpose of the reunion was primarily to reaffirm the participants' fight against human starvation wherever it exists.

The 32, who lost one-fourth to one-third of their body weight in a six-month period, volunteered for the experiment to help relief agencies in the rehabilitation of the millions of hungry people following the war. Most of them went on to earn master's and doctoral degrees and pursued careers in human services.

At their reunion, the group agreed that (1) the experiment was the most important experience of their lives; (2) starving people become selfish, hostile, depressed, and ultimately lethargic and submissive; and (3) bread, not ideologies such as democracy



or religion, is the priority issue for hungry people.

The two-volume report of the 1945 experiment, *Human Starvation*, has become a classical source of data for hundreds of textbooks of psychology and human behavior. Carolyn Williams of the Public Health Department at the University of Minnesota joined the reunion group one day to explore possible follow-up studies.

## Educational magazines address summer needs of congregations

The summer needs of congregations have been addressed by a group of educational magazines published by the Mennonite and General Conference Mennonite churches.

In its April issue, *Builder* presented a guide for planners of intergenerational summer worship, with an outline for each Sunday. Other publications with summer material include the spring issue of *YouthGuide* and the summer issue of *Adult Bible Study Guide*. The three publications address the needs of congregations who choose to go the intergenerational route.

Planning an intergenerational approach is one response to the special needs of congregations in the summer. It can be a time when the values of each generation can be discussed and a new esteem developed between the generations.

The material is all based on the Uniform Series Bible study outline. The summer quarter focuses on *rebuilding* in a study of Ezra and Nehemiah titled "After the Exile." In this Bible study, the exiles come back to Jerusalem and build a new life. The issues they faced have many applications and parallels to the experiences of Mennonites in North America.

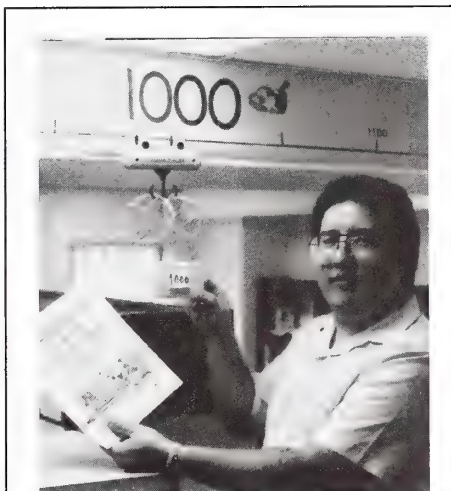
Tom Kauffman, pastor, and others from Mennonite Church of Normal, Ill., wrote a focus statement, summarized the story, and suggested a visual, music, and worship theme for each Sunday. The group also included a children's story suggestion and a possible application each Sunday.

Anne Stuckey, a former Iowa pastor, created material to guide the adult teacher during the summer months. Her insights on this Old Testament study will be published in the June, July, and August issues of *Builder*.

Steve Ropp of Normal, Ill., wrote a guide for youth leaders who participate in the study. His ideas were published in the spring *YouthGuide*.

If the response to this approach is positive, the publishers plan to have similar materials available for the summer of 1992.

More information is available from Mennonite Publishing House at 616 Walnut Ave., Scottdale, PA 15683; phone toll-free 800 245-7894.



**Countdown. Elkhart, Ind. (MBCM)**—Registration for the Oregon '91 Youth Convention hit 1,000 on May 21. The deadline for registration is May 31. A \$5 late fee is charged to all registrations postmarked after that date. Carlos Romero, youth ministries coordinator at Mennonite Board of Congregational Ministries, is keeping track of registrations in the MBCM office with a string racer that moves along a 30-foot scale. MBCM and Youth Convention planners expect 1,500 sponsors and youth to make the trek to Oregon. They will gather at the University of Oregon in Eugene and the adult convention will be across town at Lane County Convention Center. More information is available by calling 219 294-7523.

## Chicago school to get own building soon

**Chicago, Ill.**—The fledgling Chicago Mennonite Learning Center is on the verge of getting its own building, after renting space in other facilities. A 12,000-square-foot building on the southwest side of the city near Cicero and 47th streets has been found and the school has a contract to purchase it if the property can be rezoned for a school. In addition to the building, the property consists of 12,500 square feet of parking and playground space.

In early April, the board of Chicago Mennonite Learning Center launched a capital and endowment funds drive in order to secure the financial future of the school. Because many of the families on the southside are underemployed or unemployed for at least periods of time, tuition income cannot come near to providing the funds that are needed to operate the school.

Chicago Mennonite Learning Center serves primarily Hispanic, black, and white children in grades K-8. It hopes to add a preschool in order to provide a Head-Start-type program for children who do not

have adequate English and general language skills. There is also a demand for a preschool because many mothers need to work—or go to school—in order to provide for their families.

Until now, the school has lacked the stability which a permanent building can provide. Although space was available at Lawndale Mennonite Church this past school year, there is a court order for Chicago Mennonite Learning Center to vacate the church by the end of the school year because of code requirements. Earlier the school was closed for a few years when it became necessary to vacate a former Catholic school when the building was sold to the Chicago Board of Education.

The board is seeking people who have building trades skills like carpentry, electrical, and plumbing who are able to volunteer from one week to three months this summer to prepare the building for classes in September. Lodging will be provided. Interested persons may contact Pauline Kennel, Director of Development, at 15 Tilipi Ct., Schaumburg, IL 60193; phone 708 894-3676.

## New program lets hog farmers share with the hungry

**Akron, Pa. (MCC)**—A new agreement with two eastern Pennsylvania meat processors now allows farmers to donate hogs to Mennonite Central Committee. This way farmers can personally share their products to help feed people in need, organizers say.

Farmers selling hogs to either Hatfield Quality Meats of Hatfield or Leidy's of Souderton can designate part of the value of the hogs be deposited in an MCC account with the processor. The funds will then be used to purchase pork for canning when the MCC portable meat canner makes its annual stop in eastern Pennsylvania.

Any funds left in the account after the canning pork has been bought will be used to buy other food commodities such as beans and rice and to pay for food transportation.

"This is a wonderfully personal way a farmer can directly donate livestock to help feed people around the world," said Leon Stoltzfus, who helped organize the project.

In 1990 about six tons of canned pork were distributed in Haiti, Jamaica, and the United States. MCC can use up to 20 tons of pork for distribution in 1991.

Other commodities such as grain, grass seed, and milk are donated to MCC under similar programs. Organizers hope the project catches on with hog producers as well.

Farmers wishing to donate hogs to MCC and wanting more information can contact Leon Stoltzfus of Gap, Pa., 717 442-8280.



• **Construction to begin at Rockway.** Construction will begin this summer on the major expansion project at Rockway Mennonite Collegiate in Kitchener, Ont. The first phase, estimated to cost \$3.5 million, will include classrooms, a library, gymnasium, and offices. The school has received \$2 million in contributions for this phase, including \$1.3 million through the fund drive conducted by Eastern Canada Conference. Still needed is \$750,000 to meet the 80 percent requirement to begin construction. Phase two of the expansion project, to cost about \$1.6 million, is a chapel/fine arts center. The school's enrollment is currently 300.

• **Peace delegation to Mideast.** Christian Peacemaker Teams is sending a 12-member delegation to Israel and Israeli-occupied West Bank on June 1. The group will "act for peace and learn about peace efforts in the area," says Gene Stoltzfus, coordinator of CPT, a Chicago-based effort sponsored by Mennonite and Brethren denominations. This second CPT trip to the Mideast is in response to requests that North Americans take firmer action in calling for an immediate settlement of the 43-year-old conflict between Jews and Palestinians. The U.S. government and many observers feel that the chance for a settlement is greater now in the wake of the Persian Gulf War but that the opportunity may pass soon. The CPT delegation's two-week visit will be coordinated by the Middle East Council of Churches.

• **MCC representative to Iraq.** Harry Huebner, a Winnipeg professor with experience in the Middle East, went to Iraq for one month in mid-May as a representative of Mennonite Central Committee. He will assess the needs of that country in the wake of the Persian Gulf War and make recommendations on possible MCC involvement in relief and reconstruction. His assignment grows out of two brief visits made earlier by MCC Jordan worker Jerry Martin. Huebner, a professor at Canadian Mennonite Bible College, directed MCC work in Israeli-occupied West Bank 1981-83 and was a member of the Christian Peacemaker Teams delegation to Iraq late last year before the war started.

• **Medical work continues in Liberia.** "Some of the situations are so pathetic one could just sit down and cry," says Wayne Weaver, a Virginia physician who is on a short-term assignment with Mennonite Board of Missions in war-devastated Liberia. He had just treated an older couple who had lost their jobs and their home and all their possessions during the 11-month civil war that ended last November. Weaver was joined by two other MBM short-termers in late April—Howard and Ruth Anna Miller, both nurses from Lowville, N.Y. Short-term medical workers Paul and Grace Brenneman left in late March and Juanita Shenk in early May.

• **MBM ahead of projections.** Contributions to Mennonite Board of Missions totaled \$940,000 for the first quarter of the current fiscal year. Several large individual gifts and increased congregational offerings pushed MBM \$91,000 ahead of projections for that period. The goal for the year is \$5,274,000. "MBM is committed to beginning new ministries, like those projected this year in Afghanistan and Ecuador," says Pat Swartzendruber,

vice-president for administration and resources. "It's encouraging to see strong support for MBM early in the fiscal year."

• **Used mimeograph machine.** Mt. Pisgah Mennonite Church of Missouri has an A. B. Dick mimeograph machine to give away. Contact Jeff Otto at Rural Route, Novelty, MO 63460; phone 816 739-4591.

• **Job openings:**

**Construction workers,** in Brazil, this summer and fall. Needed are volunteers to help develop the camp operated by Brazil Mennonite Church. Crews of 6-8 people would serve at least two weeks each in June, August, September, and October. Many skills are needed, from clearing tree trunks to masonry work and constructing a meeting hall, a dormitory, and a dam. Contact Berni Kaufman at Mennonite Board of Missions, Box 370, Elkhart, IN 46515; phone 219 294-7523.

**Construction workers,** in Chicago, this summer. Needed are volunteers to help turn an old building into a school for Chicago Mennonite Learning Center. They would give a few days, weeks, or months to get the building ready by September. Contact Pauline Kennel at CMLC, 2520 S. Lawndale Ave., Chicago, IL 60623; phone 312 277-3272.

**Residential managers,** Christian Residential Opportunities and Social Services, Shippensburg, Pa. Needed is a married couple in a group home for developmentally disabled adults. It is preferred that one spouse have a degree in the human service field. Experience with the developmentally disabled is helpful. Contact Angie Petersheim at CROSS, 712 Pinola Rd., Shippensburg, PA 17257; phone 717 530-1788.



**Performing "Elijah."** Lancaster, Pa.—The 90-member Franconia-Lancaster Choral Singers performed *Elijah*, an oratorio by Felix Mendelssohn, in Lancaster and Harleysville, Pa. It was conducted by Hiram Hershey, who founded the group 44 years ago. Weekly local practices, with an average attendance of 97 percent, were held in two locations, with combined practices held twice prior to the performances. Both concerts were well attended.

• **Coming events:**

**Evangelism Leaders Academy,** July 15-18, at McPherson (Kan.) College. This takes the place of church planters workshops for Mennonites that were held in previous years. The academy is a national ecumenical event sponsored by the Church of the Brethren. A special caucus will be held for Mennonite participants. The main speakers at the academy will be Frank Harrington, a Presbyterian pastor from Atlanta, and Eddie Gibbs, an evangelism professor from Fuller Theological Seminary. More information from Melba Martin at Mennonite Board of Missions, Box 370, Elkhart, IN 46515; phone 219 294-7523.

**Music Week,** July 7-13, at Laurelville (Pa.) Mennonite Church Center. This is an annual event for all ages. The adult choir director is Paul Dueck of United Mennonite Educational Institute in Leamington, Ont. The children's choir director is Andrea Yoder of Belleville (Pa.) Mennonite School. The drama leader is Gordon Davis of Elmira (Ont.) Secondary School. More information from Laurelville at R. 5, Mt. Pleasant, PA 15666; phone 412 423-2056.

**Sesquicentennial Celebration,** June 9, at Salem Mennonite Church, Elida, Ohio. It will include a time of sharing and reminiscing. Former pastors and members are especially invited. More information from the church at 4275 W. State Rd., Elida, OH 45807; phone 419 339-1505.

**Building Dedication Service,** June 9, at Ridgeway Mennonite Church, Harrisonburg, Va. The keynote speaker is Paul Yoder, the congregation's overseer. Former pastors are also participating. More information from the church at 550 Franklin St., Harrisonburg, VA 22801; phone 703 433-6612.



### • New appointments:

**Ernest Hess**, general secretary, Lancaster Conference, starting this summer. This is a new post that will involve staff work for the bishop board and its executive committee, including coordination of the conference's various boards and committees. He will conclude 23 years on the faculty of Lancaster (Pa.) Mennonite High School, where his roles have included science teacher, principal, and currently, director of guidance and campus ministries. He also serves as bishop of the conference's New Danville District.

**Ralph Martin**, Choice Books staff person, Mennonite Board of Missions, starting in April. This is a new position, and he is working out of his home in Orrville, Ohio. He is helping Choice Books meet its goal of selling one million books during a 12-month period ending sometime this year. He has worked many years in sales promotion and marketing, including 15 years with the J. M. Smucker Company.

## MARRIAGES

**Byler-Schrock:** J. R. Byler, Glendale, Ariz. (Trinity cong.), and Donna Schrock, Phoenix, Ariz. (Trinity cong.), April 20, by Peter Wiebe.

**Esh-Horning:** Rick Esh, Gap, Pa. (Ridgeview cong.), and Pamela Horning, Stevens, Pa. (Indiantown cong.), April 27, by Robert L. Petersheim.

**Fagen-Wiebe:** Gerves Fagan, Glendale, Ariz. (Trinity cong.), and Rose Wiebe, Glendale, Ariz. (Trinity cong.), by Peter B. Wiebe, April 27.

**Gillespie-Martin:** Michael Gillespie, Scottdale, Pa. (United Methodist Church), and Heather Martin, Scottdale, Pa. (Scottdale cong.), April 27, by John Sharp and Laurence Martin.

**Hallman-Machado:** Thomas Hallman, Kitchener, Ont. (First Mennonite cong.), and Kathryn Machado, Waterloo, Ont. (United Church of Canada), April 20, by Brice Balmer.

**Lengacher-Gingerich:** Mervin L. Lengacher, Montgomery, Ind. (Bethel cong.), and Regina Marlene Gingerich, Odon, Ind. (Bethel cong.), May 4, by Melvin Paulus.

**Musselman-Pinnell:** Wayne Musselman, Kitchener, Ont., and Wendy Pinnell, Kitchener, Ont. (First Mennonite cong.), Feb. 23, by Brice Balmer.

**Nafziger-Koch:** Matthew Nafziger, Archbold, Ohio (Zion cong.), and Diane Koch, West Dundee, Ill. (Congregational Church), April 14, by Ellis Croyle and Charles Randel.

**Otto-Schrock:** Anthony Otto, Humbolt, Ill. (Arthur cong.), and Sharon Schrock, Arthur, Ill. (Arthur cong.), April 6, by Wayne D. King.

**Peachey-Walters:** Daryl R. Peachey, Reedsville, Pa. (Barrville cong.), and Teresa J. Walters, Belleville, Pa. (Allensville cong.), March 30, by Philip Barr.

**Schrock-Kauffman:** Roger Schrock, Arthur, Ill. (Arthur cong.), and Jeannette Kauffman, Tuscola, Ill. (Arthur cong.), May 4, by Wayne D. King.

**Short-Regier:** Bradley Short, Archbold, Ohio (Zion cong.), and Rachel Regier, Hesston, Kan. (United Methodist Church), April 28, by Ellis Croyle and Gerry Sharp.

**Wedel-Ross:** Jay Wedel, Wilmore, Kan. (Greensburg cong.), and Sharon Ross, Kidron, Ohio (Salem cong.), April 20, by Fremon Mast and Richard Ross.

**Young-Price:** Neal Young, Telford, Pa. (Souderton cong.), and Tracie Price, Perkasio, Pa., May 5, by Gerald Clemmer.

### • Missionary transitions:

**Wendell and Karen Amstutz** returned from Bolivia in May for a three-month North American assignment. They are appointees of Mennonite Board of Missions who serve in a poor rural area while making their living as farmers. Their address is c/o Clifford Amstutz, 208 S. Lancaster St., Hesston, KS 67062.

**Max and Pauline Beachy** returned from Suriname recently for a summer leave. They are MBM overseas mission associates who serve

with Mission Aviation Fellowship. Their address is c/o American Cooperative School—Suriname, 8073 NW 67th St., Miami, FL 33166.

### • Change of address:

**Paul and Grace Brunner** from Louisville, Ohio, to Box 131, Zurich, ON N0M 2T0.

**Percy Gerig** from Pasco, Wash., to 631 E. Ash St., Lebanon, OR 97355.

## BIRTHS

**Alderfer,** Dwight and Beverly (Althouse), Harleysville, Pa., Lydia Anne (second child), May 5.

**Erb,** Dwight and Laura (Thomas), Hesston, Kan., Marcy Maria (first child), May 2.

**Gingerich,** David and Julie (Linder), Burton, Ohio, Sara Renee (fourth child), April 19.

**Gingerich,** Paul and Heather, Zurich, Ont., Jillian Ruth (fourth child), April 13.

**Hershey,** Nathan and Linda (Esh), Kinzers, Pa., Julie Anna (second child), May 2.

**Hood,** Michael and Gloria (Steiner), Indianapolis, Ind., Amy Elica (second child), April 24.

**Johnson,** Ed and Beth (Moyer), Hatfield, Pa., Katie Elizabeth (second child), May 3.

**Jutzi,** David and Karen (Ruby), Tavistock, Ont., Jonathan David (third child), April 22.

**Martin,** Don and Kathy (Freed), Lansdale, Pa., Clinton Jay (fourth child), April 17.

**Miller,** Morris and Diana (Ropp), Riverside, Iowa, Elizabeth Marie (second child), April 29.

**Myer,** Kervin and Kathy (Cassel), Columbia, Pa., Daniel Scott (first child), April 17.

**Nice-Webb,** Allen and Karen, Charlotte, N.C., Christin Shalom and Leticia Gabrielle (second and third children), Jan. 8.

**Roth,** Kevin and Cynthia (Martin), Lancaster, Pa., James Marshall (second child), April 22.

**Sahawneh,** William and Jeanne (Shirk), Irbid, Jordan, Jonathan William and David Ghassan (first and second children), Dec. 23.

**Saunders,** Lynn and Kathy (Lehman), Elida, Ohio, Caleb Daniel (sixth child), April 25.

**Schlabach,** Jeff and Sheryl (Widmer), Kalona, Iowa, Jensen Marie (first child), Feb. 26.

**Smoker,** Reuben E. and Gayle (Sollenberger), Gap, Pa., Keegen Trey (third child), May 4.

**Whitmer,** Jerry and Beth (Epp), Amlin, Ohio, Coleman Jaymes (first child), April 24.

**Widrick,** Steven and Elnora (Lehman), Lowville, N.Y., Jamie Nicole (second child), May 7.

**Yoder,** Darrell and Sylvia (Weaver), Lancaster, Pa., Rebecca Weaver (third child), Feb. 2.

**Yoder,** Sherwood and Gina (Hagmeier), Parnell, Iowa, Kira Nicole (third child), April 26.



**Conference for Laotian Mennonites.** Orrville, Ohio—Pastor Tong Chitchalerntam (left) of Orrville shakes hands with Mee Chareunsouk from Lemington, Ont. Chitchalerntam, who was active in evangelism in his home country of Laos before immigrating to North America, is now serving Ohio Conference in a ministry to other Laotian immigrants. Laotian Mennonites from 10 different areas in the United States and Canada met at Orrville Mennonite Church, May 19-21, for the first Laotian church conference. Chitchalerntam, who organized the conference, conducts worship services the first and third Sunday of each month at Orrville Church, the second Sunday at Central Mennonite Church in Archbold, and the fourth Sunday at Huber Mennonite Church in New Carlisle. The guest speaker for the conference was John Konrad of Toronto, who has worked with Laotian people. Other areas invited to the conference were Erie, Pa.; Harrisburg, Pa.; Hartford, Conn.; Des Moines, Iowa; St. Catharines, Ont.; Leamington, Ont.; Regina, Sask.; and Clearbrook, B.C.—*Celia Lehman*



## DEATHS

**Breniser, Marie**, 93, Middlebury, Ind. Born: Dec. 18, 1897, Middlebury, Ind., to Amos and Barbara Ann Nussbaum. Died: May 3, 1991, Goshen, Ind., from complications of a heart attack. Survivors—children: Dean, Joan Gannon; sister: Grace Hostetler; 11 grandchildren, 9 great-grandchildren. Predeceased by: John Wesley Breniser (husband). Funeral: May 6, Clinton Brick Mennonite Church, by Ron Kennel and Carl Smeltzer. Burial: Forest Grove Cemetery.

**Eicher, Olen Leander**, 81, Sarasota, Fla. Born: March 14, 1910, Archbold, Ohio, to Christian and Anna (Frey) Eicher. Died: April 28, 1991, Sarasota, Fla., of a heart attack. Survivors—wife: Elta North; children: Jan Brunk, Caralee Eicher, Alice Massanari; brother and sister: Reuben, Ellen Mull; 4 grandchildren. Funeral: May 1, Bahia Vista Mennonite Church, by A. Don Augsburg, Wayne North, and John H. Shenk. Burial: Palms Memorial Park.

**Hamsher, Paul A.**, 81, Walnut Creek, Ohio. Born: Dec. 8, 1909, Walnut Creek, Ohio, to Andrew S. and Amanda (Hodstetler) Hamsher. Died: April 28, 1991, Cleveland, Ohio, from injuries from a traffic accident. Survivors—children: Oletha Troyer, Annetta Weaver, Lorene Gigerich, Marcus, Andrew, Kenny; 9 grandchildren, 11 great-grandchildren. Predeceased by: Ella Sommers (wife). Funeral and burial: May 2, Walnut Creek Mennonite Church, by Ross A. Miller and Dean Miller.

**Miller, Lottie**, 87, Inman, Kan. Born: Dec. 29, 1903, Inman, Kan., to Peter J. and Jemima (Slabach) Zimmerman. Died: April 30, 1991, South Hutchinson, Kan. Survivors—children: J. Clifford, Dean L., Lamoine J., Don R.; brothers: Ernest, Vernon; 7 grandchildren, 8 great-grandchildren, 7 great-great-grandchildren. Predeceased by: D. Lloyd Miller (husband). Funeral: May 4, Yoder Mennonite

Church, by Don Patterson. Burial: West Liberty Mennonite Church Cemetery.

**Oberholzer, Fannie H.**, 100, Maugansville, Md. Born: Washington Co., Md., to Thomas and Nancy (Horst) Haldeman. Died: April 29, 1991, Washington Co., Md., from a fall. Survivors—children: Martha A. Petre, Esther L. Martin, Clifford C., Walter H., Richard E.; 12 grandchildren, 8 step-grandchildren, 24 great-grandchildren, 20 step-great-grandchildren. Predeceased by: Samuel W. Oberholzer (husband). Funeral: May 2, Salem Ridge Mennonite Church, by Darwin Martin. Burial: Cedar Grove Mennonite Church Cemetery.

**Sommer, Clarence L.**, 74, Kidron, Ohio. Born: Jan. 25, 1917, Kidron, Ohio, to Christ and Ida (Lehman) Sommer. Died: May 3, 1991, Dalton, Ohio, of a heart attack. Survivors—wife: Cora Nussbaum; children: Sandi Suttle, LuAnn Swartzentruber; sister and brothers: Dorothy Hofstetter, Ira, Norman; 5 grandchildren. Funeral and burial: May 6, Kidron Mennonite Church, by Bill Detweiler, Dick Wolf, and Gary Nussbaum.

**Weaver, J. Landis**, 81. Born: Sept. 4, 1909, Ephrata, Pa., to John H. and Magdalena (Landis) Weaver. Died: April 30, 1991, Akron, Pa. Survivors—children: Jay, Arvilla, Donna, John, Elizabeth, Ronald; sister: Mabel L. Marner; 12 grandchildren, one great-grandchild. Predeceased by: Ada S. Horst (wife).

**Yost, Ray S.**, 81. Born: Leacock Twp., Pa., to John E. and Katie (Kennel) Yost. Died: April 14, 1991, Lititz, Pa. Survivors—wife: Irene Kauffman; children: Ruth Ann Kornmoyer, Catherine Godshall, Leon, Arthur; brothers and sister: John, Harlan, Sadie Mae; 8 grandchildren. Predeceased by: Alvin (son). Memorial service: April 21, Landis Homes chapel, Lititz, Pa., by Lawrence Garman, Harry Breneman, David Thomas, Don Good, and Allen Mohler. Body donated to medical science. He served as pastor of Oak Shade Mennonite Church for 40 years.

## NEW MEMBERS

**Ridgeway, Harrisonburg, Va.:** Rance Bauman, Donovan Maust, Sarah Kurtz, Jamie Mick, Steve Longenacre, and Eldon and Sherri Kurtz.

**Yoder, Haven, Kan.:** Gerald L. Knepp and Laurie D. Knepp.

**Zion, Broadway, Va.:** David Swartzentruber, Anthony Resto, Stephanie Resto, and Henry and Nancy Showalter.

**Sonnenberg, Kidron, Ohio:** Erik Beun, Mark Johnston, Aimee Neuenchwander, Derek Ross, Dennis Steffen, and Jeb Swartzendruber.

**Howard-Miami, Kokomo, Ind.:** Krista Bradley, Natalie Bontrager, Wayne Bradley, Tammy Brantley, Suzie Troyer, and Nathan Wagler.

**Hartville, Ohio:** Jennifer Coblentz, Kevin Coblentz, Mitchell Lam, Jimmy Miller, Jonathan Miller, Richard Schlabach, Brent Schrock, and Anthony Troyer.

**Carpenter Park, Hollsopple, Pa.:** Lester Jacobs, M. Craig Saylor, and Carolyn Saylor.

**Lockport, Stryker, Ohio:** Steve Burkholder, Chad Kauffman, Nancy Miller, Glenn Nofziger, Joel Short, Chris Stuckey, Jackie Wyse, Dan Yoder, and Tony Doehrmann.

## CALENDAR

Conference on Civilian Public Service, Goshen, Ind., May 30-June 1

Associated Mennonite Biblical Seminaries board of directors, Elkhart, Ind., May 31-June 1

Mennonite Board of Missions board of directors, Elkhart, Ind., June 6-8

Goshen College board of overseers, Goshen, Ind., June 7-8

North Central Conference annual meeting, Wolford, N.D., June 7-9

Mennonite Church Coordinating Council, Elkhart, Ind., June 11

Mennonite Board of Congregational Ministries board of directors, Lancaster, Pa., June 13-15

Mennonite Publishing House board of directors, Scottsdale, Pa., June 20-22

Pacific Coast Conference annual meeting, Salem, Ore., June 20-23

Associated Mennonite Biblical Seminaries summer school, Elkhart, Ind., June 3-July 19

Peace Theology Colloquium, Clearbrook, B.C., June 21-23

Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25

Indiana-Michigan Conference and Central District joint meeting, Ft. Wayne, Ind., June 27-29

Northwest Conference annual convention, Camrose, Alta., June 29-July 1

Allegheny Conference annual meeting, Mt. Pleasant, Pa., July 4-7

Eastern Mennonite College and Seminary board of trustees, Harrisonburg, Va., July 12-13

South Central Conference annual conference, July 12-14

Virginia Conference assembly, Bergton, Va., July 17-21

Mennonite Board of Education board of directors, July 18

Hesston College board of overseers, Iowa City, Iowa, July 19-20

Mennonite Church General Board, Eugene, Ore., July 29

Mennonite Church Nominating Committee, Eugene, Ore., July 29

Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



**New MCC workers from the Mennonite Church. Akron, Pa. (MCC)**—Twelve people from the Mennonite Church were among the 33 new volunteers with Mennonite Central Committee who took part in the April 2-12 orientation at MCC headquarters here. They are: Front row (left to right)—Lonnie Smoker of Lancaster, Pa., administrative assistant at MCC headquarters; Neil Horning of Lititz, Pa., agriculture extensionist in Indonesia; Leon Kauffman of Wolford, N.D., appropriate technology intern in Bolivia; and Fred Musser of Lancaster, Pa., farming systems researcher in Bangladesh. Back row—Dennis Johnson of Manheim, Pa., administrative secretary at MCC headquarters; Susan Godshall of Mount Joy, Pa., administrator at MCC headquarters; Conrad Martin of Greencastle, Pa., job creation program intern in Bangladesh; Jeff and Kathy Smith of North Newton, Kan., community worker and child care worker in Atlanta, Ga.; Nancy Litwiller of Lancaster, Pa., Selfhelp Crafts staff person in Ephrata, Pa.; and Sarah Horning of Lititz, Pa., Selfhelp Crafts tea room cook in Ephrata, Pa.



# "Sure I Believe in Mutual Aid. I Just Don't Believe In Paying More Than I Should for Insurance."

Price can be deceiving. While you may find cheaper insurance than MMA's life, health and auto plans, it's important to understand the value of what you're buying. As for me, I choose MMA because I care about my spiritual brothers and sisters. MMA helps me translate that caring into action.

I recently experienced a major health problem. The family of individuals and congregations that make up MMA has cared for me in ways that far exceed what a commercial insurance company would have done. That's why I'm happy to know that my participation in MMA directly assists congregations with members' adoption expenses, health insurance premiums, catastrophic illnesses and other financial crises. In fact, over \$600,000 was distributed last year to congregations with members suffering hardships.

There are other "value added" features to consider. I work with

mutual aid counselors who represent MMA in their communities. I know firsthand that caring for members and providing excellent service are the most important things our counselors do. In addition, MMA is deeply committed to its members. Particularly in the wake of rising health care costs, MMA is working hard to develop alternatives to help people afford health care.

I am constantly reminded that God watches us and knows our hearts, even better than we do. God is always faithful to us and requires us to be faithful in the vows of commitment we made in baptism. During times of illness or catastrophe, when God may seem most distant, caring congregations can provide the sense of God's presence

that may not be communicated in any other way. That kind of relationship is priceless.

*Paul Brunk  
Eastern Regional manager  
Harrisonburg, Virginia*



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**EDITORIAL**


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## *What we could have learned from the war*

For almost three months now, we've been free of *the war*. Media hype, street-side conversations, even the national consciousness has gone to other matters. Maybe three months are not enough time to allow for perceptive reflection on the six weeks (of air attack) or the 100 hours (of ground offensive) that we lived through. But let me risk a few lessons we Mennonites could have learned from the Persian Gulf conflict were we paying attention.

1. *We could have learned (or relearned) that war does not solve anything.*

Our world faces even more confusion now than before the war. Iraq is out of Kuwait, to be sure. But it's also into murdering its own people and making refugees of hundreds of thousands of Kurds. Today world governments must provide food and shelter for a group of people that could take care of themselves before January 16. One more tragedy has been added to a growing list on the international scene.

2. *We could have learned that Mennonites are confused about the role of the state—and our relationship to it.*

During the war some of us participated in demonstrations and protests against the policies of our governments. Others of us cried, "Fowl; the church has no business telling the state how to run its affairs." If that polarization didn't lead to confusion, it made our position as a denomination ambiguous at best.

So we have work to do among us. To aid the process, *Gospel Herald* includes "What Do We Really Believe About the State?" in this issue. Author John W. Miller argues—from Scripture and from Anabaptist-Mennonite history—that both the state and the Mennonite Church have functions ordained by God. The two are different. It is not our function as Mennonites to order the state.

Not everyone will agree. What is important, however, is that both sides—indeed, all positions—on church-state relations continue to study and discuss the issue. We need clarity on what the Mennonite Church position should be with relation to the state.

3. *We could have learned that peace is alive and well in the Mennonite Church.*

For at least six weeks last winter, the collective mind of the church focused as it seldom has in our history, except during major wars. Across the church we concentrated on learning about peace and why we believe in peacemaking as a way of life, both for ourselves and for our children.

4. *We could have learned that there are still some things that make Mennonites distinct from the rest of the world.*

In January and February, many of us found ourselves answering new questions about our relationships to our neighbors. The questions sometimes strained relations, particularly when those neighbors had sons or daughters serving in Desert Storm.

Of course those among us who lived through World Wars I and II knew this all along. It was a relatively new experience for many of us who have become comfortable participants in our professions and communities.

5. *We could have learned peace education is a job that must continue. There is still much to do.*

"Just war" thinking found a favorable niche in some Mennonite communities last January. There were even a few sermons from Mennonite pulpits justifying if not advocating this traditional approach to the problem of evil and conflict. Just war has not been part of most Mennonite thinking in the past.

For some, the church's position on peace seemed to come as a surprise. Differences from society we hadn't thought about for years were uncomfortable. So were questions from some of our young people about why? and how?

No more. Mennonite Central Committee reports that the end of the war has been like "turning off the tap." During the conflict requests for materials on peace and conscientious objection "poured into" MCC. After March 3, almost no more requests.

"Did our concern for peace die?" MCC asks. I hope not. If John Miller is right, God called the Mennonite Church into existence "to find alternative ways to serve the world than that of the military." That's not something you do just during a war. That must become a way of life. Today and every day.—jlp





*District conference delegates and other participants in Mennonite General Assembly at Normal, Ill., in August 1989 were the first to hear the pastoral letter from the Council on Faith, Life, and Strategy.*

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Two years after the CFLS pastoral letter to the members of the Mennonite Church

## *Some find it sublime, others impractical*

Two years ago, the Council on Faith, Life, and Strategy ventured a directive letter to the members of the Mennonite Church. The letter had little glitz and some teeth. Its ideas have met with mixed response.

by  
Phyllis  
Pellman  
Good

The history is this: CFLS, a tiny group who is asked by the denomination to monitor our spiritual health, decided in the spring of 1989 to invite the Mennonite Church to greater faithfulness through the practice of several specific acts. Among them:

- praying and fasting together on a regular basis (we suggested Bread and Broth Sundays as a possible way to begin);
- seeking our own lost children;
- strengthening our congregations as communities of shelter and as bases for faithful, disciplined living;
- committing ourselves to periods of voluntary service in the ministries of the church;
- tithing as a minimum for giving to the church;
- living more "simplified lives";
- being living invitations to faith in Christ.

Recognizing that the many congregations making up the Mennonite Church are as varied as our individual families, CFLS stopped short of spelling out a formula for putting our sugges-

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**Nearly 70 percent favor MC-GC merger . . . . . 8**

**MEDA cutbacks hit third-world poor . . . . . 10**



## ***A review of how Mennonite congregations have responded to a pastoral letter from the Council on Faith, Life, and Strategy first presented at Normal '89.***

tions into action. That frustrated many of you; it also relieved perhaps more of you.

We saw ourselves as stimulators, not program developers, when we called the church to these acts. And in an effort to not position ourselves as experts, we promised to gather stories and critiques from those of you who've taken the letter seriously—and to report back what we learned.

We've received a vast amount of correspondence from many of you. What you wrote us tended to fall into five broad categories:

1. *Our congregational agenda is clogged right now.* Examples included pastoral transitions, building projects, or a prior commitment to a major study or program such as LIFE.

2. *What gives you the right to tell us what to do?* That's not a surprising answer from those among us who still carry pain and acute tenderness from those earlier authoritarian times within our church—and who find those memories still clouding our church experience.

3. *We are already doing many of the things you suggest, so we'll just keep at it, and thanks for the encouragement.*

4. *Your ideas intrigue us, but we don't know how to do them.* Any suggestions? Furthermore, some of them seem a mite impractical. Have you stopped to consider the chaos you may cause the mission boards, for example, if they suddenly have to deploy all members of the Mennonite Church into not one but several voluntary service assignments?

Many of you gave examples of what your congregations had attempted in response to CFLS's pastoral letter. Here are a few that represent the broad range of the many responses we received.

"We're building up to it. We are just completing a study of worship and prayer. I personally believe much of the rest of the letter's suggestions will make sense only after we pray and fast together" (Northside Mennonite Church, Lima, Ohio).

"Interestingly, the suggestion that has received most resistance from all ages of people is the one related to mandatory Voluntary Service. Mandatory tithing was also almost universally

panned. The document has been a good discussion piece on these two questions" (St. Jacobs Mennonite Church, St. Jacobs, Ont.).

"We have an active prayer committee who took interest in the Bread and Broth Sunday idea. Both this committee and the pastoral council became involved in hosting bread and broth groups in their homes. Many expressed appreciation for this time together.

"The problem has been to keep them going. They have not multiplied as we thought they might. We have not given up, and from time to time these groups will be meeting" (Harrisonburg Mennonite Church, Harrisonburg, Va.).

We prepared copies of the letter for each member participating in our communion service. That was part of our renewed challenge for commitment and discipleship in preparation for the communion and foot-washing celebration. Our leadership team also committed ourselves to fasting one day each week for six months" (Cove Mennonite Fellowship, Woodbury, Pa.).

"We sent copies of the letter to each of our church mailboxes, with a cover letter from our pastoral team, suggesting that each small group find a way to implement the spiritual life and prayer concerns. Responses from small groups have varied to date from taking two evenings of brainstorming for goals and action to some discussion to no or little response" (Blossom Hill Mennonite Church, Lancaster, Pa.).

***"We had many make commitments to enrich their spiritual lives. One family sold their business to go into VS."***

"We use the last Wednesday evening of the month as a bread and broth prayer meeting, beginning at 6:30 with a soup and sandwich meal. We have a good core group that gathers to focus in prayer. But we have not done well at expanding by personal invitation" (Soo Hill Mennonite Chapel, Escanaba, Mich.).

"We found noon not a good time for gathered prayer for parents with young children. We are

*(continued on page 4)*



## A pastoral letter to the members of the Mennonite Church

**I**t was first read to the delegates at Mennonite General Assembly at Normal, Ill., in August 1989. One month later it appeared in Gospel Herald under the title, "A Pastoral Letter to Mennonites" (Sept. 12, 1989). Since then this pastoral letter from the Council on Faith, Life, and Strategy has been read, discussed, and acted on by many of the 1,200 congregations that make up the Mennonite Church. Believing that its message is as valid for today as it was two years ago, we print the CFLS pastoral letter once again for continued discussion, prayer, and action.—Editor

Dear Sisters and Brothers:

This is a brief message from the Council on Faith, Life, and Strategy to the members of the Mennonite Church. We want to share our vision for the church and ask your counsel. We invite you to use this letter as a basis for reflection and action: as individuals, as small groups, as congregations. We write this from our time spent together in prayer and personal commitment.

We sense needs within ourselves; we perceive these same needs within the Mennonite Church. We believe that as a community of faith we must:

- Cultivate a deep and lasting sense of the presence of God.
- Seek revival so that we may be truly converted and more fully become disciples of Jesus Christ.
- Answer God's call to be prophetic.
- Release the gifts of all-children, the middle-aged, the elderly, young adults, the wealthy, the not-so-wealthy, the poor.
- Be transformed to live compassionately when inequities are so apparent among us.
- Turn away from racism and our complicity with systems that assure our well-being and others' devastation.

We believe we must become more active disciples and ask each of you to consider these specific ways of doing so.

- That to become a member of the Mennonite Church, one commits oneself to at least three months of voluntary service in the ministries of the church.

- That to maintain membership in the Mennonite Church one commits oneself to periods of voluntary service in the ministries of the church.

- That every member makes a minimal commitment of giving a tithe.

- That we live more simplified lives.

- That we seek our own lost children.

- That we be a living invitation to faith in Christ.

- That we strengthen our church as a community, so it may be a shelter against the seduction of materialism, the search for respectability, and the temptations of individualism—and that it be a base from which we live faithfully as disciples.

- That we practice prayer and fasting together, regularly, in order to find God's direction for our time, our talents, our treasures.

We confess how little we know of fasting and intensive prayer. In spite of that—but as a concrete way of beginning—we encourage the practice of bread and broth Sundays once a month. Our suggestion is that on the first Sunday of the month, each pastor or congregational leader invites two or three households for little food and much prayer following the morning service. (Prayers may focus upon needs of the persons involved as well as congregational and community needs.)

At the beginning of the next month, each participant from the previous time invites a family or household to join the group, so that each occasion will grow, while still being intimate. In the course of several months or a year, the entire congregation will become involved. We believe that this simple yet profound act can once again make Sunday a day of rest and can strengthen our faith communities, our disciplines, our consciences, our spirituality. The implementation of this practice throughout the church is currently being encouraged.

We need renewal. We want the mind of God. Will you join us in seeking this?

*The Council on Faith, Life, and Strategy:* Phyllis Pellman Good (chairperson), Hubert Brown, Rachel Fisher, Ruth Lapp Guengerich, Ralph Lebold, David Shenk, Bernard Showalter



# ***Some find it sublime, others impractical***

*(continued from page 2)*

***“Spiritual encouragement is never accomplished with one good sermon or Bible study. It takes repeated sermons and Bible studies and announcements.”***

thinking of having coffee and rolls on Sunday morning before worship for those who come for prayer” (First Mennonite Church of Champaign-Urbana, Ill.).

“We instituted monthly bread and broth meals from November through May. We began with the leadership team (4 couples); then each member of the team hosted 4-6 others, who in turn were supposed to host others (some did; most did not). The leadership team persisted, however, and continued to invite folks to participate.

“One unanticipated side benefit was the involvement and interest of our children. Our oldest, age 6, actively learned from the practice. When we were unable to host a bread and broth due to an unforeseen event, she was most troubled and expressed hope that we would continue!” (Tavistock Mennonite Church, Tavistock, Ont.).

“We have met on the fourth Sunday of the month. For us the simple meal served out of a common soup pot with bread was a rare experience of sharing basic provisions when too often our congregational meals are extravagant, gluttonous potlucks.

“We arranged for children to be cared for during the prayer time and found this to be very important. It allowed the adults participating in the prayer circle to enjoy the silence and reverence of the moment.

“We began our prayer times, which lasted about 45 minutes, with brief meditative readings—a psalm, a prayer by Henri Nouwen. Our congregation is facing the issues of church growth and future directions, so the prayer times were very timely.

“We concluded our prayer time by encouraging persons to greet each other with an embrace or a handshake and a word of blessing or peace. This interaction became a time of affirmation and celebration of our ‘belovedness.’ It was a special ending to a special time of seeking God” (Steinman Mennonite Church, Baden, Ont.).

“We got off to a great start, but it is going to take continued, gentle prodding to keep the idea going. You have ideas worth pursuing, and we

will keep plugging” (Sharon Mennonite Church, Guernsey, Sask.).

“We called our events ‘Soup Sundays’ to make them more manageable. After a light soup lunch we had a time of worship and then prayer. We divided our prayer into five 10-minute slots—for thanking God, for our small groups, for our congregation, for our community and area churches, for world missions and specific missionary friends” (Floradale Mennonite Church, Floradale, Ont.).

“We prepared the pastoral letter for each of our church families and asked persons to check the areas they would like to work at. We had many respond positively and make commitments to enrich their spiritual lives. Voluntary Service was especially popular. We have one family who have sold their business and are going into VS. We have a high school graduate entering VS this fall. Many others are committed to short-term VS. Others are responding to local needs” (Washington Mennonite Church, Washington, Iowa).

***“We got off to a great start, but it is going to take continued, gentle prodding to keep the idea alive and going.”***

A well-placed caution came from one pastor about the letter: “Don’t fall into the trap of thinking that so much should revolve around this one letter. It didn’t start a single new thing by itself, but since it was a very good spiritual-life encourager, we didn’t forget it. We have simply continued on with our broad efforts to spiritually encourage the congregation.

“Spiritual encouragement in a congregation is never accomplished by one good sermon or one good Bible study or one good announcement. Rather it takes repeated good sermons and Bible studies and announcements.”

The voice of experienced wisdom. May it serve as a benediction for carrying on the work of searching faithfulness as we encourage each other.

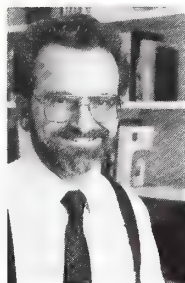
*Phyllis Pellman Good, Lancaster, Pa., serves as the chairperson of the Council on Faith, Life, and Strategy for the Mennonite Church. This article was prepared out of the work of that committee.*



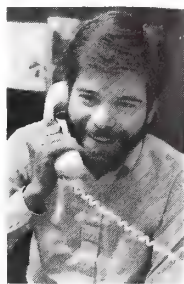
# Gospel Herald

*"... The God who said, 'Let light shine out of darkness,' ... has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."*

—2 Cor. 4:6, NRSV



*Editor:*  
J. Lorne  
Peachey



*Assistant  
Editor:*  
Steve Shenk

*Editorial consultants:* Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 23: June 4, 1991**

**Photos:** cover by David Hiebert, page 8 by Beth Hege, page 9 by Jim King, page 11 by Bruce Hildebrand, page 12 by Phil and Julie Bender.

## READERS SAY

### When everyone feels included

In response to the letter "God Help Us" (May 7), God help us indeed! The very fact that a homosexual network has organized should tell us that the church has been oppressive over the years. The anger toward the church because of persecution in the name of Christ has left a legacy of bitterness and cynicism which will take years to make right.

What is appalling is the number of gay and lesbian persons who have felt forced to leave the church because of the prejudice, ignorance, and rejection. And there is the anguish suffered by countless families as well.

Being gay or lesbian is not about practicing homosexuality anymore than being straight is about practicing heterosexuality. Our sexuality, be it homosexual or heterosexual, is a human dimension which pervades our entire personalities. It is expressed in many ways, only one of which is sexual.

The time has come to let go of old fears and seek the spirit of Christ instead of clinging to our protective defenses. Answers will emerge when everyone, gay or straight, for or against, feels acknowledged and included.

*Cindy Beck  
Sarasota, Fla.*

### Victory over ancestral sin

As the rhetoric of the homosexual issue continues, I notice one area that seems to be avoided by all sides: the question of ancestral sin and its consequences. The Scriptures speak much of this issue and the curses it brings on succeeding generations.

Christ died for the sins of the whole world. But the benefits apply only to those who by faith appropriate them. Much of Mennonite history includes activity that brings curses, yet we have done a poor job of repenting of ancestral sin and the breaking of those curses.

These sins include false gods, occult involvements, disrespect for parents, illicit or unnatural sex, dislike for Jews, and legalism. Israel could have confessed ancestral sin but refused to do so. The prophets did (Neh. 1 and 9; Dan. 9).

The victory of Jesus and the believers' authority are against the spiritual forces of darkness of this world. Every person I know of who works to help the "captives whom Satan has bound" will tell you claiming the victory of Jesus over ancestral sins is an

integral part of securing freedom for the oppressed.

*Dean Hochstetler  
Nappanee, Ind.*

### A Mennonite way to deal with scandal

Thanks for James R. Coggins' article, "Should We Report Scandal in the Mennonite Press?" (April 30). We need approved, readily available, and known processes for handling a variety of scandal in the church. These would be great tools to enable us to do what we really want to do: discipline, forgive, and reinstate into fellowship.

The appendix of the book *Is Nothing Sacred?* by Jane Fortune contains the policy of one denomination for processing a variety of problems in the church. Being from the free church tradition, we Mennonites do not have a concept of church law. We have a need here, and there must be a Mennonite way to deal with scandal.

*Raymond Martin  
Sarasota, Fla.*

### You are hooked!

Shame on you for the spineless editorial, "What Shall We Do with TV?" (April 16). Dare I attack the sacred cow? Mennonites are impotent when it comes to casting out the monster. In trying to be open-minded, are we allowing our brains to fall out? Is our peace stand the only thing we care about?

Why would Christians allow Hollywood into their living rooms to teach their children? We are indeed misguided if we think TV is not instilling values and morals. "Only entertainment." Poppycrack! Must we have dirt for entertainment? Must we have entertainment every day? Go see a good play or concert every few weeks. Whatever happened to good music and the arts?

The news? You don't need it in living color! It desensitizes. Newspapers and radio are capable of producing enough gore, without the entertainment effect. How much of the news is "lovely and of good report" (Phil. 4:8)?

The American Academy of Pediatrics has for years taken a stand that TV is detrimental to the growth and development of children. We don't want to hear it. Your editorial exposed the fact that, without your being aware of it, you are hooked!

*Donna Brubaker  
Amity, Ore.*



# Now that the Cold War is over

by J.  
Robert  
Charles

**T**he Cold War is over. Last November, only a year after the fall of the Berlin Wall, the century's longest-running stage show in political theaters came to an end. The final curtain fell on nearly 50 years of mixed reviews, ups and downs in cast and audience interest, and costly expenditures on military props. The Soviet Union and the United States—who produced, directed, and shared center stage in the drama—closed the box offices and tore up the script.

The demise of the Cold War has raised many new questions around the globe—in Europe, where the Cold War had its opening and its final performance, as well as in the rest of the world. For example, what becomes of the third world if the second world has disappeared? Can countries such as Yugoslavia, Czechoslovakia, and the Soviet Union become more democratic and hold together at the same time? What role will a reunited Germany choose to play in Europe? Will Japan feel forced to assume a military profile it has steadfastly avoided since 1945? Is Korea now headed toward peaceful unification? Can the United Nations now function more effectively? Is a peaceful “new world order” likely to emerge? Or will the United States, now that the Soviet Union is on the sidelines, promote itself as “sole policeman of the globe,” as an Indian journalist recently commented?

As we are all painfully aware, history did not stand still for these questions to be answered calmly in seminars and symposia. Events in the Persian Gulf since last Aug. 2—and especially since Jan. 16—did not fulfill our deepest hopes and prayers. Exhortations to leaders in Washington and elsewhere to give sanctions more time to work and to avoid the destructive unleashing of military might failed to convince. Today we are preoccupied with how to understand and respond with wisdom and compassion to the Middle East and its many human and political riddles.

**B**ut before our attention shifts completely, let's not forget that the Cold War is over. Favoring for a moment the biblical admonition to “give thanks in all circumstances” (1 Thess. 5:18) over the warning to “not put your trust in princes” (Ps. 146:3), let's reflect on why we can be grateful—if not euphoric—that the Cold War is over. Laying aside for another moment our traditional distrust of both theater and politics, let's explore the relevance of the end of the Cold War for Christian faith and life at a very personal level.

Christian peacemakers have reason for welcoming the end of any war. The Cold War should be no exception.

The Cold War was a period of highly armed peace among the major nations of the north—these nations who had twice fought global wars in the first half of this century. While there were moments of high tension over Berlin and Cuba, the only direct violence between the United States and Soviet Union during the Cold War was ideological and verbal.

However, this Cold War peace among the major world powers came with three terrible price tags attached: (1) nuclear weapons, nuclear

## *In choosing our attitude to world history, we are at the same time making intimate decisions about ourselves.*

deterrence, and an arms race; (2) the division of Europe and of Germany; (3) unwritten super-power rules permitting—and to some extent encouraging—civil wars, regional conflicts, and intervention throughout the rest of the world.

The fighting never stopped in many areas, a fact sadly mirrored in our church's relief programs. Since serving a war-devastated Europe in the late 1940s, Mennonite Central Committee relief efforts were needed, among other places, in the Korea of the 1950s, the Indochina of the 1960s and 1970s, and the Central America and Africa of the 1980s. All these areas lived through periods of war-related suffering that were the seamy underside of the peaceful Cold War period in Europe, North America, and Japan.

The Cold War also produced deep division and controversy in the United States. In the 1980s, that conflict was over the massive arms buildup and “evil empire” rhetoric of the first Reagan administration. In the late 1960s and early 1970s it was over the tragic involvement in Vietnam that produced deep alienation from national values and institutions for so many of my generation. In the early 1950s it was over the witch-hunting of the McCarthy era. Many of these self-inflicted Cold War wounds have yet to heal.

So we can be thankful the Cold War is over, even if all will not be sweetness and light in the post-Cold War world. Not just the Soviet Union and the United States but the whole world lived long enough with the Cold War's “accompanying



stress, psychoses, and anticipation of disaster," in the words of former Soviet Foreign Minister Eduard Shevardnadze.

Beyond cautious but real gratitude, the end of the Cold War confronts us with another challenge. The 19th-century German leader Bismarck once said that the statesman must listen for the footstep of God in events and then leap forward and seize God by the hem of the garment. Are there divine footsteps to be heard, a divine hem to be grasped, in the events that have brought the Cold War to a close?

This question is a troubling one for several reasons. First of all, we prefer to look down our noses at politics, viewing it as an arena in which only human sin and folly are revealed. What positive moral or spiritual lessons could we possibly learn from any political happening? Second, to break out of familiar if fruitless patterns of interaction, be they personal or collective, is risky business; repentance and brokenness of spirit do not come naturally or easily. Finally, as Christ-centered, discipleship-minded Christians we are suspicious of ambitious interpreters of events on the world stage. Both Hegel and Hal Lindsey leave us cold, I would guess, as we aspire to humble service.

All these excuses will not do, however. "In choosing our attitude to the whole drama of world history, we are at the same time making the most intimate decision about ourselves," wrote the Christian historian Herbert Butterfield as the Cold War was beginning. Now at its ending, we must choose our attitude toward the Cold War drama.

**W**hat kind of play was the Cold War? It was staged and viewed as melodrama, as farce, and as tragedy. Does it matter which we choose? Yes. We can rightly be moved and transformed by the end of the Cold War if we are able to see behind all the episodes of its four decades—in Butterfield's words, a "terrible human predicament" that was "almost beyond the ingenuity of man to untie." It is only as we admit a tragic element into our view of this long conflict; as we see a mixture of nobility and failure, goodness and guilt, in all the players; as we refuse to label "winners" and "losers" that we will allow the Cold War's end to reveal and heal us.

What does this mean for us? I recall this statement from a participant in a mediation experience during the time the Cold War was ending: "I feel like Eastern Europe. The wall has come down, but now major adjustments need to take

place!" That started me thinking about parallels (and not just differences) between world politics and everyday life.

No less than among nations, uneasy coexistence rather than outright hostility or perfect harmony is often the rule in our personal and group relations, both inside and outside the church. In fact, "cold war" is a fairly normal way of operating for anyone with a moderately robust sense of purpose or a streak of self-righteousness.

In its extreme form, "cold war" goes something like this: All conflicts are the other person's fault. I, the virtuous martyr, can only patiently hope that "the villain" some day repents and reforms to restore harmony between us. All this is straight melodrama, of course. Good versus evil. How reassuring—and how terribly dishonest. "Nations, as individuals, who are completely innocent in their own esteem," notes Reinhold Niebuhr, "are insufferable in their human contacts."

### ***If the Cold War could end up there on the world stage, could not our own 'cold wars' end out here in the audience?***

The mediation encounter I experienced stripped away all pretenses of innocence, shattered all melodramatic overtones, and exposed cold war thinking and feeling in all of us. Each faced the pain we had caused, not just the pain we had endured. Each came face to face with failure to understand, not just the hurt of being misunderstood.

We all ended up feeling captive to a clash whose origins seemed complicated and beyond our ingenuity to comprehend or to untie. Now, with distance in time and space and with the help of mediators, the "terrible human predicament" behind our conflict could be graciously untied.

So in our world. And this is a lesson we could well learn: if the Cold War could end up there on the world stage, could not our own "cold wars" also end out here in the audience?

*J. Robert Charles is a doctoral student in international relations at Tufts University, Medford, Mass. He and his family attend the Mennonite Congregation of Boston.*



## Nearly 70 percent favor MC-GC merger, according to survey of both churches

*Newton, Kan. (GCMC)*—When delegates from the General Conference Mennonite Church and the Mennonite Church met together at Normal '89, Lois Preheim of Aurora, Neb., took advantage of the situation. She conducted a survey concerning the merger (integration) of the two denominations, and will use the survey results for her doctoral work.

Preheim reports that her survey is unique because it includes the opinions of dually affiliated church members. She distributed surveys to every tenth participant at Normal '89. The return rate was remarkably high: 73 percent.

On the essential question of whether or not the two denominations should merge, none of the dually affiliated respondents said "no" and only 11 percent were undecided. Among the GC delegates, 69 percent agreed or strongly agreed, 20 percent were undecided, and 11 percent disagreed or strongly disagreed. The response was similar from the MCs.

Preheim offered three options for governing colleges under a united denomination. The one favored by the survey set individual boards of directors under a denominational board of education, which is the way it is done in the MC denomination today. The MCs favored it with 74 percent; dually affiliated, 71 percent; and GCs, 59 percent.

The MCs balked at allowing individual boards of directors to govern colleges without an overseeing body (which is the way the GCs currently do it) by showing only 11 percent approval. The GC percentage was substantially higher at 29 percent, and dually affiliated came in at 23 percent. The least popular model, a denominational board of education without individual college boards, got 7 percent approval from dually affiliated, 12 percent from GCs, and 15 percent from MCs.

Two questions dealt with rebaptism. The statement, "Individuals baptized as infants do not need to be rebaptized to join a Mennonite church," drew disapproval (74 percent) from MCs. On the other side, dually affiliated responded with 50 percent approval. Opinions were spread most evenly among the GC constituency: 40 percent agreed or strongly agreed, 11 percent were undecided, and 49 percent disagreed or strongly disagreed. Only 35 percent of dually affiliated disagreed or strongly disagreed.

A similar statement, "When nurtured in a non-Mennonite congregation individuals do not need to be rebaptized to join a

Mennonite church," received greater agreement among the three groups. Under the categories of agree and strongly agree, GCs registered 84 percent; dually affiliated, 76 percent; and MCs, 74 percent.

According to Preheim, these statistics "reveal a difference in how the two denominations view infant baptism. However, the assurance of a nurturing congregation of a baptized infant seeking Mennonite membership as an adult brings the focus together."

Several questions addressed the role and effectiveness of the pastor. One stated, "The more effective the pastor, the less the congregation is dependent on her/him." Dually affiliated agreed by 74 percent, the GCs by 58 percent, and the MCs by 66 percent.

"The intent of the study was to contribute to the awareness of likenesses and differences of the denominations," said Preheim. She presented the results to both denominations' General Boards and made her survey available to the Integration Exploration Committee.

### Youth ministers ponder cross-cultural work

*Pasadena, Calif. (GCMC/MC)*—When the Youth Ministry Council met here April 18-23, their expressed intent was to look at urban ministries and racial inclusiveness. The group, which included conference/district/provincial youth ministers and agency representatives from the

Mennonite and General Conference Mennonite churches, readily acknowledged the presence of ethnic and racial minority youth in their areas.

But few had a plan. The report book, prepared in advance, was filled with statements such as "I'm really not that involved with people of color on a regular basis" and "Our local congregations seem distant from the struggles of minorities and perhaps even avoid them."

These statements were often coupled with expressions of desire to do more with cross-cultural ministries. Ken Bontrager of New York City and Carlos Romero of Elkhart, Ind., offered insight on cultural differences in African-American and Hispanic communities. Glyn and Susan Alison Jones of Kitchener, Ont., spoke up for the needs of French Canadians.

But it was Pam Peters' discussion of relations with Native Canadians that drew the most heated discussion of the conference. Peters serves as the director of youth and young adult ministries for the Conference of Mennonites in Manitoba. "Our ministry should be a listening ministry," she said, describing her practice of having Native people share with youth about Native spirituality and life on the reserves.

"The history of Christian contact with Native peoples is not good," Peters said. "There is not a readiness to accept 'mission' work." Jeff Wright of Rancho Cucamonga, Calif., a strong advocate of missions, argued that many home missionaries don't receive adequate training before being sent to their assignments.

*Mennonite youth ministers work behind the counter at Union Station Mission in Los Angeles during their annual meeting. Left to right: Carlos Romero, Glen Kelso, Stan Shantz, and Brad Eberly.*





One day the council took an "urban ministry field trip" and met with Ridge Burns of the Center for Student Mission. Divided into three groups of 10, council members rolled up their sleeves and sorted clothes, worked in the food line at a mission, and cleaned low-income housing apartments. That evening, Romero reflected, "Today reminded me it is easier to *talk* about mission than to *do* mission. All of us have the capability to work in other settings, but we have to be very intentional about it."

In closing, Wright said, "Youth ministry and mission go hand in hand. My hope is that we've picked that up." It was Wright who extended the invitation to the council last year to meet in Los Angeles and look at cross-cultural and urban ministry.

"Developing a more mission-oriented approach requires us to become an open and inclusive church," said Abe Bergen of Winnipeg, Man., who cochaired the meetings with Romero. Bergen is youth education secretary for the GC Commission on Education, and Romero is the new youth ministries coordinator for the MC Board of Congregational Ministries.

Norma Johnson, COE executive secretary, and Everett Thomas, MBCM executive secretary, led the closing worship service. The worship featured a candle-lighting ceremony, and youth ministers and agency representatives reflected on the call to be a light in the darkness.

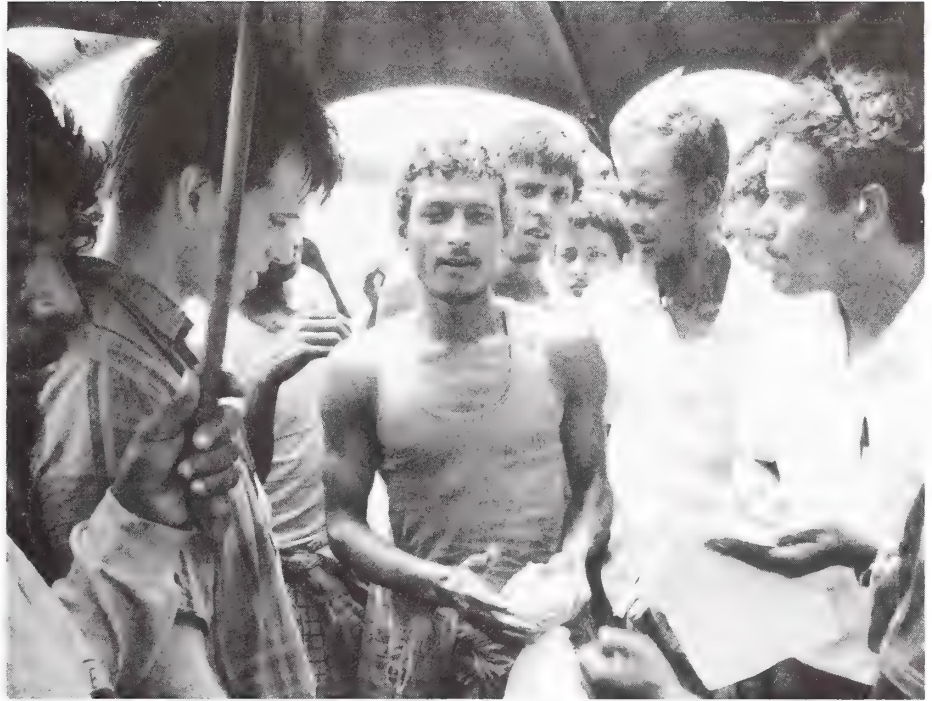
—Beth Hege

## MCCers in Bangladesh report on cyclone damage, relief work

*Dhaka, Bangladesh (MCC)*—Since the April 30 cyclone that killed an estimated 150,000 people, Mennonite Central Committee has contributed 12 metric tons of milk powder, 1,000 quilts, 30 drums of bandages, and three bales of clothing. MCC is making \$50,000 available for relief and is focusing efforts on the Feni and Noakhali areas, where most MCC work is located. MCC staff are also cooperating with agencies in other badly affected areas.

MCC efforts will also focus on rehabilitation and reconstruction. The efforts will be linked with development programs where possible, for example in gardening, farming, health, and sanitation work.

MCC programs are located in part of



*MCC worker Brent Beidler (second from left) and village leaders dispense relief food following the April 30 cyclone in Bangladesh which left millions of people hungry and homeless.*

the area affected by the cyclone, but not where the storm was the worst. Thanarhat, a small village of 30 families where MCC has worked, was almost totally destroyed. MCC worker Tom Schaetzel, who visited the Feni area four days after the cyclone, said he saw "schools, houses, trees, roofs, power lines and entire villages wiped clean." He saw hundreds of homeless people sitting beside the road, hoping to get something to eat.

MCCer Jim King reported more than 500 families have so far been helped by MCC. The day before the MCC team began relief efforts, the Bangladesh government sent helicopters into the area to drop cartons of biscuits. This resulted in a mad scramble, since people had been without food for several days. Fortunately two out of five tube wells were still operative, so they did have drinking water.

Continuing rain and storms have hampered relief efforts. The local road was washed away by the tidal wave. King reported that since people have received food, the men are strong enough to repair the road, which was originally built through an MCC food-for-work project. Road repair will allow relief materials to reach the affected areas more easily. Transportation has been extremely difficult because of almost total destruction

caused by the cyclone, flood, and continuing storms.

People told MCC workers that bodies wash down the river into their villages; no one knows who they are. Since this is one of the hottest times of year, and transport and communication are difficult, villagers simply bury the unidentified bodies.

Hundreds of thousands of animals died, and no one has time, energy, or resources to bury the carcasses, which are polluting streams and ponds. Cholera and other diseases are intensified here as basic sanitation and health facilities often are not available. Health problems are made worse by crowding; 114 million Bangladeshis live in a space the size of Wisconsin.

The cyclone leveled the MCC Human Resources Development Center, a training center for rural savings groups. Nine women were there when the storm hit, but they survived. Families in MCC's Home-site Program, a gardening and health program for women, were also affected. The storm extensively damaged houses, cooking sheds, and gardens.

Bangladesh is very prone to cyclones. In 1970 more than 300,000 people died as the result of a cyclone and tidal surge. MCC began work in Bangladesh (then East Pakistan) in response to the calamity.



## MEDA cutbacks hit third-world poor

*Winnipeg, Man. (MEDA)*—A drop in contributions due to the current recession has forced a significant budget cutback for Mennonite Economic Development Associates. Besides leaner local operations, the cuts will mean some reduction of services to poor people in third-world countries, says President Neil Janzen.

MEDA, an association of 2,000 Mennonite business and professional people, carries on development work in Haiti, Jamaica, Bolivia, Nicaragua, and Tanzania. In North America it works at helping businesspeople apply Christian faith to the marketplace. It relies heavily on member donations which in many cases are augmented by grants from other sources.

"Members have dug deep to help MEDA grow, but the recession is hurting their businesses and many find themselves unable to contribute the way they'd like this year," says Janzen.

As a result, the MEDA board of directors has decided to cut the organization's 1991 budget of \$800,000 to \$585,000—a drop of 27 percent. Much of this will be achieved by paring overhead costs and delaying new programs, including a planned expansion into domestic economic development. So far there have been no layoffs, but one staff member volunteered to take a sizable salary cut.

"The most painful part is having to cut

some muscle out of our overseas development work, especially because of the multiplier effect of government grants," says Janzen. "Many of our donor funds are boosted three-to-one by grants from the Canadian International Development Agency, so that a \$1 contribution grows to at least \$4 by the time it gets to the field. The unfortunate flipside is that every \$1 cutback also becomes, in effect, a \$4 cutback in overseas work."

Janzen says MEDA's Small Business Development Program in particular has been taking off on several fronts recently, and scaling back could cause a significant delay in recovery.

"For many of our members the recession is a real blow," says Janzen. "For our third-world clients it spells even tougher times. In Bolivia, for example, we have a waiting list of 200 clients who need loans."

Domestically, the recession is posing new challenges to the MEDA Counsel program, which extends guidance and support to businesspeople facing financial setbacks and ethical dilemmas.

"The economy has deteriorated faster and deeper than many experts predicted," says John Rudy, who heads MEDA's Business Resources Division. "Some of our Mennonite businesspersons are experiencing serious difficulty. Some will fail and go bankrupt. We're looking for ways to remodel and expand our counseling network to be more helpful to our members during hard times."

## Over 1,000 young people expected



As the clock ticks toward the Youth Convention at Oregon '91, coordinator Carlos Romero ticks off the many details planned to make the week "a meaningful event."

Over 1,000 high school-age youth and their sponsors from Mennonite congregations across North America will gather on the University of Oregon campus to explore the theme "Dying to Live." Activities will include a morning Bible and song hour (BASH), recreation, mass choir, tournaments, tours, drama, seminars, a day at the coast, a concert by Christian musician Margaret Becker, and more.

The seminars include: On Being a Christian Athlete, Let's Study the Old Testament—And Love It!, Cross-Cultural Dating, Discerning God's Will in My Life, Handling Your Hormones, The New Age, How Canadians View the U.S., AIDS, Earth Awareness, Understanding the World—The Persian Gulf, Everything You Wanted to Know About the Mennonite Church But Were Afraid to Ask, plus 74 more. Also planned are 22 seminars for sponsors.

Evening worship speakers and themes include "Living to the Max," June Alliman Yoder, a faculty member at Associated Mennonite Biblical Seminaries; "Going for the Max," Lynn Miller, pastor of South Union Mennonite Church in Ohio; "Committed to the Max," Michael Banks, pastor of Burnside Mennonite Fellowship in New York City; and "Rising to the Max," Daniel Yutzy, a professor at Taylor University in Indiana.

Youth will lead and provide other worship resources for the joint youth-adult worship service on Thursday morning, with mission workers Alan and Eleanor Kreider of London, England, speaking.

Planners say the purpose of their convention is "to communicate that Jesus has redefined life and to challenge each other to take the next step in that life."

The convention is sponsored by Mennonite Board of Congregational Ministries. Assisting Carlos Romero is a Youth Convention Planning Committee of representatives from throughout North America, chaired by Stan Shantz. Jeannie Kauffman is Youth Convention registrar.

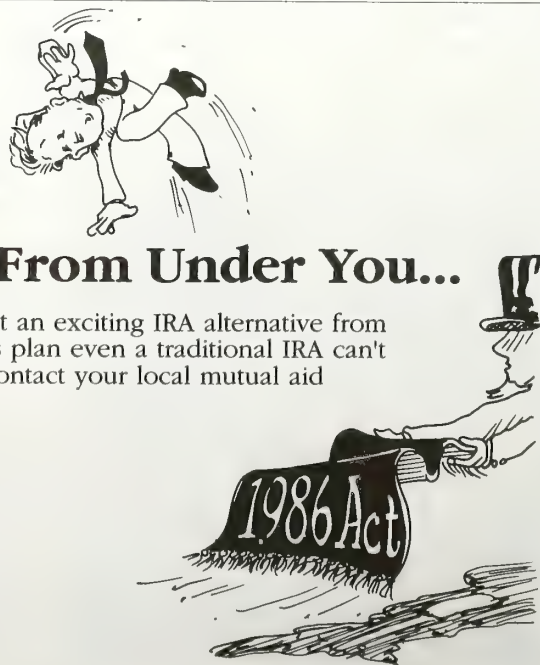
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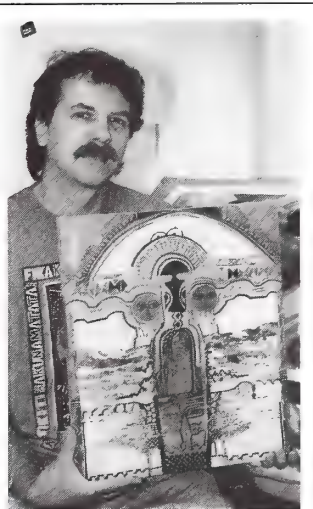


• **Iran quake recovery.** Mennonite Central Committee has signed an agreement with Iran's Housing Foundation to build 15 village health clinics in the north-western part of the country where a major earthquake hit in June 1990. More than 30,000 people were killed and hundreds of thousands left homeless. Some 195 village clinics were destroyed. Ed Martin, secretary for the Middle East and South Asia, signed the agreement for MCC on May 5 while visiting Iran. The agreement follows the January visit of a four-member delegation to look at the quake damage and possible MCC help in reconstruction. MCC will pay \$200,000 for the construction of the clinics and hopes to send two North American volunteers to help build them this summer. Construction may continue into next year.

• **Costa Rica quake recovery.** Mennonite Central Committee has appointed Jim and Ann Graber Hershberger of Harrisonburg, Va., as coordinators of its response to the April 22 earthquake in Costa Rica. They served previously with MCC in neighboring Nicaragua. Jim went to Costa Rica on May 20; Ann will follow soon after. MCC is working closely with Costa Rica Mennonite Church and the Costa Rican Ecumenical Council. So far MCC has sent 18 metric tons of beans, 18 tons of wheat, four tons of laundry soap, and 100 cartons of canned meat. The quake left over 10,000 people homeless.

• **Colombia leader killed.** Jose Chuquin, president of Colombia Mennonite Church and director of World Vision in his country, died on May 28 from injuries sustained in a May 17 attack in neighboring Peru. The car in which he was a passenger was ambushed in front of the World Vision offices in the capital city of Lima. It appears the gunmen were members of the infamous Shining Path leftist rebel group. Chuquin's body was riddled with bullets and his left hand was destroyed. On May 22 he was flown to a hospital in the United States to escape a possible follow-up attack by the rebels. Chuquin was elected last summer to the Executive Committee of Mennonite World Conference.

• **Gleysteen robbed.** A successful research and documentation



**African art. Winnipeg Man. (MCC)**—The picture of Africa for most North Americans is that of famine, war, and need. But Winnipeg artist Ray Dirks is out to change that image with a unique exhibition of African art. He journeyed to Africa in February to collect 13 original works of art by artists in Zaire, Kenya, Uganda, and Ethiopia. The works, which show scenes from the lives of ordinary Africans, were commissioned through grants from Partnership Africa Canada, with assistance from Mennonite Central Committee, Canadian Lutheran World Relief, Mennonite Brethren Missions/Services, and Canadian Foodgrains bank. The exhibition will begin a cross-Canada tour in July.

trip to Poland ended in complete disappointment for historian Jan Gleysteen. All of his materials and possessions were stolen from his car, including the fruits of two weeks of work—78 rolls of film, books, notes, maps, and other papers. He had been investigating sites of importance to Mennonite history. "Gathering all the pictures and documentation once again will take another trip for which time and finances need to be found," he says. Gleysteen is a longtime staff person at Mennonite Publishing House who now spends most of his time in heritage education.

• **Correction:** The 200th anniversary celebration of Masontown (Pa.) Mennonite Church is on Sept. 1, not Sept. 8 as reported in the "Coming Events" section of the May 21 issue.

• **Change of address:** Clarence and Jo Sutter from Beemer, Neb., to R. 4, Box 91A, Mt. Pleasant, IA 52641; phone 319 986-5230.

• **Pastor transitions:**

Dennis Hollinger will become pastor of Washington (D.C.) Community Fellowship on July 1. The congregation was established 10 years ago by Myron Augsburg and others. Hollinger has been a professor the past four years at Associated Mennonite Biblical Seminaries. Walt Friesen has resigned as pastor of First Mennonite Church of Denver, Colo., effective in August. He will become senior pastor of Eden Mennonite Church, Moundridge, Kan.

Rod Weber was commissioned as pastor of Rainham Mennonite Church, Selkirk, Ont., on March 24. He is assisted by a lay leadership team composed of Catharine Daley, Mary Roth, and Dwight Daley.

• **Job openings:**

**Assistant investment manager,** Mennonite Mutual Aid. The person is responsible for stock/bond portfolios, equity research, and client contact. Requirements include sales skills, at least five years of investment management experience, and completion of at least one CFA examination. Contact the Personnel Department at MMA, Box 483, Goshen, IN 46526; phone 219 533-9511.

**Field representative,** Mennonite Foundation. The position is based at Mennonite Mutual Aid headquarters and involves limited travel in a four-state area. Requirements include knowledge of estate planning and charitable giving as well as interpersonal and communication skills. Professional degrees/designations and fund-raising/development experience are helpful. Contact the Personnel Department at MMA, Box 483, Goshen, IN 46526; phone 219 533-9511.

**Executive director,** House of Friendship, Kitchener, Ont., starting in 1993. The 52-year-old organization each year serves over 25,000 people with a variety of needs. The executive director

administers a \$3 million budget as well as 100 staff persons and 500 volunteers. Required are at least five years of administrative experience and training in social work. Send résumé to the board president at House of Friendship, Box 1837, Station C, Kitchener, ON N2G 4R3.

**Faculty/staff,** Western Mennonite High School, Salem, Ore., starting this fall. The openings are: head cook; teachers of Spanish, home economics, biology, and industrial arts; cafeteria assistant; and assistant dean of boys. Contact Bryan Stauffer at the school, 9045 Wallace Rd., Salem, OR 97304; phone 503 363-2000.

**Development director,** Locust Grove Mennonite School, Smoketown, Pa., starting in August. The person is responsible for student recruitment, fund-raising, and donor solicitation. Contact Dave Helmus at the school, Box 37, Smoketown, PA 17576; phone 717 394-7107.

**Teachers,** Greenwood (Del.) Mennonite School, starting this fall. Needed are teachers for fourth grade, kindergarten, high school Bible, and high school social studies. Contact Gerald Yoder at the school, R. 1, Box 62-C, Greenwood, DE 19950; phone 302 349-4131.

• **Coming events:**

**Family Business Conference,** Oct. 4, at Greencroft Senior Center, Goshen, Ind. It is sponsored by the new Family Business Studies Program at Goshen College. Members of a family business are encouraged to attend as a group. The featured speaker is John Ward, a professor at Loyola University in Chicago who is considered America's foremost authority on family business issues. Other speakers are the Culver family of Culver Duck Farm, Vic Koop of Crystal Valley Professional Consultants, Len Geiser of Goshen College, and Carolyn Anderson of Small Business Development Center. More information from Family Business Studies Program at GC, Goshen, IN 46526; phone 219 535-7150.

**Mennonite Night,** July 21, at Trum-pet in the Land Outdoor Theater, New Philadelphia, Ohio. It was arranged by the Holmes County Mennonite Ministers' Fellowship. More information from Carl Wiebe at Martin's Creek Mennonite Church, 6111 CR 203, Millersburg, OH 44654; phone 216 674-1242.



## NEW MEMBERS

**Calvary, Inglewood, Calif.:** Douglas Kaufman, Jill Kaufman, Curnetta Calhoun, Louvina Turrentine, and Ronnie Turrentine.

**Neffsville, Lancaster, Pa.:** Margarine Brubaker, Matthew Hartzler, Charles Schneider, Troy Snider, Gerald Brubaker, Duane Hobbs, and Renee Hobbs.

**Manhattan, Kan.:** Mervin Coon Bitikofer, Catherine Coon Bitikofer, Ursula Dueck, and Sieghardt Dueck.

**Bahia Vista, Sarasota, Fla.:** Karen Darling Miller and John Miller.

**Bethel, Wadsworth, Ohio:** David Scaggs.

**Beemer, Neb.:** Velda Bonnenberger, Tim Barth, Terie Barth, Karen Eichelberger, Dan Niemeyer, and Carla Niemeyer.

**Portland, Ore.:** Reuben Deumling, Jason Chupp, Jeanette Chupp, Cheryl Gingerich, Lara Gingrich, Nathan Hartman, Kara Histan, Michelle Moyer, Ryan Rush, and David Snyder.

**Duchess, Alta.:** Verna Staniek.

**Masonville, Washington Boro, Pa.:** Rachel Lynn Herr.

**Harrisonburg, Va.:** Abigail Berkshire.

## MARRIAGES

**Cable-Miller:** Mark Cable, Johnstown, Pa. (Carpenter Park cong.), and Wendy Miller, Alum Bank, Pa. (Brethren Church), May 4, by Marvin L. Kaufman and Ronald Peoples.

**Eberly-Sensenig:** Dwayne K. Eberly, Lancaster, Pa. (Neffsville cong.), and Cheryl F. Sensenig, Lancaster, Pa. (Neffsville cong.), May 4, by Linford D. King.

**Friesen-deWolde:** Neil Friesen, Edmonton, Alta. (Duchess cong.), and Lisa deWolde, Edmonton, Alta. (Christian Reformed Church), May 11, by Charles Ramer.

**Good-Metts:** Keith Good, Wauseon, Ohio, and Marie Metts, Maumee, Ohio (Alliance Church), April 20, by Don Harris.

**Meyers-Warne:** Tracy Meyers, Harrisonburg, Va. (Blooming Glen cong.), and Constance Warne, Virginia Beach, Va. (Christian Church), May 11, by Robert L. Shreiner and James Meads.

**Miller-Darling:** John Miller, Sarasota, Fla., and Karen Darling, Sarasota, Fla. (Catholic Church), May 11, by A. Don Augsburg.

**Pierson-Griffith:** Vaughn Pierson, Eureka, Ill. (Roanoke cong.), and Tracie Griffith, Eureka, Ill., May 11, by Rick Troyer.

**Williams-Ehrisman:** John Williams, Chicago, Ill., and Jill Ehrisman, Beemer, Neb. (Beemer cong.), April 20, by Clarence Sutter.

## BIRTHS

**Beachy,** David and DiAnn (Bontrager), Goshen, Ind., Tyler Wayne (first child), May 7.

**Bergey,** Doug and Pam (Wireman), Souderton, Pa., Corinda Danae (fourth child), May 16.

**Bly,** Anthony and Cathy (Freeman), Harrisonburg, Va., Kyle Jacob (first child), May 9.

**Brenneman,** Richard and Michele, Waterloo, Ont., Stephanie Elizabeth (second child), Jan. 12.

**Bush,** Tim and Jane (Horst), Columbiana, Ohio, Katie Lynn (second child), April 26.

**Cloud,** Donald and Dorothy (Naffziger), Chandler, Ariz., Phoebe Marie (first child), May 10.

**Cook,** Jay and Jennifer (Baranowski), Parkhill, Ont., Amanda Jennifer (first child), May 1.

**Davidhizar,** Enos and Connie (Gongwer), Wakarusa, Ind., Amber Renae (third child), April 24.

**Denner,** Dean and Cia Verschelden, Manhattan, Kan., Abraham Verschelden (third child), March 9. Adoption approved April 25.

**Einhorn,** Howard and Deborah Kramer, Elmwood Park, Ill., Aviva Rose, April 4.

**Harris,** Richard and Caprice Becker, Manhattan, Kan., Natalie Becker and Grady Koehn (twins, second and third children), Jan. 12.

**Hartz,** Owen and Karen (Yoder), New Holland, Pa., Morgan Joyce (first child), May 7.

**Herr,** Daniel and Melinda (Snyder), Ephrata, Pa., Lindsey Michelle (second child), April 8.

**Hershey,** James and Brenda (Mattson), Telford, Pa., Anna Kathryn (first child), May 16.

**Kreider,** Thomas and Marilyn (Marley), East Petersburg, Pa., David Emmanuel (first child), March 30.

**Kurtz,** Dan and Priscilla, Salem, Ohio, Britney Nichole (first child), April 27.

**Lange,** Daniel and Debra



**Nurse's assignment changes.** *Accra, Ghana (MBM)*—Anna Marie Kurtz, a nurse with Mennonite Board of Missions, is spending more time in Bible studies, visitation, and evangelism with Mennonite congregations in Ghana this year. Dorothy Wiebe-Johnson, another MBM missionary in the West African country, is doing more of the medical work. That frees Kurtz for more involvement with congregational ministries, although she plans to treat those who come with an illness. (In the photo, she sells Christian literature after a worship service in Edwina.) In one area, congregations in three villages have invited her on two occasions to accompany them on an evangelism campaign. She picked up church members and took them to a fourth village for a three-day campaign. "The women take food along to cook for the group," she explained. "They also lead singing and dancing. I show filmstrips one night and help in visitation. Then the men take turns preaching."

(Friesen), Archbold, Ohio, Jacob Daniel (third child), May 9.

**Lehman,** Ethan and Ginger (Brubaker), Dalton, Ohio, Frederick "Fritz" Roy (second child), May 6.

**Mash,** Darrel and Esther (Cassel), Oregon City, Ore., Nathan Frank (second child), May 2.

**Mast,** Gary and Diane (Stromme), Millersburg, Ohio, Aaron Abram (second child), March 22.

**Miller,** Kent and Jill (Inabnitt), Wakarusa, Ind., Danae Richelle (third child; one deceased), April 25.

**Moyer,** Daniel and Ruth Ann (Hunsberger), Doylestown, Pa., Tyler Earl (second child), May 4.

**Raber,** Ernest and Delores (Shoup), Mt. Eaton, Ohio, Mi-

chelle Lynn (third child), April 25.

**Reiber,** Peter and Beth (Smith), London, Ont., Brendan Peter (first child), Jan. 10.

**Reid,** Robert and Linda, Shakespeare, Ont., Emily Alexandra (second child), April 27.

**Rhodes,** Robert N. III and Debbie (Williams), Broadway, Va., Joshua Issac (third child), May 11.

**Roth,** John and Ruth (Miller), Goshen, Ind., Mary Catherine (fourth child), May 13.

**Roth,** Rodney and Jennifer, New Hamburg, Ont., Aaron Elias (second child), Feb. 16.

**Schloneger,** Keith and Bev (Overholt), Shell Lake, Wis., Zachary Irvin (third child), April 29.



**Schultz**, Delmar and Janet, Millbank, Ont., Jordan Del (second child), May 3.

**Schwind**, Gary and Jane (Aschliman), Perrysburg, Ohio, Jenna Marie (first child), March 29.

**Smucker**, Carl J. and Patricia (Stanske), Long Beach, N.Y., Renee Marie (first child), May 1.

**Snyder**, Jeff and Debbie (Kraus), Harrisonburg, Va., Casey Leigh (second child), May 10.

**Topping**, Paul and Jenny (Miller), Lebanon, Pa., Matthew Mark (third child), March 15.

**Wagler**, Tim and Kris, New Hamburg, Ont., Kaitlin Kristine (first child), April 14.

**Zaerr**, Steve and Tammy (Roberts), Archbold, Ohio, Michael Anthony (first child), April 22.

**Zehr**, Bob and Connie, New Hamburg, Ont., Celene Rebecca (first child), Jan. 24.

## DEATHS

**Cordell, Constance Arlene Hunsecker**, 48, McConnellsburg, Pa. Born: April 19, 1942, Chambersburg, Pa., to Harold L. and Alice (Frey) Hunsecker. Died: April 2, 1991, Fulton County Medical Center, of cancer. Survivors—husband: Glenn R. Cordell; parents: Harold L. and Alice (Frey) Hunsecker; children: Craig Alan, Laurel Anne; grandmother: Mary Emma Hunsecker; brother and sister: Clair Edward, Carolyn Jean Durst. Memorial service: April 7, McConnellsburg Elementary School. Burial: Union Cemetery.

**Dearing, Ronald W.**, 50, Jackson, Ohio. Born: Nov. 8, 1940, Jackson, Ohio, to Ralph and Wilma (White) Dearing. Died: April 21, 1991, Jackson, Ohio, of cancer. Survivors—wife: Mary Denny; children: Wayne, Ladora Lyons, Sharon McWilliams, Avonell Sollors; 12 grandchildren; brothers: Gary, Donald, Tom. Funeral: April 24, Eisnagle Funeral Home, by Jim Mullett. Burial: Hillside Chapel Cemetery.

**Good, Isaac H.**, 91, Lititz, Pa. Born: Oct. 21, 1899, Lancaster Co., Pa., to Monroe and Lizzie (Hornig) Good. Died: May 12, 1991, Lititz, Pa. Survivors—wife: Katie Good; brother and sister: Monore H., Lizzie H. Funeral: May 15, Bowmansville Mennonite Church, by Wilbert G. Lind, Donald W. Good, and H. Arthur Good. Burial: Bow-

mansville Mennonite Church Cemetery.

**Hartman, DeWitt**, 75, Archbold, Ohio. Born: Sept. 6, 1915, Callum, Ill., to Emanuel and Mattie (Blosser) Hartman. Died: May 3, 1991, at home. Survivors—wife: Dorothy Graber; children: Larry, Sharon Groves, Donna Groves; 6 grandchildren, 1 great-grandchild; brothers and sisters: Herman, Elias, Lucie Thierry, Emma Poorman, Ruth Barnes. Funeral: May 6, Central Mennonite Church, by Ross Goldfus and Dale Wyse. Burial: Pettisville Cemetery.

**Huber, Viola G. Gish**, 92, Lititz, Pa. Born: June 7, 1898, Mt. Joy Twp., to Eli and Elizabeth (Gingerich) Gish. Died: April 26, 1991, Landis Homes. Survivors—son: John R.; 3 grandchildren, 1 great-grandchild; sister: Ida. Predeceased by: John S. (husband). Funeral: April 30, Landis Homes, by Linford King.

**Kauffman, Orval**, 79, Wauseon, Ohio. Born: March 15, 1912, Pettisville, Ohio, to Noah and Katie (Burkholder) Kauffman. Died: April 30, 1991, of cancer. Survivors—children: Glenn, Evelyn Rychener, Donald, Mary Short; 13 grandchildren, 5 great-grandchildren; brothers: Clair, Kenneth, Herman. Predeceased by: Cora Short (wife). Funeral: May 3, Central Mennonite Church, by Ross Goldfus. Burial: Pettisville Cemetery.

**Lehman, Arminda Wyse**, 85, Archbold, Ohio. Born: July 26, 1905, Archbold, Ohio, to Elmer and Ella (Wyse) Wyse. Died: April 28, 1991, Fulton County Health Center. Survivors—husband: Joseph Lehman; children: Bonnie Zuercher, Betty Netcher; 6 grandchildren; brother and sister: Ervin, Rossella. Funeral: May 2, Central Mennonite Church, by Ross Goldfus and Lavon Welly. Burial: Pettisville Cemetery.

**Lehman, John A.**, 86, Boswell, Pa. Born: Jan. 2, 1905, Versailles, Mo., to Joel and Martha (Basinger) Lehman. Died: May 10, 1991, East Liverpool, Ohio. Survivors—wife; children: John, Anna Hand, Hanna Pusey, Paul; 12 grandchildren, 2 great-grandchildren; brothers and sisters: Bessie, Daniel, Helen, Wilfred, Kenneth, Pauline. Funeral: May 13, Blough Mennonite Church, by Paul Mishler, Robert Yoder, and Millard Benner. Burial: Thomas Mennonite Cemetery.

**Lichty, Nora B. Hess**, 77, New Holland, Pa. Born: Oct. 4, 1913, Penn Township, to Aaron R. and

Lillie (Bender) Hess. Died: April 18, 1991, Landis Homes, of cardiopulmonary arrest. Survivors—husband: Martin Lichty; children: Leon H., Marilyn Lichty Sensenig, Martin Eric; 11 grandchildren; brothers and sisters: Walter B. Hess, Charles B. Hess, Paul B. Hess, Mildred Weaver, Emma Good. Funeral: April 22, Landis Homes, by Clyde G. Kratz and Don Good. Burial: New Holland Mennonite Cemetery.

**Mentzer, Charles W.**, 75, Lancaster, Pa. Born: April 6, 1916, Lancaster, Pa., to John W. and Blanche Mentzer. Died: May 11, 1991, Lancaster, Pa. of a heart attack. Survivors—wife: Anna Mary Pfau Miller; children: Jeffrey, Glenda Sellard, Melanie Dings; 4 grandchildren; brothers and sisters: Ellis, Alice Stauffer, Betty Pitz. Funeral: May 15, Forest Hills Mennonite Church, by J. Lester Graybill and Mark R. Wenger. Burial: Eby Cemetery.

**Ranck, Bertha E.**, 90, Lititz, Pa. Born: May 20, 1900, Leacock Twp., to Samuel E. and Lizzie N. (Herr) Ranck. Died: May 13, 1991, Landis Homes. Funeral: May 17, Landis Homes, by Linford King.

**Thomas, Audrey Lois Bowman**, 56, Tire Hill, Pa. Born: March 31, 1935, Tire Hill, Pa., to Arthur and Relda (Howard) Bowman. Died: May 3, 1991, Tire Hill, Pa., of cancer. Survivors—children: Lois Jean Locklear, Edgar, Susan Miller, Ronald, Deanna Hill; 13 grandchildren; brother: Arthur C. Bowman. Funeral: May 6, Henderson Funeral Home, by Marvin L. Kaufman. Burial: Stahl Mennonite Cemetery.

**Williams, Clyde**, 73, Archbold, Ohio. Born: July 21, 1917, Lyons, Ohio, to Clarence and Jessie (Heckert) Williams. Died: April 26, 1991, from an apparent heart attack. Survivors—wife: Vera Nafziger; daughter: Joan Williams; brother and sister: Lawrence, Marion Linthicum. Funeral: April 29, Central Mennonite Church, by Ross Goldfus and Dale Wyse. Burial: Pettisville Cemetery.

**Wolf, Paul F.**, 82, Freeport, Ill. Born: Sept. 17, 1908, to Newton and Sarah (Lapp) Wolf. Died: May 5, 1991, Freeport, Ill. Survivors—wife: Leita Brown; children: Phyllis Weisel, Judith Busjahn, Nola Mae Miller; 7 grandchildren, 11 great-grandchildren. Funeral: May 8, Freeport Mennonite Church, by

Robert E. Nolt. Burial: Freeport Mennonite Cemetery.

**Yoder, David R.**, 67, Belleville, Pa. Born: Oct. 20, 1923, to Samuel K. and Katie (Peachey) Yoder. Died: May 8, 1919, Belleville, Pa., of cancer. Survivors—wife: Mattie Yoder; children: John S., Judy Gromis, Marilyn Pheasant; 6 grandchildren; sister: Bertha A. Hartzler. Funeral: May 11, Maple Grove Mennonite Church, by Robert L. Hartzler. Burial: Locust Grove Mennonite Cemetery.

## CALENDAR

Associated Mennonite Biblical Seminaries summer school, Elkhart, Ind., June 3-July 19  
Mennonite Board of Missions board of directors, Elkhart, Ind., June 6-8

Goshen College board of overseers, Goshen, Ind., June 7-8

North Central Conference annual meeting, Wolford, N.D., June 7-9

Mennonite Church Coordinating Council, Elkhart, Ind., June 11

Mennonite Board of Congregational Ministries board of directors, Lancaster, Pa., June 13-15

Mennonite Publishing House board of directors, Scottdale, Pa., June 20-22

Pacific Coast Conference annual meeting, Salem, Ore., June 20-23

Peace Theology Colloquium, Clearbrook, B.C., June 21-23

Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25

Indiana-Michigan Conference and Central District joint meeting, Ft. Wayne, Ind., June 27-29

Northwest Conference annual convention, Camrose, Alta., Camrose, Alta., June 29-July 1

Allegheny Conference annual meeting, Mt. Pleasant, Pa., July 4-7

Eastern Mennonite College and Seminary board of trustees, Harrisonburg, Va., July 12-13

South Central Conference annual conference, July 12-14

Virginia Conference assembly, Bergton, Va., July 17-21

Mennonite Board of Education board of directors, July 18

Hesston College board of overseers, Iowa City, Iowa, July 19-20

Mennonite Church General Board, Eugene, Ore., July 29

Mennonite Church Nominating Committee, Eugene, Ore., July 29

Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



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*The proposed seminary building symbolizes both a sense of intimate community and relatedness to the rest of the campus and larger world.*

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**Not Pictured:** Robert Brubaker (MA Ch Ldshp), Jo Ellen Hetherington (MDiv), Jay Sheats (MDiv), Juan Solanas (CPS), Lawrence Ulrich (CPS).



Eastern Mennonite Seminary, Harrisonburg, VA 22801



## THE LAST WORD

## Children of the sawdust trail

I grew up in the era of revival meetings. In our rural Mennonite community, each year we spent at least two weeks of warm summer evenings under the "big top" spellbound by evangelists like George Brunk II, Andrew Jantzi, and Howard Hammer. We liked the experience so well one summer we even persuaded the evangelist to extend his visit by one week.

Revival meetings were big community events in my boyhood. They were also times of pressure: endless verses of "Just as I Am," counselors to tap you on the shoulder if you couldn't raise your hand to say you were right with God, conscience-stricken moments as you watched your friends "go forward" to confess you weren't sure what (for most of them, at least). I responded at age nine.

Given what I know today about adult commitment and believers baptism, I was too young. But I still recall my sense of relief and freedom from guilt. The experience was significant enough I never felt the need to go back and do it over.

With all the excesses of revivals, most of our Mennonite communities have pretty well given up on this part of our heritage. In fact, some of us who walked the sawdust trails of the '40s and '50s can get downright cynical about our experiences. We've also made real sure our children wouldn't be exposed to the pressures and guilt we remember.

So much so that we may have made the way to God more difficult than we intended.

Whatever their problems (and those of us with tender consciences who wore the sawdust fine summer after summer are well aware of them), revivals and tent campaigns were a clear path to God. When we were ready, we knew exactly what to do to show we were sorry for our sins and ready to commit ourselves to the church.

Not so today. "When you're ready, let us know," we tell our children, if not in words at least in action. "We're here to meet your needs," we say to the neighbor and the stranger who wander into our midst. But we fail to make clear what needs we have in mind and just how we intend to minister to them.

In other areas of life, it's known as "closing

the deal." The automobile salesperson who doesn't ask for a signature won't last long in that business. Nor will the computer service center representative who doesn't urge the customer to buy.

But the church? Could it be our reaction to the past paralyzes us in the present? Does our fear of using pressure or inducing guilt keep us from asking for a commitment at all?

We need to make sure we have clear entry points for people to come into the kingdom. One could come after a course of study we expect our youth to take at some age. Another could be an invitation after a Sunday morning service each month. Or a conversation with the pastor that's expected to happen when a person attends our services a certain length of time.

Too formal? Perhaps. But in a world where we are confronted with invitations to make commitments to all sorts of things every day, at the very least we in the church must make sure we have in place easy ways to "close the deal." With or without the sawdust trail.—jlp

### That foul fowl!

You can't keep a bird from flying over your head, but you can keep it out of your hair, says a Danish proverb.

But apparently not out of an editorial. One of those proverbial birds found its way into my writing last week ("What We Could Have Learned from the War," May 28). I meant to write: "Others of us cried, 'Foul; the church has no business telling the state how to run its affairs.'" I wrote: "Others of us cried, 'Fowl . . .'" Just like a bird; turn your head, and swoop. . .

Come to think of it, "fowl" might have been what I wanted to say. So often when we disagree, about church-state relations or whatever, we end up calling each other names. Some of which don't do credit to birds or any other part of God's creation. It's a reaction, though common, I'm not proud of.

So perhaps the bird that whooped its way into that editorial knew what it was doing after all. Even if the editor didn't.—jlp





*What happened in 1492 when Columbus "discovered America" is directly related to the realities experienced by Native Americans in North America today.*

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



## *What shall we do with 1492?*

*If the gospel message is to have credibility today, we Christians must come to terms with what happened in the "conquest" of America 500 years ago.*

**T**wo stories. Both from the Argentine Chaco. Both of which I heard the same week. But for a few similar details, I wouldn't have recognized them as being about the same event.

The first was told by Pilaga Indian Chief Gonzalez when he visited our home in Formosa, Argentina. As we passed the maté teacup, he told us his people's story about the last armed confrontation in this area between the Pilaga tribe and the white army:

"In 1947 our leaders called a large church gathering in LL. Many of our people from many different villages came together for several days of church festivities. There was much joy, dance, and happiness. Rumor came, though, that somebody saw the train arrive with guns and ammunition. We were afraid. I was just a boy of seven.

"There was canned meat on the train, too, but it was spoiled. One Indian girl died because she ate it. This confirmed our suspicions that the white people were sent to kill us.

"Our clan decided to leave for our village to escape the inevitable clash. We walked by night in the open and hid by day in the forest. One night

by  
*Mattie  
Marie  
Mast*

### ALSO IN THIS ISSUE

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***Mennonites, a minority who understand the value of the unofficial story, may have a special gift to offer Native Americans with the celebrations of 1992.***

a prophetess from our clan, a grandmother, heard the fox. He told her that the white people would come and entice us with food so that we would come out of our hiding. It happened just as she had said.

"We tried to escape during the night but the army caught us moving, and there was fighting. There were five Indians and 18 white soldiers killed. Our clan still has a gun we captured."

**T**hat same week I was visiting with my non-Indian neighbor, a retired army officer. He had been on active duty in 1947. This is what he told me:

"In 1947 I was sent with the army to LL to put down an Indian uprising. There were many Indians gathered at LL from many different areas. They were shouting and singing. They were preparing to go on the warpath and attack the surrounding population. Our mission was to stop the bloodshed. We even took canned meat along for the Indians as proof of the government's interest for peace.

"I heard later that the Indians claimed that one of the girls died because she ate the canned meat. It is true that the canned meat had been left at the port too long in the hot sun. But what actually happened was that the Indian girl had been sick before she ate the canned meat. At any rate, we were able to subdue the uprising. Some Indians were killed."

I think often of those two stories as I contemplate 1992 when many in the Western world will "celebrate" the coming of Columbus to the new world 500 years ago. And I think too of the change of heart I've experienced—the "second conversion," as many missionaries call it.

**M**y husband, Mike, and I have walked along with the Native American communities in northern Argentina for more than 20 years. We've heard firsthand many stories like the one Chief Gonzalez told us. These stories are about the "conquest" of white people as the Native Americans lived it. As we sit in their informal circles around the evening camp fires, we enter into their world. We feel in small ways their pain, their disintegration of family and culture, and their loss of tribal lands with the arrival of the Europeans.

Many of the missionaries who have come to accompany the Native American tribes of the Gran Chaco speak of having a "second conversion." By this we mean that the attitudes and the suppositions we had about Native Americans when we arrived had to change. Our old attitudes

were based on only one side of history passed on to us in school textbooks, popular media, and folklore. We came speaking of the "conquest," the "discovery" of America by Columbus. Today some persons, looking for a more conciliatory expression, speak of the "encounter of two worlds."

All these terms are not acceptable. Native Americans more often refer to the "conquest" as the invasion of their territories by the Western world. As Orlando Sanchez, former president of the Indian Church, says, "For us Indians, the history of America does not begin in the year 1492; it began 12 million years before that when our ancestors were the only inhabitants of America." In this "second conversion" process, we as missionaries have had to recognize that if our Christian message is to have credibility in today's world, we who call ourselves Christians will have to come to terms with what happened at the "conquest." We will have to deal with what hap-

***Is it true our Mennonite fore-parents didn't have second thoughts about participation in American expansion and benefiting from its violence?***

pened during the subsequent years of domination and occupation of Native American lands. But, we ask, what does all that have to do with us 500 years later?

What happened then is directly related with Native American realities today. We as a Mennonite people, who champion the Christlike ministry of healing and restoration for all peoples, have no alternative but to choose the process of awareness. This will lead to repentance, a change of heart, and to acts that restore full humanity for the Native American.

The first step to repentance is to become aware of the issues and realities as Native Americans experience them. That is why we need to hear their unofficial stories. We listen to their stories, not for their sakes, but for our own sakes.

As a Mennonite people we are aware of the validity and sacredness that lies in the unofficial story. We have many unofficial stories about how our communities experienced, for example, the years when America was at war. At a young age we knew, almost intuitively, that what the teacher taught us in school was not the whole



story; our grandparents had told us another version, our own story.

Hearing the unofficial stories of Native Americans will make us want to ask questions about our past. Popular folklore tells me that my Amish forefather, John Hannes Miller, was wounded in the well-known Jacob Hochstetler massacre in 1757. Today, I would like to hear the other version of that story. What provoked such a violent act?

**D**uring the 19th century Mennonite families in North America were pushing west. They were engrossed in settling new lands to live out a biblical shalom of peoplehood on the land. Paradoxically, they often settled on lands that the American government had recently purchased from Indians through questionable means and with considerable violence. Seemingly, our Mennonite foreparents didn't have second thoughts about their participation in American expansion and benefiting from its violence.

Rafael Mansilla, a young Toba chief, calls this sort of domination the "dark spot" in the history of the Christian church. He told his people on Pan-American Indian Day, April 19, "Brother Mike and Sister Mattie Marie recognize that this crime is a dark spot in Christian history. That is why they are with us today."

In his speech Chief Mansilla wept as he compared his people's suffering with Jesus' suffering: "Our foreparents were rich in land. They had everything, just like Jesus. But the white people came, and now we are destitute. Jesus also lost everything."

***The celebrations of 1992 are an invitation to commit ourselves to concrete ways of healing and bringing humanity to Native Americans.***

"But, we take heart. We don't give up because we know that God is on our side. Just as God heard the cries of the Hebrews in Egypt, he hears and sees our suffering. Our history, language, and our culture will endure until eternity."

What does a Christian say at a time like this? What do we have to teach at a time like this? It is our turn to repent, recognizing our tie and kinship with the "conquest" then and now. It's an



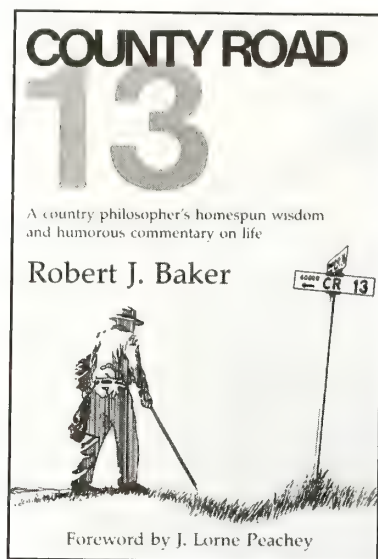
invitation to commit ourselves to concrete ways of healing, of helping to bring full humanity for Native American families and communities.

As the triumphal celebrations by the large Western nations take shape, around 1992, we Mennonites need to commit ourselves to restoration and healing. We need to promote Native American stories and experiences. Indian land disputes are still taking place, Indians are still being killed so that non-Indians can chop down trees and get rich.

As a minority who know the value of the unofficial stories, who celebrate Christ's message of full life for all peoples, Mennonites need to be clear whose side we are on as 1992 swings around. True repentance is evidenced in life situations. As Chief Mansilla concluded on April 19, "I'm confident that nobody called Christian will want to participate in the triumphal celebrations planned for 1992."

*Mattie Marie Mast and her husband, Michael, have been living in the Argentine Chaco since 1967. They work with Native Americans there serving under Mennonite Board of Missions.*





## ***A Country Philosopher's Humorous Commentary on Life***

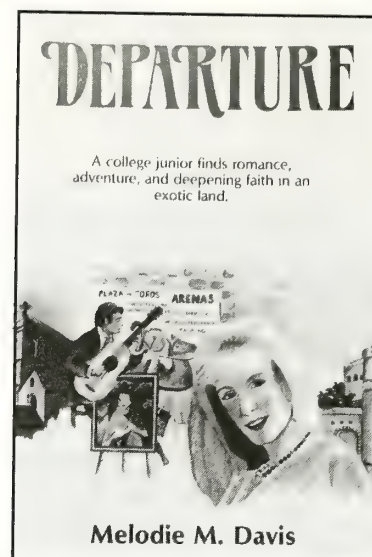
### **County Road 13**

by **Robert J. Baker**

This collection of short essays showcases Robert J. Baker's ability to offer his homespun perspectives and humorous commentary on life's bittersweet moments. From his home on Indiana's County Road 13, Baker looks at life—and bursts out laughing. He shows that a caring God laughs with us. And cries with us when life's pain overwhelms laughter.

Here are some of the best Bob Baker columns from ***Christian Living***. He invites his readers to find the humor buried in minor surgery, loss of hair, and a child that makes an entire supermarket grind to a halt when she announces, "You are old!" Baker shares tears as he faces life's shadows, walks with his sister Helen through her encounter with cancer, and ponders life beyond this life.

Paper, \$7.95; in Canada \$9.95



## ***A College Junior Finds Romance, Adventure, and a Deepening Faith in an Exotic Land***

### **Departure**

by **Melodie M. Davis**

Imagine yourself as a college junior leaving a sheltered, small town in the U.S. to fly off to romantic, exotic Spain for a study year abroad. Barcelona, Spain, a beautiful city on the Mediterranean, is in 1973-74 a hotbed of student unrest. The university does not open until January, upsetting carefully laid plans.

For one raised on religious pacifist teachings, socializing with U.S. Navy servicemen who are Christians and hold Bible studies on board ship is nothing short of going into the camp of the enemy. And there are other challenges. Deciding whether or not it is okay to drink wine when water is not always available and soft drinks are more expensive, wondering if it seems too "goody two-shoes" to refuse a cigarette when offered, hearing constant catcalls from men, and wondering how far romantic relationships should go.

Paper, \$7.95; in Canada \$9.95

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616 Walnut Avenue  
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# Gospel Herald

*"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens."*

—2 Cor. 5:1, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 24: June 11, 1991**

**Photos:** page 10 by Doug Kaufman, page 11 by Helen Good, page 12 by Kryss Chupp, page 13 by Susan Balzer, page 14 by Nancy Witmer.

## READERS SAY

### Editing changes point

"From Babel to Pentecost" (May 14) was not printed exactly as I wrote it. That wouldn't ordinarily matter to me. But the misprint was in the quotation from Rev. 5. *Gospel Herald's* version had God ransoming "men" from every tribe and tongue and people and nation. I wrote of God ransoming "all."

The point of my article was that God makes us different in order to keep us from making idols of ourselves. This point does not only pertain to different racial and ethnic groups. It also pertains to differences in sex and sexuality. Perhaps God created the female shape different from the male for the same reasons God scrambled tongues at Babel: to keep men from placing themselves on every human throne. Only God belongs on the throne. And our language about "men" and "women" is one critical way to remember this fact.

John Stahl-Wert  
Pittsburgh, Pa.

### Peace alive and well

With the focus on the world shifting from Beijing (Tiananmen Square, 1989) to Berlin (1990) to Baghdad (1991), we thought the Mennonite Church might also be shifting in its peace witness. What little information we received via the public news media during the Persian Gulf situation certainly did not report any peace concerns or activities of church groups and others.

What a relief to realize, after reading "recent" *Gospel Herald's*, that the Mennonite Church's peace witness is alive and well. Thanks! That has given us the courage in continuing to share the way of peace with our Chinese students and colleagues.

Del and Charlotte Holsopple Glick  
Shenyang, China

### Homosexuality not contagious

Making assumptions about homosexuality remains treacherous with our present knowledge about its causes. Paul Miller's letter (April 9) recognizes some problem areas but then proceeds to imply that all homosexual people can change their sexual orientation.

We should consider that God was always aware that one of every 10 of his children would not be perfect heterosexuals. Some would be bisexuals that could be trained to be comfortable with either a procreative or a same-sex

role in adult life. There is no biblical or medical basis for implying that any person can change sexual orientation.

Indeed, it is damaging to Christians with a homosexual orientation to be told they must overcome their sinful perversion. A few vocal people in the pews can leave gays and lesbians feeling uncomfortable and unwanted.

Where does this leave the Mennonite Church today? Give love and support to recovering bisexuals and praise the Lord for it. Welcome and love all gays and lesbians. It is not contagious to "normal" people to have them in the pew next to you. Do not cast the first stone in labeling same-sex contact in these times as a sinful perversion.

David Culnan  
Kahului, Hawaii

### God has not left us uninformed about homosexuality

Churches that accept gay caucuses are like Balaam as detailed in Num. 22-25. Like Balaam, they repeatedly come to God seeking a blessing on a known wrong. The only basis on which homosexuality study committees should function and base their work is on the plain, spirit-breathed words in Rom. 1:24-26. Homosexuality is one of the sins cataloged in the Scriptures. All sin is offensive to God and should be dealt with.

God has not abandoned mortals to this practice. God has dealt with this problem through wrath and compassion: first, through judgment at Sodom; second, through his servant Moses in the writings of the Pentateuch; third, by the inspired writers of the New Testament, especially the apostle Paul. God has not left us blind or uninformed on this subject.

This deviant practice is so important to Satan that he has encouraged the attack on the church on behalf of homosexuality. This practice is often linked with jealousy, murder, torture, and revenge.

Satan is still angry with his defeat at Calvary. Satan still actively opposes God and the revelations of truth in the Scriptures. Satan is tempting the church in the area of homosexuality today. God still calls for purity in sex standards and all areas of life.

King's Servants Class No. 4  
Midway Mennonite Church  
Columbiana, Ohio



For Carlos Romero, the church's new youth minister:

# *'Being able to work with kids*

*Long associated with young people and the Mennonite Church, Carlos Romero looks at his new assignment as youth minister as a God-given opportunity.*

*by David Tijerina*

**W**hen nearly 1,500 Mennonite high school young people from across North America get together for five days this summer in Eugene, Ore., one adult has the responsibility to coordinate the fun, fellowship, and worship they have come to experience. That adult is Carlos Romero, the new youth ministries coordinator for the Mennonite Board of Congregational Ministries.

Actually, Carlos, who hails from San Juan, Puerto Rico, is looking forward to the assignment. "I want youth to have a place to enjoy and have fun but also make it a spiritual challenge," he says.

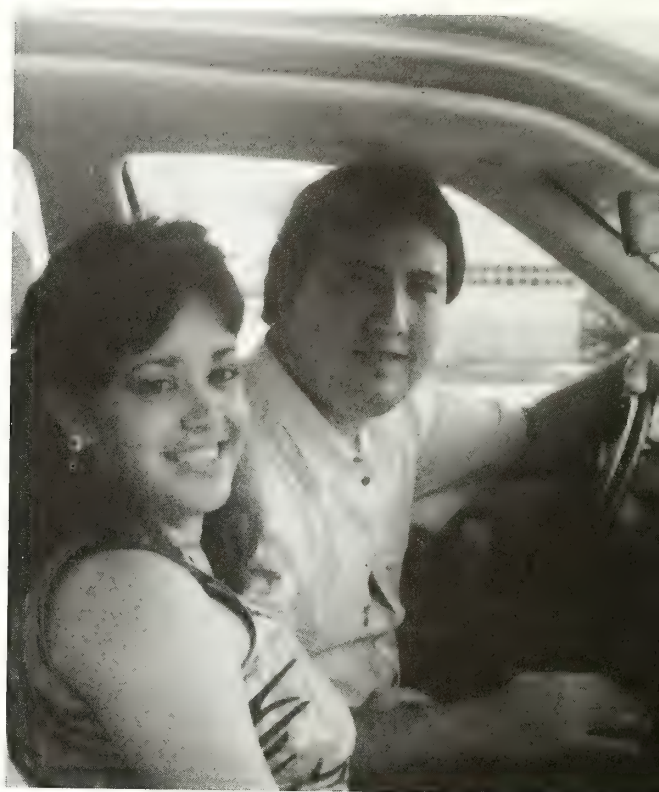
Coordinating the youth convention part of Oregon '91 is Carlos' first major responsibility since he became youth minister for MBCM a year ago. But it is not the first time he has worked with youth. In fact, Carlos has long been associated with young people most of his life. And he has worked with the Mennonite Church by serving on the High Aim Advisory Board and on the Mennonite Secondary Education Council.

Most of this involvement came in Puerto Rico, where Carlos was born in 1963. There he was active in the traditional Mennonite Youth Fellowship group as well as a member of a group made up of all Puerto Rican Mennonite youth. Carlos has served as superintendent of education for his congregation and on the finance committee. He also chaired a fund-raising committee for the Puerto Rican Mennonite Conference.

Carlos was born in San Juan, where he attended Academia Menonita. "My parents wanted me to get a good education, so they sent me to the Mennonite high school," he says.

Once he graduated from Academia Menonita, Carlos went to Bradley University in Peoria, Ill.,

***For Carlos, youth ministries must focus on involving youth in the congregation rather than as a separate group.***



*The call of the church for Celina and Carlos Romero meant moving from their home in San Juan, Puerto Rico, to the Mennonite offices in Elkhart, Ind.*

where he received a B.A. in international relations and economics. He then moved on to Georgetown University in Washington, D.C., and Inter-American University in San Juan, where he studied school administration.

After his studies, Carlos moved back to his birthplace. Here he became the administrator of his alma mater, Academia Menonita.

**I** liked being able to work with children and youth. To help in their Christian development is a wonderful opportunity the Lord has given me," he says about his decision to accept the school administrator position.

It was in this experience that Carlos learned he wanted to spend his life helping youth. "Being able to work with kids, to have an impact, is a great treasure," he says.

This interest led Carlos into dialogue with members of the MBCM board about the church-wide youth minister position. Carlos and his wife, Celina, decided to make the move from Puerto Rico to Elkhart, Ind., for this new phase in their lives.

Everett J. Thomas, executive secretary of



# *is a great treasure'*

MBCM, says: "We chose Carlos because of his extensive experience, not only with teenagers, but also with the Puerto Rican conference and his congregation. I saw these as real assets." Everett also noted that Carlos has proven himself to be a gifted administrator among his colleagues. With his background in education, Carlos also will be able to build bridges between the work of MBCM and the Mennonite Board of Education, Everett says.

The move from Puerto Rico was not easy.

***"I want to contribute to the development of youth in the church, to help them commit themselves to be Christians."***

"Oh, sure, it was hard leaving my family and my home church. But it's also an exciting time for me and Celina," says Carlos. "I've always had a desire to work for the greater church."

This desire has blossomed into an all-consuming job. Right now Carlos spends half his time coordinating the Oregon '91 youth convention, which will take place on the University of Oregon campus July 30 - Aug. 3. He spends the other half coordinating youth ministry work among the 21 conferences of the Mennonite Church. Carlos also has the assignment to work with the Youth Ministries Council to get youth more involved in congregational life.

This effort is a major concern of MBCM. Says Everett Thomas: "We'd like to see some changes in our youth programs in three areas. One is in the worship service itself. Two is in the area of service and outreach. Three is in fellowship life. For too long the youth have been separate. We need them to be part once again of the entire church. This goal may mean some changes in worship services to keep both youth and older members interested. This is the area where Carlos can help us greatly."

To help meet the goal, Carlos is overseeing various publications for youth. These include a resource notebook for catechism classes and a mentor guide for adults working with youth.

All these tasks require Carlos to travel a great deal, visiting various district conferences. He estimates that traveling occupies a full 25 percent of his time. He meets with youth ministers, sponsors, and young people themselves. His job is to find out how they are doing and what MBCM

can do to help them. "Our focus is on how we can help youth be more involved in the congregation," Carlos says. Carlos also serves on the Integrated Congregational Youth Development Council.

His work gives Carlos a positive outlook on life and puts a smile on his face. He shows this smile as he says, "It's so hard to talk about myself," when asked about his dreams for his new position. Then he tilts back his head and says, "Well, let's see, I want to be able to contribute in the development of our youth in the church. I would like to accomplish this by helping them commit themselves to a Christian life."

His face grows serious as he says, "Stay in the faith! That's what is important. In the process of faith development, we need to grow. It is also important for the youth of today to understand the Mennonite Anabaptist tradition." He thinks a moment and then says, "For us to go forward we need to look back, to understand the past—not to dwell on it, but to learn from it. The church needs to move forward."

One of Carlos' immediate challenges is "making youth conventions attractive and meaningful." For Oregon '91 Carlos and the planning committee have worked hard on seminars, recreation, and worship services. When asked about the fun part of Oregon '91, Carlos says, "The whole idea of being with youth from all around North America is one of the reasons it's fun." But just in case getting together isn't enough, Carlos also has planned a mass beach outing!

**S**tanding in the way of achieving these goals is the challenge of "putting the logistics together." Carlos has already been to the campus of the University of Oregon many times. He is excited about the opportunities this campus location offers young people for Oregon '91.

Carlos hopes that he can encourage today's youth to stay in the church. He wants to use his current position to influence them in this way. "I'm just thankful for the opportunity the Lord has given me to serve the church," Carlos says.

*David Tijerina, Goshen, Ind., wrote this article as part of a feature writing class at Goshen College.*



### Walesa asks Jews' forgiveness for centuries of anti-Semitism

Polish President Lech Walesa, in Israel on both a state visit and pilgrimage, said he came as a Christian to ask the Jewish people to forgive centuries of Polish anti-Semitism. "I am a Christian," Walesa said, "and I cannot judge the 20 centuries of injustice between our peoples. Here in Israel, the land of your culture and the land of your revival, I ask for your forgiveness." Walesa, a devout Roman Catholic, spent much of his visit expressing the need for reconciliation between the Jewish and Polish people. He acknowledged his country's anti-Semitic past and the help many Poles gave to the Nazis during the Holocaust in World War II. (RNS)

### Traditional Hutterites cut ties with newer communities

Conflicts within the Hutterian Brethren Church erupted recently when the traditional Hutterites in western Canada dissociated themselves from Hutterites in the eastern United States who were formerly the Society of Brothers. The Dariusleut and Lehrerleut conferences of the Hutterian church—about 170 colonies from Saskatchewan to British Columbia—said they no longer recognize the Arnold Leut conference in the East as "brothers in faith," and revoked the 1974 unification with them. The Schmiedeleut Hutterites, with 79 colonies in Manitoba and 60 in the U.S., were not named in the action.

The Society of Brothers, with six communities in the eastern U.S. and two abroad, first established links with North American Hutterites in the 1920s. The on and off relationship was formally renewed in Manitoba in 1974. The current leader is the grandson of Eberhard Arnold, founder of the Society of Brothers in Germany in 1920.

The western Hutterites give 10 reasons for the division. Among them are "false

teachings" on the millennium, baptism by immersion, and "lovemeals." Other "false practices" include presenting babies to the church and using candles at gatherings. The use of drama is severely condemned. (*Mennonite Reporter*)

### Moderate Baptists consolidate movement; still resist schism

Moderates in the Southern Baptist Convention consolidated their movement at a meeting in Atlanta by electing national officers and a coordinating council, establishing a mission budget, and approving three giving plans as alternates to the Southern Baptist Cooperative Program. But leaders of the Cooperative Baptist Fellowship still insist that they are not organizing a new denomination, pointing out that many Southern Baptists sympathetic to their aims wish to remain in the convention. "It's too easy to say A plus B plus C equals a new denomination," said Pastor John Hewett of First Baptist Church of Asheville, N.C., who was elected moderator of the group by the 6,000 people attending the meeting. But moderate Southern Baptists clearly feel left out of a denomination that has slowly been taken over by the fundamentalist wing in the past 10 years. (RNS)

### Parish nurses minister to both physical and spiritual needs

Visiting the sick and shut-ins is a traditional role of the parish pastor. But in a growing number of churches across the United States, such work is being supplemented by parish nurses who use a holistic approach that ministers to both physical and spiritual needs. Rosemarie Matheus, president-elect of Health Ministries Association, says the program takes its inspiration from John 10:10, in which Jesus says, "I am come that they might have life, and that they might have it more abundantly."

The concept of parish nursing was de-

veloped by Granger Westberg, a Lutheran pastor who established holistic health centers in suburban Chicago in the 1970s. His original plan called for the establishment of medical clinics in churches, but when that proved too expensive for most congregations the program was modified to focus on just the nurse. "They felt that the nurse, as is true today, is the most cost-effective member of the health team," says Matheus, who teaches nursing at Marquette University. She estimates that there are more than 700 parish nurses nationwide, working on a full-time, part-time, or volunteer basis.

The parish nurse shows people "how God can help you to be a good steward of your body," says Matheus. This is a preventive-medicine aspect that can also help people to keep their medical costs down by avoiding illness. The nurses also do visitation and counseling. Trained nurses can often assess peoples' health needs better than pastors, she said. In addition, parish nurses "can go to the hospital setting and talk the same language as the doctors and nurses." (RNS)

### British announce \$20 million fund to repair cathedrals

The British government has announced a plan to make up to \$20 million available for the repair and maintenance of England's deteriorating cathedrals. George Young, the country's heritage minister, announced the plan at Chichester's 1,000-year-old cathedral but warned that private funds are still needed. Most of England's historic cathedrals, 42 Anglican and 19 Catholic, are in such urgent need of expensive repair that many would have to be closed for safety reasons before the end of the decade. (RNS)

### Catholic bishop becomes president of Congo

A Roman Catholic bishop has been chosen president of the African country of Congo. The unanimous choice of Ernest Kombo by the national congress represents a move away from the Marxist one-party monopoly of nearly three decades. Another Roman Catholic was put in charge of finances. The new president compared the new Congo (not to be confused with the former Belgian Congo, now known as Zaire) to a church where people can confess their faults, ask pardon, and accept a penance as part of efforts to rebuild the country. Of 2.3 million Congolese, more than 90 percent are counted as Christians. (EPS)

### Pontius' Puddle





## Mennonites to help start college in Lithuania

*Panevezys, Lithuania*—Some of the ferment in the Lithuanian independence movement finds an expression in a proposal which holds great promise both for the minority Protestants in this Soviet republic and the Lithuanian people's quest for democracy. The proposal is that a group of Canadian and German Christians join together to start a Christian college in the city of Panevezys. The school would be evangelical Protestant in orientation, in contrast to the predominantly Catholic atmosphere of other leading schools.

The area in which the school site is located has historic ties to Protestantism, dating back to the Reformation. More importantly, a year ago a team of young people connected to the Logos Mission of Germany, which has strong Mennonite ties, conducted evangelistic outreach in the country to which several thousand young people responded. It stimulated a growing evangelical movement, which has been strengthened in turn by many Bible study groups.

The invitation to Logos head Johannes Reimer and Winnipeg businessman and active Mennonite layman Arthur DeFehr to begin a college in Panevezys came out of the summer of evangelism. In part the invitation reflected a deep-seated Lithuanian desire to foster more relationships with the West. It also reflected concern that a postindependence Lithuania not fall under a new totalitarian rule led by the Catholic Church. A Protestant school can address the spiritual need in the country and contribute to the pluralism which can assist the growth of democracy.

The proposal was made in Canada by a visiting delegation of Lithuanian educators and government officials. They want teachers of English, German, and French, they said. They want people with technological skills not available in Lithuania. They want persons who can teach the history of Christianity. Above all, said Saulius Varnas, vice-mayor of Panevezys, they want a new "spiritual center"—a place that speaks to the great spiritual needs in the country.

The idea is that the college, which has a ready-made campus in the heart of Panevezys already set aside for it, would begin this summer with a program of English as a second language. A group of 16 teachers and assistants has already been selected for the program, largely with the help of Mennonite Central Committee, several U.S. Mennonite colleges, and people assembled by DeFehr from

Canada. The group will be led by Mary Dueck of Fresno, Calif., who teaches English as a second language at Fresno Pacific College.

The Lithuanians are on a fast track and would like to have a permanent program started with an initial class of 20 already this fall. DeFehr and Logos are now actively recruiting both German and English staff to accelerate the proposed program for the new college to see whether it can begin this fall rather than in 1992 as they had expected.

—Harold Jantz

## Mennonites caught in Lesotho conflict

*Maseru, Lesotho (MCC)*—A simmering rage in Lesotho has boiled over. It found expression in violence and destruction, leaving some Mennonite Central Committee and Africa Inter-Mennonite Mission workers unprepared in the midst of that anger. The situation remains unstable as the root causes of the discontent have not been addressed by church or government.

The immediate cause of the violence was the fatal beating on May 20 of a woman accused of shoplifting a T-shirt in a store in Maseru owned by a South African. A crowd gathered, throwing stones at store windows and at police.

The next day, after a demonstration in

front of the store was dispersed by police, a large crowd began to move out of the area toward the outskirts. Stones were thrown at vehicles driven by foreigners. A truck driven by an MCC worker was damaged.

By May 23 the violence had spread, with stores and vehicles belonging to any foreigner becoming possible targets. Taking the advice of many local friends, MCC and AIMM workers remained out of sight. Local people offered shelter and transportation to safety.

Government media reported 19 deaths, 60 injuries, and 35 shops destroyed, although it is likely those figures are underestimated. All MCC and AIMM workers are safe.

The reasons for the rage are numerous. The people of this tiny country have long suffered under the hands of foreign domination, most recently the economic control exerted by South African business that often makes it impossible for local business to flourish. There is also widespread sentiment that people who work for foreigners in shops and factories are badly treated.

Lesotho has not had an elected government for more than 20 years. Lacking channels to influence government policy about foreign involvement in the economy, people have been left with only their simmering anger and the stones on the side of the road.—Keith Regehr

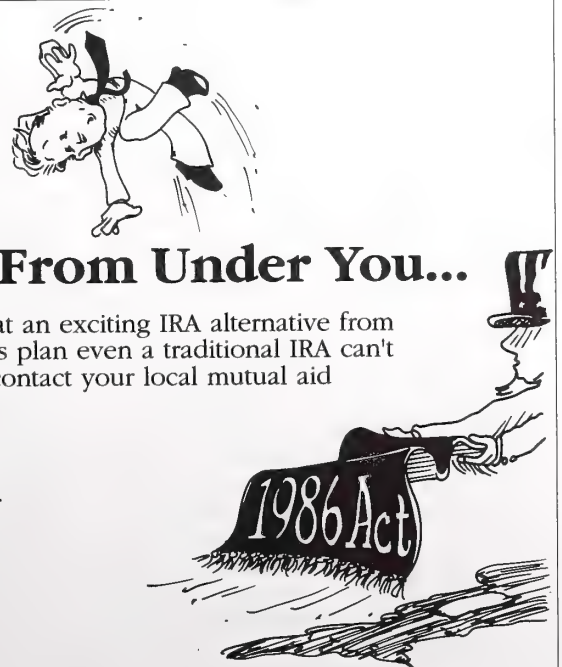
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## MCC sends aid workers to refugee camps along Iraq/Iran border

*Urmieh, Iran (MCC)*—While international attention has focused on Iraqi refugees at the Turkish border, the refugee situation on the Iran/Iraq border is also very serious, reports Ed Martin of Mennonite Central Committee. Martin, who is secretary for the Middle East and South Asia, visited Iran in early May. He inspected two refugee camps in the border town of Urmieh.

Red Crescent Society officials report that 1.1 million refugees live in 75 camps in the five Iranian provinces bordering Iraq. Originally 100,000 refugees a day arrived in Iran. That has now slowed to 5,000 to 10,000 per day. Few have returned to Iraq.

Martin visited the camps of Ziveh and Nassr, which hold 60,000 and 30,000 refugees respectively. At both camps people appeared to have adequate food, he says. But health workers were in short supply.

The Iranian Red Crescent Society has been able to provide full relief services to about 600,000 of the refugees on the border, Martin reports. The other 500,000 still did not have shelter and were receiving minimal food assistance at the time of his visit, he says. "The most immediate need is to provide shelter for the rest of the refugees," says Martin. They need tents, stoves, and food, as well as water purification and sanitation.

Unlike in northern Iraq, few refugees have begun returning home. "Refugees I talked with seemed very wary of heading back," Martin notes.

MCC sent Ann and Bruce Huntwork of Portland, Ore., to Iran on May 22. They are working with the Red Crescent Society in Ghalicheh Refugee Camp near Bakhtaran, about 100 miles (160 kilometers) east of the Iraq border. Ann is a medical social worker and Bruce is a physician. Huntworks previously served in Iran under the United Presbyterian Church.

MCC will continue to monitor the refugee situation through MCC workers and Red Crescent Society contacts. "We haven't ruled out additional material resource shipments," Martin says. But if shipments are sent they will likely go by sea rather than air. Costs of sea shipment are much lower, and refugee needs are not as urgent as before.

MCC workers Ed and Norilynn Epp of

Winnipeg, Man., finished their work along the Iraq/Turkey border at the end of May. They provided logistical support for Middle East Council of Churches work with refugees there. That work is nearing an end as most refugees in Turkey move back into northern Iraq.—*Ardell Stauffer*



*John Powell (left) of Detroit and Walter Sawatzky of Miami share their responses to the consultation on cross-cultural conflict.*

## Consultation looks at cross-cultural conflict

*Los Angeles, Calif. (MCC)*—Some 45 racially and ethnically diverse church leaders and conflict resolution practitioners gathered here for a consultation on cross-cultural conflict in the United States and strategies for response. It was sponsored by Mennonite Conciliation Service, a program of Mennonite Central Committee U.S., and by the United Church of Christ. Calvary Community Fellowship, a black Mennonite congregation, hosted the event.

One session focussed on responses to chronic interethnic conflicts, such as between black residents and Korean merchants in many U.S. cities. Jan Jung-Min Sunoo, a federal mediator and president of the Los Angeles Human Relations Service, led a discussion and fielded questions concerning the role of mediation and conciliation in lessening these tensions.

Churches can play a key role in cross-cultural coalition building, participants noted. "Churches reach more people every Sunday than most social agencies can reach in a month of Sundays," noted Dennis Westbrook, director of the Martin Luther King Dispute Resolution Center in Los Angeles.

Church leaders in the group questioned the appropriateness of mediation when racism or other power imbalances are present. "Are we trying to put a horseshoe

on an elephant?" asked John Powell, a state advocate for the mentally ill in Michigan. "What we are really talking about is power. I hear you talking about resolving a particular problem for a particular person on a particular day. But as long as there is still a power imbalance, this problem will only arise again."

At the end of a lively discussion about justice concerns and how mediation can help or hinder systematic change, Hubert Brown, a General Conference Mennonite Church administrator, said, "In cross-cultural misunderstandings, our real enemy is often ignorance, stereotyping, myth-making, and the power of systems to keep people ignorant and give us disinformation. But just getting to know each other better is not the only step," he said. "We also need to learn *how* to get along."

The group also discussed racism and cross-cultural tensions in the church. Hector Lopez, a United Church of Christ staff person, noted that members of racial and ethnic minority groups who have been called to the church find racism there, as in the larger society. Participants shared specific concerns, exchanging across denominational lines both the deeply felt pain of racism and misunderstanding as well as seeds of hope in working models of multicultural leadership.—*Alice Price*

## EMC&S reaccredited for another 10 years

Eastern Mennonite College and Seminary has received affirmation of accreditation for another 10 years by the Southern Association of Colleges and Schools. The seminary was accredited for the first time by SACS and reaccredited for 10 years by the Association of Theological Schools.

Beryl Brubaker, chair of the Nursing Department who headed the college's self-study, said the approval "means the college and seminary have met certain standards of excellence." She noted that the college has been reclassified as a Level III institution with the SACS accreditation of the seminary's graduate-level program of theological studies.

"The accrediting team reported a very positive site visit and response to our written self-study document," Brubaker said. "We are already working on points of recommendation to strengthen our program. Two particular areas are outcome assessment—how we measure what we say we do—and the need to increase faculty compensation."



Calling the accreditation process "a major project taking nearly two years and involving nearly everyone in the institution," it is nevertheless "a valuable exercise of self-appraisal and accountability that ultimately leads to a stronger educational program," Brubaker noted.

As evidence of the quality and thoroughness of EMC&S' self-study project, Brubaker was invited to speak at the annual meeting of SACS in Atlanta last December. She gave presentations in two forums for people about to lead self-study projects at their respective schools.

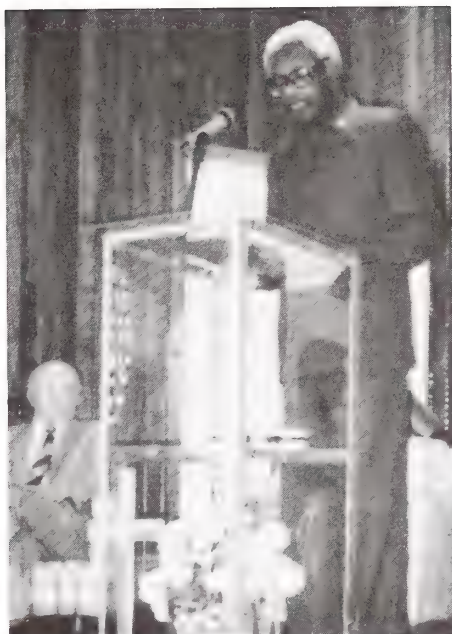
## Major grant moves Goshen closer to completion of new science facilities

*Goshen, Ind. (GC)*—A major grant has moved Goshen College closer to completion of new science facilities. The Kresge Foundation of Troy, Mich., has awarded the college a \$500,000 grant for construction of the Schrock Science Annex and renovation of the existing Science Hall. The grant is made on a challenge basis and requires the college to raise \$1.8 million by Oct. 1, 1992.

Construction of the 22,300-square-foot annex began in May 1990 and is scheduled for completion this fall. The much-needed facility will include six new teaching laboratories, improved research areas for chemistry and biology, an elevator for wheelchair access, offices for the science faculty, and public space. The annex will also house the Turner Precision X-Ray Laboratory, one of the science program's most important assets. The laboratory is a center for student and faculty research in X-ray crystallography.

After construction of the annex is completed, renovation of Science Hall—built in 1915—will begin. The renovation will include new faculty offices, six classrooms, four teaching laboratories, four department seminar/study rooms, and seven advanced-research areas. The electrical, ventilation, and related systems will be redone to match the quality in the newly built annex.

When completed, the two-stage project will upgrade and equip the entire science program and increase space for the sciences from 26,000 square feet to 48,300 square feet. The total project will cost \$7.1 million—\$5.7 million for construction and renovation and \$1.4 for endowment.



*Guyana President Desmond Hoyte speaks at the dedication of the first Mennonite church in his country. Listening is Lewis Good, an American pastor who helped establish the church.*

## President of Guyana helps dedicate first Mennonite church

*New Amsterdam, Guyana*—The dedication of the first Mennonite church building in this South American country was a banner day. Not only was the building overflowing its 300-seat capacity, but the president of Guyana came to take part.

President Desmond Hoyte was welcomed by Pastor Reginald David and special numbers from the youth and children's choirs. Lewis Good, a pastor from the Washington, D.C., area and a bishop in Lancaster Conference, preached the dedication sermon.

The president followed with an address. He had requested a copy of the Mennonite Confession of Faith and a copy of *Who Are the Mennonites?* for study several weeks before agreeing to attend the dedication. In his address he invited the Mennonites to open additional Mennonite churches if they live up to the commitments in the two booklets he had read.

The Guyana church was begun with the support of two American congregations who had befriended Reginald and Marilyn David when they were in the United States in 1988. Cottage City Mennonite Church and Church of the Open Bible joined together to financially and spiritu-

ally enable the couple to return to their homeland to establish a new church.

Pastor Bruce Baum of Open Bible and Lewis Good of Cottage City have each made several trips to Guyana to hold evangelistic meetings, help register the church, and arrange for the construction of the new church building. They and their wives traveled together to the dedication service.

The two small sending churches, located in the Washington suburbs, support Davids' full-time ministry and have raised all of the funds to build the new facility.

Virginia Conference is participating by overseeing a leadership training program which Marilyn David is directing.

—Helen Good

## AMBS classes in Kansas enjoy record numbers

*Newton, Kan.*—Great Plains Seminary Education Program has ended the 1990-91 academic year with its highest-ever enrollment. The program—a satellite of Associated Mennonite Biblical Seminaries—had 87 enrolled in its three courses. Over 30 were for credit from AMBS.

A core group of local Great Plains students are working toward AMBS degrees. Great Plains also provides continuing education for pastors and lay persons seeking in-depth studies in Bible, history, theology, ethics, and church and ministry.

The strong enrollment has prompted the Great Plains board to increase salaries and expenses paid to professors with larger classes. The board also decided not to accept subsidies from the program's supporting groups—South Central Conference of the Mennonite Church and Western District of the General Conference Mennonite Church—in years when tuition and other income make Great Plains self-supporting.

Courses approved for the next school year include "Personality and Religious Experience" to be taught by James Yoder; "Law and Power in the Old Testament," Millard Lind; and "The History of Christianity, 1100-1600," Lois Barrett. Patricia Shelly will teach Greek language and lead a Jerusalem seminar.

Another development for Great Plains is a gift of 250 linear feet of books to be placed in local libraries which serve the program's students. Jacob Enz, professor emeritus of Old Testament and Hebrew at AMBS and a native of Newton, Kan., donated his personal library.

—Susan Balzer



• **Oregon '91 "Workbook."** The General Assembly *Workbook* can be purchased by people not attending the Oregon '91 convention of the Mennonite Church. General Assembly delegates have already received the book by mail. Other convention-goers will receive theirs when they register on location. The 112-page book contains reports from denominational agencies and district conferences, a detailed ballot for elections, and four articles on special issues for delegate discussion. The *Workbook* is available for \$6.50 from Mennonite Church General Board at 421 S. Second St., Suite 600, Elkhart, IN 46516.

• **New phase for group.** The Committee on Women's Concerns, sponsored by Mennonite Central Committee, has split into American and Canadian sections. It is a result of MCC's tightening budgets; meeting separately will reduce travel costs. Kathy Shantz of Kitchener, Ont., coordinates the Canada section, and Tina Mast Burnett of Akron, Pa., coordinates the U.S. section. The committee began in 1973 as a task force of MCC Peace Section. It started a newsletter—*Report*—which continues today.

• **Caught in rioting.** Nine Mennonite Central Committee U.S. workers live in the Mt. Pleasant section of Washington, D.C., where rioting occurred in early May. Years of frustration against the city government by Hispanic residents broke out in violence. It was sparked by a minor incident between three residents and two police officers. MCC worker Greg Goering joined a group of peace marchers—led by Catholic priests and community leaders—that acted as a buffer in a confrontation between the rioters and the police.

• **"Mennonite Anthem."** Yes, Virginia, there are other motorists whose fondness for the "Mennonite National Anthem"—"Praise God From Whom," #606 in *Mennonite Hymnal*—extends to their license plates. In the April 16 *Gospel Herald*, Jim Bishop of Harrisonburg, Va., asked whether anyone else had a personalized plate similar to his "MH 606." He received three replies. Two members of First Mennonite Church of Rich-

mond, Va., Ida Mae Leatherman and Martha Miller, have "6 OH 6" and "HYMN 606," respectively. Isaac Thomas of Willow Street, Pa., combines worship and work with his "606 WVA"—the initials standing for his company. Paul and Miriam Burkholder of Akron, Pa., double their pleasure and double their fun with a musical plate on both their vehicles—"606 JOY" and "606 2U."

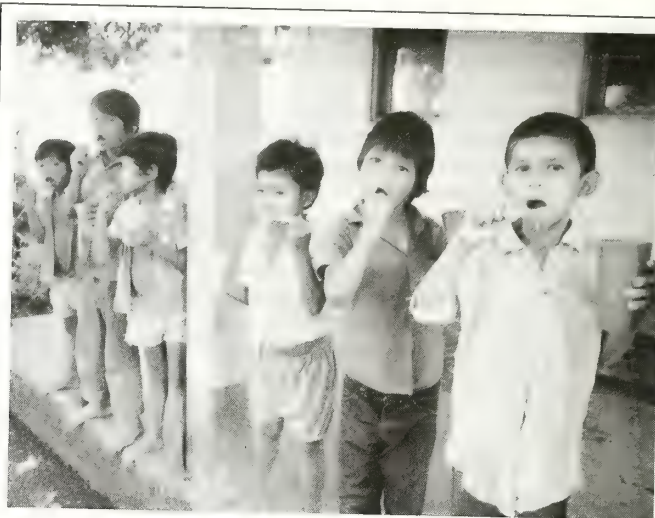
• **SIN groups in San Francisco.** First Mennonite Church of San Francisco has started groups called SIN, which stands for soup, issue, and nurture. The idea for the groups emerged during a weekend retreat with Seattle author/futurist Tom Sine. The congregation is in the process of developing other rituals and celebrations marking important times in its life cycle.

• **Mennonites and Methodists.** Two suburban Chicago congregations that use the same building held a joint worship service on Pentecost. They combined choirs and shared information about each other. The two are First Methodist Church of Oak Park and Oak Park Mennonite Church. The latter is an 11-year-old congregation that rents space in the Methodist building. Attendance at the Mennonite worship services is in the 70s.

• **Japanese give aid.** Japanese Mennonites responded to an emergency appeal for postwar relief aid in the Middle East by giving \$11,000 on short notice. The funds were sent to Mennonite Central Committee's Bridge the Gulf fund. The appeal was too late for some congregations; they had already given through the Japan Red Cross.

• **Assembly 12 Proceedings.** The 60-page "Proceedings" of last summer's Assembly 12 of Mennonite World Conference is now available in both English and Spanish. It includes transcriptions of all presentations in the mass sessions. The booklet is available free to all Assembly 12 registrants who request it. Others may obtain it for \$7 (or \$8 Canadian) from the MWC office at Box 88836, Carol Stream, IL 60188.

• **History essay contest.** June 15 is the entry deadline for the 1991 John Horsch Mennonite



**Helping the rural poor. Matagalpa, Nicaragua (MCC)**—Partner organizations in Nicaragua have encouraged Mennonite Central Committee to help rural poor people deal with the country's economic crisis by providing education, health, and agriculture programs. Pictured are children brushing their teeth in Matagalpa where MCC workers Kryss Chupp promotes basic health care. Most Nicaraguans are still grateful for the end of the war that came about when the National Opposition Union defeated the Sandinistas in February 1990 elections. Their hopes for an improved economy under new president Violeta Chamorro have been dashed this past year, however, by weekly devaluations and inflation that soared to at least 11,000 percent. The unemployment rate is estimated conservatively at 40 percent. After years of civil war and a U.S. economic embargo, Nicaragua's production is now at the same level as it was in 1936. MCC's Nicaraguan partners have also encouraged it to work at job creation. Creating jobs is difficult in an unstable economy, says country representative Ron Flickinger, but MCC is exploring ways to address the issue.

History Essay Contest sponsored by the Historical Committee of the Mennonite Church. The contest has categories from high school through graduate school. More information is available from Levi Miller at the Historical Committee, 1700 S. Main St., Goshen, IN 46526; phone 219 535-7477.

• **Correction:** The late-registration fee for the Oregon '91 Youth Convention is \$20, not \$5 as reported in the May 28 issue.

• **Missionary transitions:** Jerry and Ann King-Grosh returned from Ethiopia in May after serving six years under Eastern Mennonite Board of Missions. Ann was a nurse, and Jerry was most recently a computer programmer. Their address is R. 1, Box 170, Atglen,

PA 19310.

Lester and Lois Eshleman returned to Tanzania in May after a short leave. They are Eastern Board workers who serve as a doctor and nurse. Their address is Kilimanjaro Christian Medical Centre, Private Bag, Moshi, Tanzania.

Marvin and Yvonne Stutzman returned from Kenya in April for a leave. They are Eastern Board appointees who directed Eastleigh Fellowship Center in Nairobi. Their address is 938 College Ave., Harrisonburg, VA 22801.

Lynn and Sharon Kandel returned from Tanzania in April. They are Eastern Board workers, and Lynn was projects coordinator for South Mara Diocese of Tanzania Mennonite Church. Their address is Box 73, Berlin, OH 44610.



**Ruth Ann Carter** returned from Guatemala in April after completing a three-year term with Eastern Board. She worked in literacy education. Her address is 45 Community Centre Dr., Newton, ON N0K 1R0.

**Marlin and Anita Good** returned from Guatemala in May after serving three years under Eastern Board. They worked in leadership training and church planting with Kekchi Mennonite Church. Their address is 5145 Sherrick Rd., Elida, OH 45807.

**William and Joy Dold** returned from Botswana in May for a three-month leave. They are Eastern Board appointees who work in church development. Their address is 310 E. Center St., Stockertown, PA 18083.

**Judy Buckwalter** returned from Ethiopia in May after serving three years as a community health nurse in Nedjo. She was an Eastern Board appointee who was seconded to the Presbyterian Church. Her address is Box 801, Andover, NY 14806.

**Mary Jane Myers** went to the Netherlands in April for an eight-month Eastern Board assignment. She is an accountant with Trans-World Radio. Her address is Trans-World Radio, Box 2020, 1200 CA Hilversum, the Netherlands.

#### • Job openings:

**Executive director**, Philhaven Hospital, Mt. Gretna, Pa. This is for a full-service mental health center that offers inpatient, outpatient, partial hospitalization, and residential care. Qualifications include a master's degree in health-care administration or related area, at least five years of high-level health-care administrative experience, and interpersonal/analytical skills. Send résumé by Sept. 1 to Search Committee chair Nevin Kraybill at 1519 Sheaffer Rd., Elizabethtown, PA 17022.

**Administrator**, Gilead Community Services, Plain City, Ohio. This is for a residential facility serving children and young adults with developmental disabilities. Requirements include at least one year of work experience with people who have developmental disabilities. Contact John Rohrer at Gilead, 5123 Converse Huss Rd., Plain City, OH 43064; phone 614 873-5522.

**Executive director**, Camp Hebron, Halifax, Pa., starting immediately. Contact Rosalie Roland at 1711 Gray Dr., Mechanicsburg, PA 17055; phone 717 697-8643.

#### • Pastor transitions:

**Ron Williams** was ordained and installed as pastor of Chestnut Ridge Mennonite Church, Orrville, Ohio, on June 9. He succeeded Phil Kanagy.

**Dan Hostetler** was ordained as pastor of Hi-Way Chapel, North Lawrence, Ohio, on March 17. He was licensed in 1984.

**David Tijerina** was ordained as pastor of Iglesia Menonita del Buen Pastor, Archbold, Ohio, on March 10. He was licensed in 1987.

#### • New resources:

**Direct-mail guide for congregations** from Mennonite Board of Missions. It outlines the possibilities of using the mail for inviting people to church. The guide, called "Telling Your Story with Direct Mail," says direct mail can be effectively used where other methods are not possible or are too expensive. The guide is available free from Beth Benner at MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801.

**Booklet on inviting friends to church** from Mennonite Board of Congregational Ministries. It is a how-to guide on inviting and incorporating friends into a congregation. It includes tips on planning a "Friends Sunday." The booklet, titled *Called to be Friends*, was written by Ed Bontrager and Nick Van Dyck. It is available for \$4 from

MBCM at Box 1245, Elkhart, IN 46515.

**Guidebook on personal wellness** from Mennonite Mutual Aid. It helps people assess how they are doing in managing stress, growing spiritually, and getting exercise. The guidebook, titled *Take the Scenic Route*, also offers tips on how to do better in those areas. It is available for \$4.95 from the Wellness Department at MMA, Box 483, Goshen, IN 46526.

**Sunday school curriculum preview** from Mennonite Publishing House. This is a brochure to help congregations plan for the 1991-92 Sunday school year. It lists the various materials available from Mennonite publishers, including the newest offerings. The brochure is available free from the Congregational Literature Division at MPH, 616 Walnut Ave., Scottdale, PA 15683.

#### NEW MEMBERS

**Springdale, Cincinnati, Ohio:** Maude Egbert.

**Smithville, Ohio:** Mary Naumoff, and Becky Naumoff.

**Community, Milton, Pa.:** Ann Forman, Carl Forman, Elaine Helman, Mary Hook, John Marshall, and Mary Marshall.

**Friendship, Bedford Heights, Ohio:** Patty Jones, Ned Nafziger, and Jane Yousey.

**Akron, Pa.:** Jeff Baumgartner, Gail Baumgartner, Leon Buckwalter, Miriam Buckwalter, Phil Hess, Terri Hess, Ronald Hunsicker, Kendall Hunsicker, and Dave Longenecker.

**Ephrata, Pa.:** Mark Talbot, Val Talbot, Carol Brenneman, Michael J. Martin, Jan Weaver, Ellie Stran, Steve Martin, and Barb Martin.

**Springs, Pa.:** Amy Detrick, Andy Durst, Kathy Holler, Heather Livengood, Valerie Livengood, Stacy Mast, and Cindy Yoder.

**Sharon, Plain City, Ohio:** Jan van Donk, Carol van Donk, Kim van Donk, Daryl van Donk, Marlene Whitmer, Ryan Slabaugh, and David Hull.

**Groffdale, Leola, Pa.:** Monica Nissley, Corey Hanna, and Dawn Ebersol.

**Charlotte Street, Lancaster, Pa.:** Daniel and Jolene Foley, Terry and Joan Yoder, and Timothy and Brenda Yoder.

**Germfask, Mich.:** Josephine Ann Livermore.

**Warden Woods, Scarborough, Ont.:** Beth Barg, Susan Barg, Sara Fretz, Laurie Jantzi, Marjorie Kaethler, and Violet Raghu.

**Seattle, Wash.:** Michael O'Leary, Robbin Lerch O'Leary, Bob and Thelma Kauffman, David and Teresa Swanson, Don and Ruth Holsinger, Cheryl Strayer, Kent and Pandora Barrois, Ted and Debra Brackman, Kristine Regehr, Stan Kaufman, Ron



**Singing for a cause. Wichita, Kan.**—"We Sing So That Others May Live" is the motto of the Kansas Mennonite Men's Chorus. Some 365 of them sang in the 1991 Spring Concert at Cental Community Church here. The chorus members come from 70 congregations, representing six different Mennonite denominations. Their ages and occupations vary widely, but they are united by their love for singing and fellowship and by their concern for the world's hungry people and desire to communicate their Christian faith. Each man pays his own expenses so that offerings and profits from sales of recordings will all go to Mennonite Central Committee. Since the chorus started in 1969, donations to MCC have topped \$200,000. For some time the chorus was known as the "500 Chorus" since it had that many men in it. It has since been about 350. The chorus has given concerts in six other states and at Assembly 12 of Mennonite World Conference in Winnipeg last summer. Jona Baltzer of Moundridge, Kan., is the current director.—*Susan Balzer*



Reimer, Allen Steuben, Annette Dunn, Karin Holsinger, and Jenny Holsinger.

**Orrville, Ohio:** Benjamin Andrew Beyeler, Benjamin John Lehman, and Steven Gregory Troyer.

**Lowville, N.Y.:** Randy and Sue Zehr.

**Gaithersburg, Md.:** Arlene Saunders.

**Manson, Iowa:** Kelly Bachman, Sarah Freed, Sheila Litwiller, Daniel Oswald, Katie Oswald, Shala Sethi, and Myron Zehr.

## MARRIAGES

**Brubaker-Stoltzfus:** Andy Brubaker, East Petersburg, Pa. (Neffsville cong.), and Colleen Stoltzfus, Leola, Pa. (Ridgeview cong.), May 10, by Robert L. Petersheim.

**Buckwalter-Yoder:** Paul Buckwalter, Lancaster, Pa. (Lord's House of Prayer), and Lisa Yoder, Lititz, Pa. (ACTS Covenant cong.), May 4, by Henry Buckwalter and Randy Shriener.

**Buller-Peck:** Joel Buller, Indianapolis, Ind. (Hopedale cong.), and Angela Peck, Indianapolis, Ind. (First Mennonite cong.), May 18, by H. James Smith.

**Cressman-Bauman:** Ronald Cressman, Wellesley, Ont. (First Mennonite cong.), and Sheila Bauman, Kitchener, Ont. (First Mennonite cong.) May 18, by Brice Balmer and Doris Gascho.

**Geiser-Weaver:** Bruce Geiser, Canton, Ohio (Kidron cong.), and Pamela Weaver, Wooster, Ohio (Baptist Church), May 18, by Dan Wingate.

**Hershberger-Parsley:** Timothy Hershberger, Woodburn, Ore. (Zion cong.), and Jeanette Parsley, Molalla, Ore., May 18, by Del Hershberger.

**Histand-Clark:** David Histand, Charlottesville, Va. (Charlottesville cong.), and Karen Clark, Charlottesville, Va. (Christian Church), May 4, by Vernon Isner.

**Hovde-Rush:** David Hovde, West Lafayette, Ind. (Lafayette cong.), and Marjorie Rush, West Lafayette, Ind. (Lafayette cong.), May 25, by Robert and Margaret Richer Smith.

**Kauffman-Jantzi:** Perry (Pete) Kauffman, Wolcottville, Ind. (Clinton Frame cong.), and Jaime Jantzi, Shipshewana, Ind. (Bonneyville cong.), May 18, by

Samuel Troyer.

**Kroeker-Rowland:** Stanley Kroeker, Manhattan, Kan. (Bethel cong.), and Jennifer Rowland, Overland Park, Kan. (Manhattan cong.), May 25, by D. A. Raber.

**Landis-Yoder:** Keith Landis, Lebanon, Pa. (Gingrichs cong.), and Brenda Yoder, West Liberty, Ohio (Oak Grove cong.), May 11, by John G. Landis.

**Miller-Kniss:** Ellis Miller, Gulfport, Miss. (Gulfhaven cong.), and Sonya Kniss, Gulfport, Miss. (Gulfhaven cong.), May 11, by David L. Kniss.

**Mostert-Houwers:** Martin Mostert, Scarborough, Ont. (Warden Woods cong.), and Rita Houwers, Scarborough, Ont. (Warden Woods cong.), April 20, by Muriel Bechtel.

**Reeder-Moser:** Terry Reeder, Aurora, Ore. (Zion cong.), and Linda Moser, Aurora, Ore., April 27, by Richard Stoltzfus.

**Risser-Graber:** Donald Risser II, Hagerstown, Md. (Hebron cong.), and Susan Graber, Nappanee, Ind. (North Main Street cong.), Dec. 1, by Emmanuel Martin.

**Stapleton-Phillips:** Michael Stapleton, McKinney, Tex., and Elizabeth Phillips, Charlottesville, Va. (Charlottesville cong.), April 6, by Vernon Isner and Jay McDermond.

**Stepp-Nafziger:** Jonathan Stepp, Nappanee, Ind. (Brethren In Christ Church), and Charlotte Nafziger, Goshen, Ind. (Pleasant View cong.), May 18, by James Detweiler and Rick Mailloux.

**Tice-Michaels:** Reuban Tice, Boynton, Pa. (Springs cong.), and Carol Michaels, Grantsville, Md. (Assembly of God Church), April 20, by Steven Heatwole and Ross Grotfely.

**Yoder-Landis:** Edwin Yoder, Salisbury, Pa. (Springs cong.), and Lela Landis, Molalla, Ore. (Zion cong.), March 23, by Steven Heatwole and Don Livingston.

## BIRTHS

**Amstutz,** Neil and Janette (Roth), Cairo, Egypt, Matthew James (first child), May 16.

**Boshart,** Rod and Mary (Drummond), Des Moines, Iowa, Aaron Christian (third child), May 7.

**Byler,** Doug and Joyce (Landis), Uniontown, Ohio, Shane Doug-



**Jewish holiday. Lancaster, Pa.**—Some 200 Mennonites gathered at a local restaurant to celebrate the Jewish festival of Shavuot. Sponsored by the Shofar Committee of Lancaster Conference, the festival featured a meal with Jewish foods, harp music, and a message by Bertha and Paul Swarr (pictured). Swarrs served in Israel under Mennonite Board of Missions 1957-1987. Paul explained the history and background of Shavuot, which took place at the beginning of the wheat harvest and included first-fruit offerings to God. He pointed out that the festival has special meaning for Christians because the Holy Spirit came on that day, which Christians call Pentecost. The Shofar Committee exists to help people understand the Jewish roots of the Christian faith, to help the church be aware of and deal with anti-Semitism within the church, and to help Christians share a loving and sensitive witness for the Messiah with Jewish people.

—Nancy Witmer

las (first child), April 24.

**Garner,** Scott and Carol (DeVoe), Wadsworth, Ohio, Casey Renee (second child), April 22.

**Gillum,** Gregory and Ramona (Yoder), Grantsville, Md., Kyle Ryan (second child), May 2.

**Gingrich,** Dave and Julie (Linder), Burton, Ohio, Sara Renee (fourth child), April 19.

**Heiser,** David and Mary (Beiler), Fisher, Ill., Eric Dean (first child), May 20.

**Holbrook,** Edgar and Lisa (Barker), Germfask, Mich., Jennifer Jane (first child), March 5.

**Kauffman,** Perry (Pete) and Jaime (Jantzi), Wolcottville, Ind., Joshua Allen (first child), April 21.

**Kelley,** Dennis and Karen (Kinsey), \_\_\_\_\_, Ohio, Rachel

Joy (first child), May 21.

**Miller,** David and Julie (Diener), Lancaster, Pa., Jordan David (first child), Jan. 28.

**Quesenberry,** Jon and Carol (Martin), Charlottesville, Va., Joseph David (third child), April 27.

**Rhodes,** Robbie and Debbie (Williams), Broadway, Va., Joshua Issac (third child), May 11.

**Slaubaugh,** Doug and Carla (Shetler), Parnell, Iowa, Haley Doolin (fifth child), May 17.

**Snyder,** Steve and Stephanie (Hornung), Kalona, Iowa, Joshua Kevin (third child), May 17.

**Stauffer,** Jim and Janet (Kauffman), Lebanon, Pa., Alan Bennett (second child), April 9.

**Stichter,** Roger and Jane (In-



gold), Bremen, Ind., Jeremiah Jordan (third child), May 20.

**Swartzendruber, Stan and Sharon** (Krabill), Hesston, Kan., Scott Murray (second child), April 2.

**Warfel, Kevin and Anita** (McDonald), Ouagadougou, Burkino Faso, Evan Michel (first child), March 9.

**Wiggers, Rick and Joan** (Hershberger), Wichita, Kan., Bethany Ariel (second child), April 17.

**Yoder, Daniel and Thea** (Thorsen), West Lafayette, Ind., Anna Christina (fourth child), Jan. 13.

**Yoder, Erik and Leanne** (Horst), Tucson, Ariz., Joshua Andrew (first child), March 28.

**Zehr, Curtis and Sue** (White), Washington, Ill., Michael Dean (third child), May 12.

## DEATHS

**Belott, Robert Lorenzo**, 55, Lansdale, Pa. Born: Feb. 23, 1936, Jacksonville, Fla., to James and Ruby Belott. Died: May 13, 1991, Lansdale, Pa. Survivors—children: Kathleen, Michael, Nancy, Gerald, Peggy, James, David; stepchildren: Stacey Peters, Victor Suria; 2 grandchildren. Funeral: May 15, Covenant Community Fellowship, by Earl Anders.

**Egli, Velda Rigenbach**, 64, Hopedale, Ill. Born: May 22, 1927, Kiowa, Kan., to William and Anna Zehr Rigenbach. Died: May 22, 1991, St. Francis Medical Center, Peoria, Ill. Survivors—husband: Orville Egli; children: Richard, Gary, Rodney, Cheryl Tackett; 9 grandchildren, 2 stepgrandchildren, one great-grandchild. Funeral: May 24, Hopedale Mennonite Church, by H. James Smith and Carl Horner. Burial: Hopedale Mennonite Cemetery.

**Haning, Ray V.**, 84, Springs, Pa. Born: Feb. 18, 1907, Salisbury, Pa., to William E. and Amanda (Schlaubach) Haning. Died: April 7, 1991, Meyersdale Hospital, from a heart attack. Survivors—wife: Marie Bender; children: Ray V., Jr., John B., William E., Ann E. Gonati, Margaret M. Mecredy; 7 grandchildren; brother: Samuel I. Funeral: April 11, Springs Mennonite Church, by Earl Yoder. Burial: Springs Cemetery.

**Kanagy, Ida M. Zook**, 84, Lititz,

Pa. Born: Feb. 19, 1907, Belleville, Pa., to John L. and Pamela (Kanagy) Zook. Died: May 15, 1991, Lancaster General Hospital. Survivors—children: Leo R. Kanagy, Marvin R. Roberts, Josephine K. Hartzell, Robert Rhodes; 12 grandchildren, 8 great-grandchildren; sister: Mildred Walters. Predeceased by: Isaiah D. Kanagy (husband). Funeral: May 18, Allenville Mennonite Church, by Phil Barr with Paul Bender and Tim Peachey assisting. Burial: Allenville Mennonite Cemetery.

**Kauffman, Leo**, 61. Born: Aug. 9, 1929, Holmes County, Ohio, to John and Susan (Schlabach) Kaufman. Died: May 21, 1991, Wooster, Ohio. Survivors—wife: Ada Yoder; children: Steve, Deborah Barry, Gary, Vicki Kreinbrink, Leonard; 3 grandchildren; brother and sisters: Sam, Alma Kaufman, Clare Kaufman, Fran Gerber, Ada Enzen, Mary Schwartz. Predeceased by: David (infant son). Funeral: May 24, Martin's Creek Mennonite Church, by Carl Wiebe. Burial: Martin's Creek Mennonite Cemetery.

**Lantz, Dorothy King**, 79, Archbold, Ohio. Born: Feb. 12, 1912, Archbold, Ohio, to Henry and Ida (Weber) King. Died: May 14, 1991, at home. Survivors—children: Marvin, Charles, Velda Becker, Marilyn Short; 15 grandchildren, 13 great-grandchildren; brothers and sisters: Freeman King, Dale King, Olen King, Andrew King, Inez King, Delilah King, Martha King, Florence Nofziger. Predeceased by: Ray Lantz (husband). Funeral: May 17, Central Mennonite Church, by Ross Goldfus and Dale Wyse. Burial: Pettisville Cemetery.

**Martin, Aaron S.**, 82, Ephrata, Pa. Born: Feb. 19, 1909, Ephrata, Pa., to Henry S. and Mattie Snader Martin. Died: May 5, 1991, Lititz, Pa. Survivors—wife: Edna Shenk; children: J. Robert, Kenneth E., Rhoda J. Weaver, Edith A. Schnupp; 14 grandchildren, 9 great-grandchildren; brothers and sisters: Charles W., G. Earl, Leah Hurst, Lydia Martin, Edith Gingrich. Funeral: May 8, Ephrata Mennonite Church, by J. Elvin Martin, L. Keith Weaver, and Noah Good. Burial: Indiantown Mennonite Cemetery.

**Metzler, John C.**, 86. Born: Jan. 28, 1905, Leacock Twp., Pa., to Aaron H. and Annie (Eby) Metzler. Died: May 16, Lancas-

ter, Pa. Survivors—wife: Emma E. Groff; children: J. Robert, Lloyd G., Norma Hostetter, Doris Burkhardt; 14 grandchildren, 32 great-grandchildren; brother and sisters: Raymond, Miriam Groff, Elnora Hershey, Mary Groff, Amy Martin. Funeral: May 19, Paradise Mennonite Church, by Clair Eby and Paul Clark. Burial: Paradise Mennonite Cemetery.

**Morrison, Raymond Wesley**, 56, Hesston, Kan. Born: July 1, 1934, Superior, Colo. Died: April 1, 1991. Survivors—wife: Paulene Burke; children: Steve, Shelly; one grandchild; brother: Donald. Funeral: April 4, Whitestone Mennonite Church, by Ronald Guengerich and Thomas W. Shane.

**Roth, Barbara**, 91. Born: April 3, 1901, to Jonathan and Emma (Rudy) Martin. Died: May 1, 1991, Fairview Mennonite Home, Cambridge, Ont. Survivors—daughter: Gladys. Predeceased by: Moses H. (husband). Funeral: Countryside Mennonite Fellowship, by Leighton Martin. Burial: Nith Valley Mennonite Cemetery.

**Siebert, Mariann Lou Wiebe**, 53, Hesston, Kan. Born: Oct. 25, 1937, Whitewater, Kan., to Willie and Esther Wiebe. Died: April 30, 1991, Wichita, Kan., of cancer. Survivors—husband: Rudy; children: Annette, Mark, Karen; one grandchild; sister and brothers: Evelyn, Lloyd, Kenneth. Funeral: May 2, Whitestone Mennonite Church, by Ronald Guengerich. Burial: Emmaus Mennonite Church Cemetery.

**Souder, Norman Kraybill**, 66, Spring City, Pa. Born: Nov. 25, 1924, Sellersville, Pa., to Edwin and Ruth (Kraybill) Souder. Died: May 11, 1991, Phoenixville, Pa., of complications from abdominal surgery. Survivors—wife: Arvella Good; children: Barbara Ann, Merle G., Peggy Sprunger; brothers and sisters: L. Kraybill, Eugene K., Stanley K., Elizabeth Allebach, Irene Bechtel, Gladys Kolb, Iona Weaver. Funeral: May 15, Vincent Mennonite Church, by Karl Glick and Richard Lindberg. Burial: Vincent Mennonite Church Cemetery.

**Weaver, J. Landis**, 81, Akron, Pa. Born: Sept. 4, 1909, Ephrata, Pa., to John H. and Magdalena (Landis) Weaver. Died: April 30, 1991, Ephrata, Pa. Survivors—children: Jay D., Arvilla Langsdale, Donna L. Foster, John E., Elizabeth A. Weaver,

Ronald L.; 12 grandchildren, one great-grandchild; sister: Mabel L. Marner. Predeceased by: Ada S. Horst (wife). Funeral: May 4, Ephrata Mennonite Church, by J. Elvin Martin and Leroy W. Martin. Burial: Metzler's Mennonite Cemetery.

**Wengerd, John S.**, 52, Salisbury, Pa. Born: Oct. 17, 1938, Springs, Pa., to Allen and Alta (Haning) Wengerd. Died: April 23, 1991, Johnstown, Pa., from an accidental fall. Survivors—wife: Sara L. Gingerich; children: Heidi, Kristin; brothers and sister: Bud, William, Eugene, Mary Bontrager. Funeral: April 26, Springs Mennonite Church, by Steven Heatwole. Burial: Springs Cemetery.

## CALENDAR

Mennonite Church Coordinating Council, Elkhart, Ind., June 11

Mennonite Board of Congregational Ministries board of directors, Lancaster, Pa., June 13-15

Mennonite Publishing House board of directors, Scottdale, Pa., June 20-22

Pacific Coast Conference annual meeting, Salem, Ore., June 20-23

Peace Theology Colloquium, Clearbrook, B.C., June 21-23

Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25

Indiana-Michigan Conference and Central District joint meeting, Ft. Wayne, Ind., June 27-29

Northwest Conference annual convention, Camrose, Alta., Camrose, Alta., June 29-July 1

Allegheny Conference annual meeting, Mt. Pleasant, Pa., July 4-7

Eastern Mennonite College and Seminary board of trustees, Harrisonburg, Va., July 12-13

South Central Conference annual conference, July 12-14

Virginia Conference assembly, Bergton, Va., July 17-21

Mennonite Board of Education board of directors, July 18

Hesston College board of overseers, Iowa City, Iowa, July 19-20

Mennonite Church General Board, Eugene, Ore., July 29

Mennonite Church Nominating Committee, Eugene, Ore., July 29

Oregon '91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3



## THE LAST WORD

## Eleven ways to get good leaders

Want to liven up a congregational business meeting or a district conference delegate gathering? Try the subject of leadership.

"They sure don't make leaders like they used to," some of us say. Pressed for what we mean by "used to," we'll likely say: strong, courageous, biblical, not afraid to take a stand for the truth, willing to tell it like it is.

Others of us want new leaders with new abilities for now situations: kind, compassionate, considerate, understanding. And, of course, a good preacher!

Somewhere toward the end of the discussion, someone is sure to say, often with a bit of exasperation, "Well, as far as I'm concerned, people get the kind of leaders they deserve."

That person may be the most biblical of us all. Take a look at what the apostle Paul says about leadership in 1 Thess. 5:12-23.\*

Paul addresses the subject of leadership, interestingly enough, by telling us followers what kind of people we should be. After asking us to "respect those who labor among you, and have charge of you," Paul makes a list of 11 things we should be sure to do:

1. Be at peace among ourselves.
2. Be patient with all kinds of people we find in our midst, including the idle, the fainthearted, and the weak.
3. Do good to each other.
4. Rejoice always.
5. Pray without ceasing.
6. Give thanks for all circumstances.
7. Don't quench the Spirit.
8. Respect our prophets/pastors.
9. Test everything.
10. Hold on to what is good.
11. Avoid every kind of evil.

Do these 11 things, and you'll have good leaders. While Paul doesn't say that outright, he does put this list in the context of respecting and honoring our leaders. "Esteem them very highly. . . because of their work," he says.

\*To give credit where it's due, I'm indebted to my good friend, David E. Hostetler, former *Christian Living* editor, who made the connection between this passage and leadership in a sermon he preached recently for my congregation, Kingview Mennonite.

What person wouldn't want to be in charge of a group at peace within itself, patient and kind with each other, rejoicing and praying and giving thanks? Who wouldn't count it a privilege to be asked to lead a church that tests everything, finds the good, and discards the evil? And, best of all, who of us doesn't want to be treated with respect and esteemed because of the kind of work we do?

Leadership doesn't begin with those who are called to lead. It begins with those of us who follow. For, as the apostle Paul would surely have said, had he thought of it first, "People get the kind of leaders they deserve."—jlp

### Uncle Elam

My last uncle, Elam C. Peachey, died Friday, May 24. Elam was a farmer and a Bible teacher in his congregation at Belleville, Pa., and in the Conservative Conference.

It was from Uncle Elam that I learned much of my early theology. His farm and my boyhood home bordered each other. Our two families did much of our farm work together, sharing tractors and balers and combines.

And discussing theology. How often I recall sitting in the truck, waiting to take the milk cans to Ka-Vee Dairy, while Pop and Uncle Elam tried to figure out yet another verse from Hebrews. It didn't matter that the temperature of the milk was getting up toward the legal limit or that the hay was waiting to be baled. What mattered more was a local church problem needing to be solved.

I remember very little of what those two discussed. I do recall three impressions:

- That God was to be revered and honored.
- That the way to know God was through the Bible, which held innumerable treasures to those willing to dig. Pop and Uncle Elam especially liked to dig in Revelation.
- That not everyone agreed with how Revelation—or anything else—should be interpreted. But you still respected them. They might just be right.

For a heritage like that I thank God. And Uncle Elam.—jlp



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *Why the atonement seems so foolish to every human culture*

*On this all non-Christian philosophies agree: no creator God would ever care enough for us to suffer for our sins. Yet this is the soul of the Christian gospel.*

by  
*David W. Shenk*

**E**ven though their families, communities, and society oppose their commitment to Christ, why are Buddhists in Thailand believing in Jesus? That's the question I asked Pastor Wan Petsongkhram in the Ram Klew Church in Bangkok recently. This man had been a Buddhist monk for 21 years prior to his conversion. He was now planting churches amongst the Thai Buddhists, baptizing between 100 and 200 new believers every month.

With a monkish sort of smile, Petsongkhram responded simply, "Because Jesus died for their sins. Buddhists in Thailand are worried that their sins will prevent them from experiencing *nirvana* when they die. They have a sense of guilt which Buddhism cannot erase. Only Jesus, who died for our sins, can bring the forgiveness which cleanses us of all guilt. That is good news, and that is the reason many Buddhists are believing in Jesus today."

Some time later I sat in a Sunday morning worship experience with the Freising Mennonite Church in Germany. Freising is a church plant-

### ALSO IN THIS ISSUE

**Will our children continue to sing our music? . . . . . 6**

**MCC considers mediation plan for troubled South Africa . . . . . 9**

**Ex-soldiers contact peace group following 'GH' article . . . . . 10**

*Churches need to take responsibility for leading children to music. We cannot depend upon most schools to create interest in singing. See page 6.*





***Jesus Christ crucified, making possible the forgiveness of our sins, is the most awesome good news event ever to have entered human history and experience.***

ing endeavor by the Heimatmission (home mission board) sponsored by a number of German Mennonites.

"What led you to become a member of this church?" I asked the young man sitting beside me at the conclusion of the service.

He responded instantly.

"I didn't believe there was any God, so I did whatever I wanted. Yet I knew my actions were wrong, and I felt more and more guilty. My guilt led to a depression which I could not overcome. Later someone from this church invited me, 'Come to our church, and you will learn of a man who can forgive your sins.' I came and learned of Jesus who died for me. He has forgiven me, my sins are gone, my guilt is cleansed, and I am so joyful!"

Yet later I entered the immaculate courtyard of Bishop Zedekiah Kisare of the Tanzanian Mennonite Church in anticipation of an evening goat feast at his home. After I was seated the bishop leaned toward me and this is what he said:

"I want to share something with you tonight which is very important. Never forget it." Then this 80-year-old man, whose spiritual roots are deep within the soil of Africa, said, "Never has a greater thought entered my soul than this truth: Jesus, the lamb of God, died for my sins. He took my place!"

Three words of witness from three continents. Three testimonies spoken from within three of the world's great philosophies: the monistic universalism of the East, the secular enlightenment of the West, and the relational insights of Africa. These Christians, each from a vastly different cultural system, agree on one central truth: Jesus crucified is the most awesome good news event ever to have entered human history and experience.

The atonement—Jesus taking care of our sins—is exclusive and unprecedented. Emil Brunner in *Revelation and Reason* writes, "The claim of revelation made by the Christian faith is in its radicalization as solitary as its content: the message of the atonement." He is exactly right. In every cultural system, Christ crucified for our sins is a good-news astonishment. The sacrificial death for our sins of the one who is "God with us" is so "other" from all other worldview systems that this good news does indeed appear "foolishness" (1 Cor. 1:23).

*From a Buddhist or Hindu perspective:* The atonement threatens the moral order of the Buddhist and Hindu societies. The conviction of the

sages of these thought systems is that the deeds you do follow you. Hindus describe this as the Law of Karma. Your deeds are like a tennis racket, and your soul the tennis ball. Your destiny in this life and in the life to come is determined by the deeds you do.

"Forgiveness would undermine all sense of personal responsibility; it would consequently erode and destroy the moral foundations of society."

This was how one Sri Lankan Buddhist monk summed up his religion's view of any atonement.

*From a Western secular humanist perspective:* The atonement is objectionable because there is no place for guilt within the secular worldview.

***The Son of God crucified takes our place, bearing our guilt. Thus he brings about our forgiveness and empowers us to live righteously.***

Sinfulness is interpreted as the consequence of environmental factors. To offer forgiveness is beyond the capability of a human. For example, how can any person forgive another for murder? Only God can do that. If God is irrelevant and humanity or nature are the ultimate authority, then there is no ultimate forgiveness. Therefore, self-justification for the wrongs which we do is the only way available to quiet the condemnation of a guilty conscience.

A counselor speaking from within a secular humanist worldview is inclined to advise, "You're really not to be blamed for what you did. Anyone would have done what you did given those circumstances."

*From the traditional African society perspective:* In traditional African societies, people sought forgiveness through the sacrificial offering of perfect animals. Sometimes it would take days, weeks, or months before the perfect animal—without blemish and from a good family—had been identified. Usually the animal would be of only one color and a year old. The elders of the clan gathered around the animal, put their hands on it, and confessed the sins of the people who sought forgiveness. Then they would kill the animal and sprinkle the blood upon the confessors, praying that God and the ancestral spirits would erase the guilt from the people.

Yet as one Luo sage told me, "Although we



offer many animals as sacrifice, the animals are powerless to bring about transformed lives. We seek forgiveness through sacrificial blood, but moral transformation escapes us."

**O**n this all non-Christian philosophies and religions of the East, the West, and Africa agree: no creator God would ever care enough for us to suffer for our sin. Yet this is the soul of the gospel: "For Christ also died for sins once for all, the righteous for the unrighteous" (1 Pet. 3:18).

"Behold the Lamb of God, who takes away the sin of the world!" proclaimed John the Baptist at the inauguration of Jesus' ministry. Jesus, God's son crucified, is the atoning sacrifice for our sin. He also empowers the forgiven person to live righteously.

Wherever I travel among churches—Orthodox, Catholic, charismatic, Protestant, independent—I hear again and again this same theme proclaimed with great joy: "In Jesus the Christ crucified we experience forgiveness and the power of God unto salvation." In every culture, amidst every worldview in which the gospel comes, this is the core of the good news: the Son of God crucified takes our place, bearing our guilt. Thereby he brings about our forgiveness, and he empowers us through the Spirit to live righteously.

Some months ago I and a number of Christian friends sat in the Delaware Valley Islamic Center for an evening of conversation with the Muslim community. We sat cross legged in a relaxed circle on the carpeted mosque floor. The theme that evening turned to the question of forgiveness.

**A** Muslim friend said, "I hope you noticed that tonight many of us performed additional prayers after the prayer time was completed. We did this because we have sinned, and we are hoping that the extra prayers will compensate for the sins which we have committed."

A Christian asked, "How do you know when you have performed sufficient prayers to compensate for the sins you have committed?"

"There is no way for us to know. We only hope," was the answer.

"As you anticipate the final judgment, do you look forward to that event with confidence?" I asked.

One of the Muslims replied, "There is no way for us to have confidence about the outcome of the day of judgment. Life is like a scales. The good deeds which we do are on one side, and

the evil which we do is on the other. Only the judgment day will reveal whether the good which we have done outweighs the wrong."

At that point I ventured, "In the Holy Scriptures, we learn that Jesus the Messiah is the Lamb of God. He is the sinless one. He was crucified so that we may be forgiven. He gave his life as a sacrifice on the cross, taking our place so that we can be forgiven."

"Oh no!" exclaimed the Muslims almost in unison. "That is impossible. Each person must pay the penalty for his or her own sin. In a court of law, no one can take your place when judgment has been pronounced. The guilty one must pay

***If the judge leaves the judgment seat, comes to stand beside me, and declares, 'I will take your place; you are forgiven,' I am free indeed.***

the penalty for his or her own guilt."

I continued, "You are right. Each person must pay the penalty for his or her own guilt. However, there is one exception. If the judge, upon pronouncing just judgment upon me, leaves the judgment seat and comes into the judgment hall and stands beside me and declares, 'I will take your place; you are forgiven,' then I am free indeed."

There was a long reverent silence in the mosque that night as the Holy Spirit began to open hearts to the wonder of it all. Jesus Christ died for me, for us. He has taken my place in the judgment hall. He is the atoning sacrifice for my sin. For our sin.

*David W. Shenk is director of overseas ministries for Eastern Mennonite Board of Missions. Prior to this assignment, he spent several years as a missionary in East Africa.*



### A light even to government

In response to "What Do We Really Believe About the State?" by John Miller (May 28): I believe that a Christian should set the moral tone for a society. That includes the state. Are we not to be a light wherever we are and with whomever we come in contact?

Is it wrong to let our government know there are better places to put our money than in space exploration?

For years our conferences and agencies have petitioned our government. Were they wrong in doing this?

*Morris Frederick  
Krings, Pa.*

### War is sin for all

John Miller does a good job of clarifying a central question about political witness: "What Do We Really Believe About the State?" But I disagree with his prejudices about "responsibility." War is sin for all people, and there is no "secular" or "neutral" realm where people are not obligated to the ethic of King Jesus.

Of course, if we believe in the sovereignty of God (as I do), we know that nothing happens that is outside of God's control. But that evil which is permitted to Pilate (John 18) and used and ordered by God for the sake of the Lord Jesus Messiah and his people, that evil is not legitimated by Rom. 13. To the extent that the words "ordained" and "instituted" have connotations of legitimacy, the Mennonite confessions need changing. I am not convinced, however, that early Anabaptists had a double standard which would recognize warmakers as (1) responsible or (2) Christian.

I also challenge Miller's establishment assumption that "we are not anarchists." To submit to Pilate is not to respect his "responsible" attitude in killing Jesus on the cross. To be sure, to submit to Pilate does not mean that we attempt to improve Pilate or replace him with a better Pilate. That is why we who are Anabaptist anarchists refuse to collaborate in the voting rituals of democratic idolatry (which has killed so many Iraqis)!

The Anabaptist anarchist accepts no obligation to the humanist majority's legislation of morality; our goal is to look to the new covenant to reveal absolute ethical standards for all humanity. We have no tragic responsibility to in-

struct those who reject the ethic of Jesus about some other ethic.

Neutrality is impossible. Institutions are either for or against God. This does not, however, mean that we need "struggle" about replacing existing institutions with ones a little bit more "sacred" or "ordained." Our identity is that we are colonists of heaven, resident aliens, who are not called to respond to power with power.

*Mark McCulley  
Leola, Pa.*

### A gift to the church

Thomas Finger and his articles on the Trinity (May 7, 14, and 21) were a gift to the Mennonite Church. It's apparent Tom understands the Anabaptist genius (following Jesus in relationships seven days a week) and fully respects the Bible (i.e., takes all of it seriously instead of apologizing for parts). Many in the church do one or the other well, and none do both so well as he.

To me the *Gospel Herald* articles have consistently been of high quality the last half year.

*Harold N. Miller  
Corning, N.Y.*

### Struggling to be open and honest

Your editorial, "To Tell the Truth" (May 21), challenged me greatly. To be very honest (truth telling!), I wasn't expecting much. Of course, we all believe in telling the truth. What could be new here?

Then to read your examples, to see you walk to the abyss of openness in a churchwide publication and say, "Here's two times when I haven't told the truth," that was as refreshing as it is rare. Since I struggle to be open and honest in my personal dealings, it spoke much to me.

You seem to have a message here for the wider church: "We could all stand

to be more honest in our dealings with each other and the world." What resistance that message might find in readers is, I suspect, greatly diminished by your sharing your own experience. That's a model I'll keep in mind, recommend, and try to use myself.

*Dave Schrock-Shenk  
Akron, Pa.*

### Idealism clouds reality in report of WCC Assembly

I was surprised by the cynical and the provincial tone of the report on the seventh assembly of the World Council of Churches ("The Reality Fails to Match the Vision," May 7). Beneath glib pot shots at "establishment churches," their perfunctory advocacy of the oppressed, and the foibles of the assembly organizers lies a disturbing message. The report essentially sets up a polarity between Mennonites and WCC.

The author admits that the assembly sang "as well as Mennonites"—but, of course, with the help of a choir, leaders, and instrumental music (which Mennonites, I wonder, is he thinking of?). Disgruntled by the meetings, he left early, retreating to a fellowship in a Sidney living room of some people named Hurst. There, in "a typical Mennonite meeting," he "felt quite at home with people (he) had met only a few weeks before."

From this experience, he concludes, there are "two ways of doing church." The WCC way is institutionalized with bishops, patriarchs, delegates; and the Mennonite way is to "decide together" to follow Christ. This idealistic characterization of ourselves ignores a few hard realities: our own church institutions often dominated by powerful ethnic-Mennonite families; our history marked by patriarchs who emerged for better or worse without institutional

### Pontius' Puddle





checks; and the vulnerability of our community which, at times, has sought guidance and found it in the form of American Christian fundamentalism.

Neither WCC nor the Mennonite Church has realized its ideals. But to interpret the world (or WCC) through the frame of an idealized vision of one's own clan is unfair and dangerous. Yes, it is more comfortable to keep things within the family, but this is not wise or even possible. Such a defensive and ethnocentric stance is the last thing we need as our world grows smaller and the Mennonite Church grows increasingly diverse.

*Julia Spicher Kasdorf  
Brooklyn, N.Y.*

### The New Testament teaches nonresistance

Marion G. Bontrager's article, "Thirteen Reasons Why We Believe in Nonresistance" (April 30), is excellent. But I wish to supplement it with a list of five references that, in my opinion, constitute the biblical basis of nonresistance: Matt. 5:38-48, Luke 6:27-28, John 18:36, Rom. 12:14-21, and 1 Pet. 2:20-23.

It is because of these five passages that I hold to nonresistance. And I certainly don't take the stance because it's an easy position, either to defend in debate or exemplify in life.

While the disciple of violence can ask me tough questions about what I would do in specific situations, I can ask a still tougher question: "What do you think these five passages teach about war and the use of force?" This question can reduce the thoughtful to silence—or at least a partial agreement that the New Testament *does* teach nonresistance.

*Stanley Shenk  
Goshen, Ind.*

### Control is an illusion

According to the statistics in your editorial, "What Shall We Do with TV?" (April 16), we are among the 6 percent of Mennonites who "still" don't have television in our home. That makes us neither more holy nor less well-informed. We think it is a more credible answer to the question of your editorial than you allow.

You say to expect no more of TV than information and entertainment. That is expecting too much. Television is the wrong place to look for helpful in-

formation on issues of the day. And TV for entertainment, just as workoholism or consumerism, keeps us from participating in intergenerational activities with each other in our homes and churches.

"Needing to relax" is a self-serving justification to indulge our selfish desires, our laziness, and our unwillingness to face reality. After all, TV remains the great escape from reality, a point your editorial made better than we can.

The technology of television remains one of the most powerful ways in which "the empires" retain their grip on human beings. Whether the object is for us to be good consumers—essential for the maintenance of our unjust way of life—or "good citizens"—essential for waging war—TV ensures the conformity of the masses. It succeeds very well!

A technological innovation as sophisticated, pervasive, and powerful as TV deserves more reflective evaluation before being stamped with the church's approval. Control is an illusion when you're messing with a technique in the hands of demonic powers. Why subject ourselves to propagandizing influences, from which Jesus came to redeem us?

*S. Roy and Loretta Kaufman  
Sterling, Ill.*

### Not half a church

I appreciated "There Are Some Advantages to Being Small" (April 23). It was encouraging to know that someone else is experiencing the advantages of being small and yet contributing to the larger body of Christ.

My wife and I have been a part of a very small church for six years. Because of its size (four family units and one single person) our church's most serious disadvantage is that we feel overworked. Utilizing individual gifts are often not enough, so instead of doing just a "little bit more" its "quite a bit more." We are currently searching for a married couple, one of whom would pastor and the other financially support the family. While this approach is not unique, there are many, it seems, who are attracted to it.

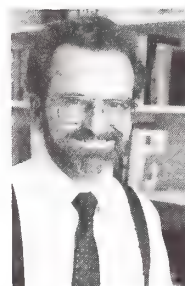
The small church is not just a third or half a church. It is whole and complete and needs to be affirmed by the larger body.

*Ronald J. Wyse  
Mt. Pleasant, Iowa*

# Gospel Herald

*"And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them."*

—2 Cor. 5:15, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

*Editorial consultants: Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner*

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 25: June 18, 1991**

**Photos:** cover by Jim Whitmer, page 6 by David Hiebert, page 12 by Howard Zehr, page 13 by Jim Bishop.



# Will our children continue to

*Churches need to take the responsibility of leading children to music. We cannot depend upon most schools to create or sustain interest in singing our songs.*

*by Judy Farmwald*

Every Sunday morning many of our churches reverberate with the rich sound of a capella singing. Since the days of the early Anabaptists, Mennonites have sung their praise to God. Children who have grown up in the midst of music have gone on to teach their families the joys of singing.

Maintaining that interest in music is becoming increasingly difficult. Today's world is full of many opportunities for children and youth. Harnessing their interest in church music can be a difficult process.

The younger generation is often hesitant to give the time and commitment necessary for involvement in church music. But rather than being discouraged by this, adults must be willing to understand this hesitation and show leadership and guidance.

Janeal Krehbiel has spent many years studying the relationship of children to music. She is the choral director at Hesston High School in Kansas and the president of the Kansas chapter of the American Choral Directors' Association. She teaches a music education class at Friends University in Kansas and hires herself out as a children's choir clinician. She says that children are hesitant to take time for music because they want the instant gratification and recognition they find in such things as school sports. It is often hard for them to see music as worthwhile when athletics get more praise and encouragement from the community.

Another reason for young people to shun music, explains Diane Hertzler, director of the music education program at Goshen College, is sports schedules that are so strict. Because of the time that athletics require, music rehearsals often take second place.

"But it's important that we don't become anti-sports," Diane says. "Music teachers are also coaches, and all coaches want their students to be successful."

Diane spent many years as a choir director at Bethany Christian High School in Indiana and at

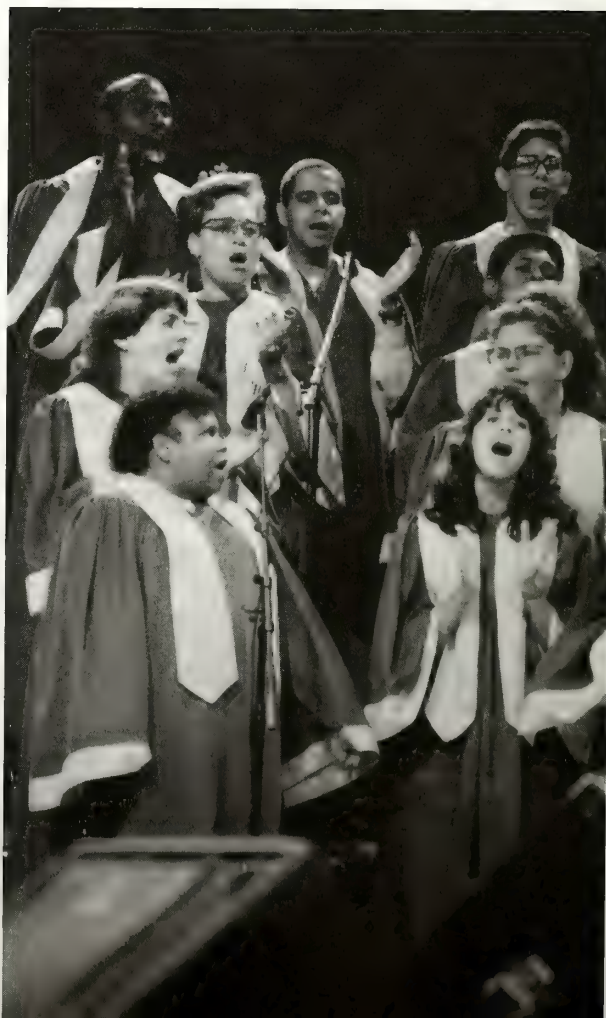
other schools. She has seen students struggle while attempting to balance sports and music. "Instead of becoming angry at athletics," she says, "we need to encourage students to experience as many different areas of life as possible."

One dilemma children face is what activities to be involved in. They are forced to decide between sports and the arts as early as junior high. If they choose the arts, they must decide among choir, band, orchestra, and visual art.

Amanda Yoder, a seventh-grade violinist and basketball player who lives in Goshen, Ind., was automatically placed in orchestra since she played violin. Because of that involvement, she cannot be in choir, even though she would like to sing. She says, "In high school I still won't be able to be in choir unless I quit orchestra."

Parents also struggle with their children's decisions, wondering how to be helpful. Janeal encourages parents to be models through involvement in a variety of activities. She explains, "If children see a balance in the lives of their parents, they are much more likely to be interested in participating."

Parents also face the struggle of keeping en-





# *sing our music?*

couragement from becoming force. According to Diane, "Parents need to listen to their children. They should find out what their interests and talents are instead of what the community views as important." But, she says, children need guidance, or they will simply flounder in the midst of all their options.

Because schools cannot offer a great amount of art and music, children need involvement elsewhere. If churches can offer experiences in choirs and instrumental groups, interest in music can grow.

"Churches need to take the responsibility of leading our children to music," says Janeal. "Our schools either do not have adequate facilities, or they are not taking advantage of what they have."

College Mennonite Church in Goshen, where Diane is now directing a children's choir, is one congregation that has taken this challenge seriously.

Philip Clemens, associate minister, has given leadership to developing the program.

"Parents were asking for something that would get their children involved in the arts," he says. "A music program seemed to be a good way to begin."

The program began with one choir, grades 1-6, but it soon became necessary to divide because of the age spread. Two choirs—the Hosanna Choir for grades 1-3 and Jubilee Singers for grades 4-6—then took shape. KinderChoir, a group for kindergarten age, soon followed. The choirs began meeting every Wednesday for an hour and soon started to participate in church services. The children's enthusiasm was apparent.

**T**his year 13 seventh-graders who graduated from Jubilee Singers wanted to continue their music experience in some way. So interested parents, musicians, and ministers got together to help form a new junior high group called WHAM! (Wednesday Happening in Arts and Music).

Amanda Yoder is one of WHAM's members. "After being in the children's choirs for so many years, it's nice to have a group to be involved in again," she says.

"A great hope for the involvement of children and youth in music is that they will want to continue to participate as they get older," Philip says. "It's exciting to see junior highs so enthused; maybe the Mennonite Youth Fellowship will respond in the same way."

Bethel College Mennonite Church in Newton,

Kan., where Janeal is the junior choir director, had a similar experience a few years ago. There was a choir for children in grades 4-8. But, since there was no group for high school singers, the students began to beg for another choir. But there were no adults willing to commit the time that leadership required. Finally, Janeal agreed to take it on during her sabbatical, under the condition that she would do it for only that year.

In spite of its tentative beginning, the choir thrived, drawing youth from other churches. Janeal is still directing. "I told them that this year will be the last," she says. "But I guess we'll have to see what happens."

***Children are often hesitant to take time for music because they want the instant gratification and recognition they find in such things as sports.***

Mennonite churches in Canada are also working to get their children involved in music. One group is the Inter-Mennonite Children's Choir at Conrad Grebel College. Excellence in performance is stressed, but the main goals of the choir are to train young voices and to help children appreciate the music of their Christian heritage.

The choir, led by Jane Schultz-Janzen and Deborah Jones, is for children aged 8-15 of any denomination. Children must audition to become a part of the choir, since there are a limited number of participants and too many interested. The choir is now in its 23rd season—a good sign that the concept is working.

This kind of excitement is present in many locations. Directors such as Diane and Janeal believe it is up to parents and congregations to guide this excitement into appropriate expressions of music. If we can do this, not only will the a capella singing of our heritage continue, but our children and youth will lead more fulfilling and enjoyable lives.

"The arts are what help the human spirit to speak," Philip ways. "Music is only the beginning."

*Judy Farmwald wrote this article while a student at Goshen College, Goshen, Ind. She graduated this past spring.*



**Exultant Israelis welcome 14,000 airlifted Ethiopian Jews**

The children and their parents were dressed in rags and had walked barefoot through the Ethiopian wilderness for days. But hours after they arrived in Israel they were thrown right into the bustling culture of the Jewish state. "Shalom, Shalom," chanted a group of children in one corner of a converted hotel. Another group was being led in a Hebrew version of "Simon says." These were the latest wanderers to arrive in the Jewish state—14,087 Ethiopian Jews who were airlifted in less than 36 hours to Israel as rebel forces in their home country advanced to the outskirts of Addis Ababa, the capital. The Ethiopian arrivals were quiet. But those Israelis and Westerners welcoming them were filled with emotion, many bursting into tears as they watched the new arrivals embark from the Israeli Air Force planes. (RNS)

**TT Fagori of 'Sunday Dinner': product of many spiritual teachers**

TT Fagori, the pivotal character in producer Norman Lear's new comedy series *Sunday Dinner*, is a woman with a decided "spiritual bent." But she's not the kind of religious person most people in the audience might expect to see on TV. She's certainly not a televangelist waving the Bible and calling for repentance. Nor is she a quiet church-going doer of good works like Edith Bunker from Lear's most popular series, *All in the Family*.

TT talks to God at the break of a beautiful day while sitting on the fire escape of her apartment building. An environmental lawyer, she tells school children about the importance of extending "Love thy neighbor" to include plants and animals in the creation. She's convinced there is life after death. "TT's no mystic," says Lear, "because I'm responsible for how she is written, and I'm no mystic." But she exemplifies for Lear the capacity to experience awe and wonder that can lead all people on some kind of spiritual search.

Over the years, TT has had many spiritual teachers, says Lear. "She obviously knows everything Jesus said and would, with every instinct, try to live it. I think she's read *Tao Te Ching* by the Chinese philosopher Lao-tze. And she's probably had a friend who became a Buddhist monk." Lear reveals that his character is familiar with the work of Joseph Campbell, the mythologist, and Matthew Fox, the Dominican priest who writes about

creation spirituality. TT's primary teacher, however, is Thomas Berry, the priest, historian, and author of *The Dream of the Earth*. (RNS)

**Vatican awash in red ink, Catholic leaders told**

The Roman Catholic Church's Vatican headquarters is awash in red ink: last year's deficit was a record \$86 million, and this year's is expected to reach nearly \$92 million, a council of 15 cardinals was told recently in Rome. The council was established by Pope John Paul II to study organizational and financial reform of the Vatican. Also summoned to Rome were the presidents of all 101 conferences of bishops from around the world, who agreed to take on the deficit. In the past, the pope has covered the deficit with the Peter's Pence and other special offerings collected for his discretionary use. (Last year's worldwide Peter's Pence offering rose 19 percent, to \$58 million.) He now wants to use those offerings for such special purposes as helping the church in Eastern Europe. (NIRR)

**Muslim prayer opens session of Tennessee State Senate**

Chanting from the Koran, Imam Ilyas Muhammed opened a recent session of the Tennessee State Senate—the first time a Muslim ever led the legislature in prayer in Tennessee and perhaps, in any state. Muhammed, a restaurant operator, was invited by state Sen. Thelma Harper of Nashville, following complaints from some senators that "too much Jesus" in the prayers of ministers opening their sessions was unfair to the diversity of Tennessee religious life. (NIRR)

**Churches in Ghana ask military government to hand over power**

Three church bodies which represent the bulk of Ghana's Christians—Christian Council of Ghana, Ghana Pentecostal Council, and Catholic Bishops Conference—have asked the military government to hand over power to a constitutional government in 1992. David Asante Dartey, general secretary of the Christian Council, said his group had always taken a nonpartisan position on political issues. "Nevertheless, we deem it our duty to encourage our membership to express their political opinions freely and responsibly, and to ensure that those views and convictions are heard and duly respected."

The three groups are calling for an elected Parliament, an independent judi-

ciary, a free press, and trade unions. They are also calling for the release of political prisoners and an end to human rights abuses. Catholic bishop Peter Sarpong said his group is contributing to this national debate because it is convinced that Christians have a duty to participate fully in all aspects of national life and that "we are only discharging our responsibility both as citizens and as spiritual leaders." (Owusu)

**Poll says Catholic clergy happier at work than Protestants**

A survey conducted by the *Star Tribune* of Minneapolis has found that Roman Catholic priests are more likely to say they are satisfied with their work than are their Protestant counterparts. Nearly three-fourths of the Catholic clergy agreed strongly that they are satisfied with their work. This compared with 66 percent for evangelical-fundamentalist ministers and 53 percent for mainline Protestant ministers.

The survey also found that Catholics are almost twice as likely as Protestant ministers to say they have enough time to pursue their own interests and are more likely to say they have time to develop meaningful relationships outside the church—both indications that the job is not overwhelming them. In a typical week, Catholic priests say they spend 60 hours on church work compared with an average of 55 hours for Protestant clergy. (RNS)

**Social justice advocates: Columbus anniversary a time for repentance**

Every schoolchild learns that Christopher Columbus "sailed the ocean blue" in 1492, but Protestant church leaders are calling the United States to a more sophisticated understanding of the New World's "discovery" that involves repentance, reconciliation, and renewal. Social justice advocates who gathered in New York for a consultation on the 500th Columbus anniversary repeatedly decried what they said was the genocide, slavery, and cultural hegemony that followed in Columbus' wake. Speakers exhorted the 70 participants to make next year's anniversary an occasion not of celebration but of reflection—a time to acknowledge the devastation visited upon native peoples, to repent, and to work for a more equitable future for all racial groups. By the time the consultation ended, a plan of action was being drafted to ensure that that message is brought to the American public in 1992. (RNS)



## MCC considers mediation plan for troubled South Africa

Akron, Pa. (RNS)—As violence continues to tear at South Africa even as the nation inches toward dismantling apartheid, a modest plan for encouraging peace and reconciliation is under consideration half way around the globe. Officials at Mennonite Central Committee headquarters here are under no delusions that their small contribution could turn the tide by itself. But they hope that MCC's expertise in the area of reconciliation can, in a modest way, be of help.

According to Jim Shenk, co-secretary for Africa, the plan under consideration is to place an MCC mediation trainer in South Africa sometime later this year. That person would offer mediation training to South Africans who would then work for reconciliation of opposing factions at the grassroots level.

The time is right, according to Shenk, because the churches in South Africa are moving away from their historic confrontational approach toward the white minority government—involving mass demonstrations and in many cases civil disobedience—as they turn their attention to a future South Africa where blacks and whites will live, work, and worship side by side. Shenk, who visited South Africa in March, said, "We have been encouraged by church people in South Africa to work with ecumenical bodies on this kind of agenda."

According to Shenk, MCC and church representatives in South Africa have been in conversation about the reconciliation plan for more than a year. During his March visit, there was further encouragement from the South African Christian community, he said.

Shenk emphasized that the goal of MCC is not simply to "transplant" North American reconciliation techniques to South Africa. Rather, he said, the idea would be to work in partnership with South Africans to develop a reconciliation framework appropriate to the South African culture.

"We don't come with a great amount of potential to do great and wonderful things," said Shenk. But he noted that seeds of reconciliation are already beginning to sprout in South Africa—seeds that could be nourished by the MCC effort.

Shenk recalled, for example, the efforts of a South African Council of Churches staff member working in his home township to prevent violence. The staffer organized a meeting between township residents and the Johannesburg security police to discuss easing tensions.

Present at that meeting was a member of the security police who had earlier interrogated and tortured the council staff member. The police officer, Shenk recounted, was incredulous that the man was willing to meet with the security police after all that had been done to him.

Noting that such stories are not unusual in South Africa today—despite the tide of violence that sometimes takes more than 100 lives in a week—Shenk said black Christians there have "an amazing reservoir of forgiveness toward their oppressors."

Because plans are not finalized, Shenk declined to be specific about what groups MCC is working with to set up the reconciliation program. But he said that ecumenical bodies in addition to the South African Council of Churches are involved.—Gustav Spohn

## Four Hispanic churches in Chicago relocate

Chicago, Ill.—Four Hispanic Mennonite congregations in Chicago have either relocated or plan to relocate their places of worship. It is part of an attempt to better serve their members and to reach out to the city's growing Hispanic population. *Sonida de Alabanza*, which has grown to 160 worshipers, moved from rented quarters to a new building. *Living Faith Church*, with an attendance of 200, moved to a larger rental facility. *Iglesia Menonita Cristiana*, which has 150 people, is seeking to sell its present building so it can move to where most of its members live. *Fraternidad Christiana*, with 50 worshipers, will move from its rented building to facilities near the new site of Chicago Mennonite Learning Center.

## Speakers announced

"Expect worship to offer a mountaintop experience of the theme, 'God's Creative Acts Continue,'" says Miriam Book, convention coordinator. Symbols for the Gospel of John will link morning and evening worship times. The morning worship sessions will emphasize stewardship and the evening sessions will emphasize mission.

George Brunk III of Harrisonburg, Va., will give the opening sermon on John 9, "God's Creative Acts Continue in the Church Today." Symbol: light and darkness. Brunk is moderator of the Mennonite Church and dean of Eastern Mennonite Seminary.

Anne Stuckey of Somerset, Mich., will preach on John 4, "Never Come Back Again." Symbol: water. Stuckey is a writer and pastor.

John Drescher of Harrisonburg, Va.,



will preach on John 15, "Christ and the Abiding Life." Symbol: vine and branches. Drescher is a longtime writer and pastor and former editor of *Gospel Herald*.

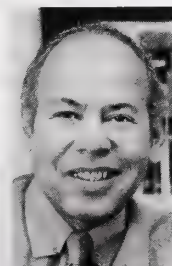
Bill Pannell of Alpadena, Calif., will preach on John 19, "That Un-American Cross." Symbol: cross. Pannell is a well-known Christian speaker and writer.

Paul Gingrich of Elkhart, Ind., will give the sending sermon on John 20, "God's Re-Created Actors Co-Mission." Symbol: wind. Gingrich is president of Mennonite Board of Missions.

James Croegaert of Evanston, Ill., accompanied by the Oregon '91 choir, will present his musical work *And We Beheld His Glory* in the opening Tuesday evening and concluding Saturday evening worship services. Croegaert is a singer/songwriter and a leader at Reba Place Fellowship.

**Mennonite Church General Assembly  
July 30 to August 3 • Eugene, Oregon**

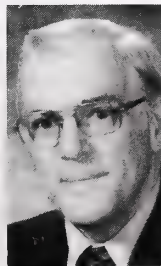
Pannell



Stuckey



Drescher



Gingrich



Brunk





## Ex-soldiers contact peace group following *Gospel Herald* article

Denver, Pa.—Seemingly unrelated events have drawn six former soldiers to the Mennonite Church within the last 20 years and to the belief that they must love their enemies. An article on Veterans for Peace in *Gospel Herald* last Oct. 16 prompted them to write the organization. Three are now members.

One of them is Thomas Oliver, who went to Los Angeles for the "movie business." He now works for the abolition of war. The course of his life was changed by his wife's class on capital punishment, seeing and reading about the Amish in Pennsylvania, and "the wonderful community feeling in the Mennonite church."

Ten years ago Oliver joined the Army. He was 17 and "very patriotic." Although he was raised Southern Baptist, it was not until his wife studied capital punishment that he studied his Bible. In 1988 he joined Faith Mennonite Church in the Los Angeles suburb of Downey. Shortly after that he discovered, due to a regulation change, he had to serve two more years in the Army Reserves. At first he thought he would wait out his time, but then, he says, "Jesus knocked me on the head and told me to get out."

Oliver's pastor, Stanley Green, attended conscientious objector interviews with him. He calls it a "frightening time" filled with "turmoil." Since his release from the Army, his congregation has made him an elder. "This is an honor which has affirmed my decision," he says. Had Oliver waited until his discharge in January 1991, he would have been involved in the Persian Gulf War.

Oliver joined the Los Angeles chapter of Veterans for Peace last November and has been involved in war protests. By February the group had grown from 40 to 170 members. Oliver gives the church credit for his beliefs and cautions Mennonites not to waver in their peace position.

The other five ex-soldiers are:

- *David Kurfman*, who joined the Navy "as a way to pay for college," but he saw immense poverty overseas, and he left with a desire to help others. Later at Oregon State University, he met Larry and Cathy Passmore of Albany Mennonite Church. Eventually he became a Mennonite, and now is a teacher at Ephrata (Pa.) Mennonite School.

- *Jonathan Peachey* was drafted into the Vietnam War and worked as a combat engineer in the Army. His father was raised Mennonite, but he knew little of his family's religious heritage. Later he and his family began attending Maple Grove

Mennonite Church in Belleville, Pa., at the invitation of friends. It was about a dozen years, though, until he considered himself a pacifist. "When the Persian Gulf War started, I knew I was against war totally," he says.

- *Paul Ewert* joined the Army to help pay for college. He grew up in the Mennonite Brethren Church, but when he enlisted in the Army he says he was not a Christian. He later married a Mennonite and joined Hannibal (Mo.) Mennonite Fellowship. "The military tries to teach you to hate," he says. "But God calls us to be a people of love."

- *Lee Vine* joined the Air Force, also in pursuit of higher education. His mother's family is Mennonite, and after his discharge he lived near Bancroft Mennonite Church in Toledo, which he began attending. "Peace teaching at the church was quiet and gentle, so my change in beliefs

came from personal study and the Holy Spirit working," he says. He was employed at a factory that made spotlights, and was asked to work on a military contract. He consulted his congregation and decided to refuse to work on the project. He was fired.

- *Paul Thompson* was drafted right out of high school into the Army, and was sent to Vietnam as a truck driver. He calls what he saw there a "manifestation of evil," and says he can no longer participate in war. His interest in Mennonites began when he became an elder in his Christian Reformed congregation. He was asked to subscribe to the 1561 Belgic Confession, which has a section specifically criticizing Anabaptists. Intrigued, he did some study and now has "strong Anabaptist ideas" about his faith. But he lives in Gallup, N.M.—130 miles from the nearest Mennonite church.—*Cindy Hines Kurfman*

## Beck tells graduates of Hesston College to find 'burning bush'

Hesston, Kan. (HC)—A standing-room-only crowd greeted the 192 graduates at Hesston College's Yost Center for the school's 81st commencement on May 19. Duane Beck, pastor of Belmont Mennonite Church in Elkhart, Ind., and father of graduate Eric Beck, presented the commencement address.

"If it is true that we are made in the image of God," he said, "then we have been given a passion—a passion for living, something we deeply care about." Beck equated passion with Moses' burning bush—a fire that doesn't consume. He warned that one must be careful to not allow selfishness to get in the way of passion.

"Our passion can almost be extinguished by self-centeredness and denial of issues that mess up our lives and other people's lives can hide the light of that burning bush," he said. "Passion is not just what you're interested in. Passion is something that you care deeply about. It's that something that when the glitter and adventure is gone, the bush is still burning, the caring is still there."

Beck called the graduates to be leaders of moral and spiritual influence, to look beyond their self-interests, and to generate a new vision of how life can be lived. "God and the world needs people with

eyes and ears and hearts of compassion," he said.

The college's Pastoral Ministries Program commissioned nine graduates for service the previous day. The event was highlighted by a footwashing ceremony and meditations of God's call to servanthood in the past, present, and future by members of the Bible faculty.

*Carol Swartzendruber (right), a graduate of Hesston College's Pastoral Ministries Program, washes her daughter's feet during a commissioning service for the pastoral graduates.*





## Historic illustrative plates by Dutch artist Luyken recovered for exhibit

Goshen, Ind. (GC)—After centuries apart from its roots, sometimes lying neglected in sheds and often missing altogether, a collection of 17th-century illustrative plates is on something of a homecoming tour. Created as a set of 104 etchings by Dutch artist Jan Luyken, 23 of the printer's plates have been recovered for an exhibit.

Already shown at Bethel and Goshen colleges, "The Mirror of the Martyrs" exhibit is currently at Associated Mennonite Biblical Seminaries until mid-July. The collection will be at Eastern Mennonite College in late September. Plans are to schedule Bluffton College, Conrad Grebel College, and other locations in 1992.

While the exhibit was at Goshen College, art professor Abner Hershberger led a printmaking demonstration.

These original illustrations were collected by John Oyer, professor of history at Goshen College and editor of *Mennonite Quarterly Review*, and Robert Kreider, retired president of Bluffton College and director of peace studies at Bethel College. First published in 1685 in the second edition of *The Martyrs Mirror*, the illustrations depict Anabaptist and other Christians making the ultimate sacrifice for their faith. First published in 1660, the book was an attempt by Dutch Mennonite minister Tieleman van Braght to rekindle what he saw as the dying faith of his people.

History's ironic habit of "going around" and "coming around" makes these chunks of copper more than artifacts of high historic and artistic value. Many of the same vices van Braght found barely 120 years after the Mennonite faith was founded are again topics of discussion and worry among Mennonites today. Amidst talk of "Muppies," Oyer's description of The Netherlands of 1660 rings true to many contemporary observers: "They had become very cosmopolitan. They were getting rich and entering almost every imaginable area of human endeavor."

The plates themselves have been on quite a long, strange trip, as well. In the century following their last printing in 1780, they were not seen at all. After falling into the hands of several families not associated with the Mennonites, a chance to buy 90 pieces of the original set was missed in 1930 when a group of

Mennonites failed to raise the funds. Back into the mists of history the illustrations went—escaping the caldrons of metal-hungry Nazis in World War II—until 30 were found under some paper in a box in a shed in Germany. After long negotiations, 23 were purchased by Oyer and Kreider.—Wayne Steffen

## Visitor packets offered to congregations

Harrisonburg, Va. (MBM)—Churches wanting to do a better job of welcoming and informing visitors has led to the development of a "visitor packet" by the Media Ministries Department of Mennonite Board of Missions.

The packet has four key parts. First, an attractive folder the size of most church bulletins holds related materials. Second, a personalized letter from the pastor welcomes visitors and invites them to contact the pastor if they have special needs. Third, a newly designed brochure, "Welcome to Our Family of Faith" (an updated version of the popular "About the Mennonite Church"), explains key beliefs of Mennonites. Fourth, a card invites visitors to request two resources: a video to borrow called *Our Family Can Be Your Family* and a booklet (newly revised) called *What Mennonites Believe*.

The video and the booklet are available for purchase from MBM. Both are tools that visitors can use at their leisure to gain information on the diversity of people in Mennonite congregations, the unique faith perspectives of Mennonites today, and historical background.

Congregations can offer the visitor packet at the door or in the pews. It can be given out in classes, coffee hour, or during visitation, or it can be used on special "Friend Sundays."

Ken Weaver, director of MBM Media Ministries, said that as staff developed the idea of a visitor packet, focus groups with Mennonite pastors were conducted by Petragram, an advertising agency in Williamsburg, Va. Those pastors asked for help in knowing how to bring visitors back by giving them the right level of information about what it means to be a part of their congregations and the broader Mennonite Church.

The packet can be personalized for each congregation's use. A sample packet and further information is available from Melodie Davis at MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801; phone toll-free 800 999-3534.



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• **Special Bible study.** From the *Damascus Road to Rome*, a special study which is part of the *Adult Bible Study Guide*, is being offered by Mennonite Publishing House and Faith and Life Press. It focuses on the missionary journeys of the apostle Paul. Africa missionary Jonathan Larson, the writer of the materials, addresses the concept of mission in light of current cultural, political, economic, and religious shifts. A companion video, *Tales of a Journey: Stories from Mission and Service*, illustrates each lesson. People who are regular users of *Adult Bible Study Guide*, which is based on Uniform Series outlines, will be part of the special study during the fall quarter. Others can order the study materials and use them any time. More information is available by calling MPH toll-free at 800 245-7894.

• **Arrested in Jerusalem.** Two North Americans who were part of a Christian Peacemaker Team delegation to the Middle East were arrested on June 4 at the edge of Jerusalem while attempting to enter Israeli-occupied West Bank. The two, Terry Rempel and David Miller, were near the front of an international peace march from the Knesset parliament building in Jerusalem to the Palestinian town of Ramallah. A total of 24 people from 10 countries were arrested and then released four hours later. Christian Peacemaker Teams is a Chicago-based effort supported by Mennonite and Brethren denominations.

• **Fire in Vancouver.** Fire destroyed the Selfhelp Crafts store in Vancouver on April 27. The six-alarm blaze, called one of the worst in the city in 10 years, also destroyed two other stores. Damage to the Selfhelp store was estimated at \$170,000. Damage was total except for a few items in the basement. This is the first time a Selfhelp store has been destroyed by fire in North America. Selfhelp is a program of Mennonite Central Committee.

• **Back from Liberia.** Residents of the Liberian capital of Monrovia are relieved that their civil war is over—and the accompanying terror and hunger. But, says an American Mennonite nurse who completed a two-month assignment there in May, they are frustrated with the po-

litical stalemate between the rebels and the interim government set up by West African peacekeeping forces. The nurse, Juanita Shenk of Elkhart, Ind., was appointed by Mennonite Board of Missions.

• **Coming events:**

**Mennonite Bicentennial Celebration**, June 29-30, at Belleville (Pa.) Mennonite School. This marks the 200th anniversary of Mennonites in Mifflin County, Pa. The event includes tours of historical sites and displays of books and memorabilia. Also planned is the presentation of the new book, *Mifflin County Amish and Mennonite Story*, by S. Duane Kauffman. The featured speakers are Kauffman as well as sociologist John Hostetler and pastor John Sharp. The celebration is sponsored by the Mifflin County Mennonite Historical Society. More information from Norman and Sarah Glick at Box 69, Belleville, PA 17004; phone 717 935-2026.

**Annual Conference of South Central Conference**, July 12-14, at Harrisonville (Mo.) Mennonite Church. The theme is "People on the Way," and the main speaker is Dick Headings, who will become the conference minister in August. He is currently pastor of Lebanon (Ore.) Mennonite Church and moderator of Pacific Coast Conference. The event will include inspirational sessions as well as delegate business meetings and a variety of workshops. More information from Jerry Winter at Box 260, Garden City, MO 64747; phone 816 862-8751.

**Worldwide Missions Conference**, July 13-14, at Lancaster (Pa.) Bible College. This is an annual event sponsored by Eastern Mennonite Board of Missions. The theme this time is "Jesus Christ—Foundation for Mission," and the speakers are New Zealand professor Christopher Marshall and Boston pastor Art McPhee. Eastern Board president Paul Landis will direct the commissioning of about 50 missionaries. More information from Eastern Board at Box 628, Salunga, PA 17538; phone 717 898-2251.

**School for Apostles**, July 15-19, at Black Rock Retreat Center, Quarryville, Pa. The 10th annual event, sponsored by Eastern Mennonite Board of Missions, is for church planters, pastors, and potential evangelism leaders.



"**Revelation**" on tour. **Philadelphia, Pa. (MBM)**—Stephen Shank, a Mennonite Board of Missions worker in Belgium, portrays the apostle John and the book of Revelation using contemporary images. Over 1,000 people viewed *Revelation* during the course of 11 performances by Shank recently in Philadelphia; Harrisonburg and Norfolk, Va.; and Harleysville, Pa. Tour coordinator James Derstine in Philadelphia said the one-man adaptation of the book of Revelation was received equally well by both church and secular audiences. Audiences in Harleysville, in the heart of Franconia Conference, gave Shank standing ovations the last two evenings of the tour. Meanwhile, the stage presentation was the subject of a review in *The Philadelphia Inquirer*. Staff writer Douglas Keating found *Revelation* to be "a physically active, theatrically inventive combination of props, music, sound effects, gestures, and performance." *Revelation* was a presentation of the Belgian production company Trapeze, including Shank's director, Cor Stedelinc.

The resource persons are pastor/educator Myron Augsburg, Maine church planter Bruce Martin, Virginia pastor Gerald Martin, Pennsylvania church planters Ardith and Andy Sloan, and Eastern Board administrator Glen Yoder. More information from Eastern Board at Box 628, Salunga, PA 17538; phone 717 898-2251.

**History/Music Workshop Day**, Sept. 21, at Central Christian High School, Kidron, Ohio. The event is sponsored by the Historical Committee of Ohio Conference. Three workshops are offered: "Travels in Ohio Mennonite History" by Levi Miller,

"Importance and Preservation of Church History" by Dennis Stoesz, and "Adventures in Church Music" by Larry Rohrer and Wilmer Swope. More information from the conference office at Box 210, Kidron, OH 44636; phone 216 857-5421.

**Fourth of July Celebration**, July 4, at Williamsburg (Va.) Christian Retreat Center. It is sponsored by the Peace Committee of the Norfolk and Warwick districts of Virginia Conference. The speakers are Don Jacobs of Mennonite Christian Leadership Foundation and Gene Stoltzfus of Christian Peacemaker Teams. More information from the re-



treat center at 9275 Barnes Rd., Toano, VA 23168; phone 804 566-2256.

• **New appointments:**

**Donna June and Louise Hawkey**, coordinators, Newton (Kan.) Area Peace Center, starting in August. They succeed Michael Sprong and Beth Preheim, who are moving to Freeman, S.D., where they will continue grassroots peacemaking efforts. June was a librarian at Hutchinson (Kan.) Junior College. Hawkey is an administrative assistant for Kansas Peace Institute and Peace Lecture Series at Bethel College in North Newton.

**Stan Hill, Jr.**, editor, *The Echo* of Rocky Mountain Conference, starting in May. He succeeds Susan Bartel in this marginal-time position. Hill lives in Colorado Springs, Colo., where he is a firefighter. Recently he published a book called *Stories of Peace and Service*.

• **Job openings:**

**Caretaker couple**, Drift Creek Camp, Lincoln City, Ore., starting in January. Responsibilities include cleaning/maintenance, operating dishwasher, and greeting/orienting guests. Contact Jerry Friesen by Aug. 1 at 34310 Kamph Dr. NE, Albany, OR 97321.

**Preschool teacher**, Associated Mennonite Biblical Seminaries, starting in September. This is for the school's Child Care Co-operative. A teaching degree/certificate is required. Contact Phil Mininger at AMBS, 3003 Benham Ave., Elkhart, IN 46517; phone 219 522-4481.

**NEW MEMBERS**

**Harrisonburg, Va.:** Cassie Eilene Deputy and Elisabeth Joy Deputy.

**Bancroft, Toledo, Ohio:** Jeff Kramer and Beth Ann Smith.

**North Clinton, Wauseon, Ohio:** Kirtina Miller, Ann Richer, Christine Richer, and Melissa Short.

**Salem, Wooster, Ohio:** Jake Stutzman.

**Park View, Harrisonburg, Va.:** Cori Lyman.

**Peace, Dallas, Tex.:** Jan Borntrager, Tom Persing, and Stan Spate.

**Maple View, Burton, Ohio:** Tim Fisher and Marlene Stringer.

**Glennon Heights, Lakewood,**

**Colo.:** Kevin Kennell.

**Townline, Shipshewana, Ind.:** Enos Swartz, Sam Swartz, Larry Bontrager, Randy Mullet, Mathew Eversole, Grant Lantz, Brian Mast, Miriam Ropp, Anita Yoder, Carol Kurtz, and Lori Yoder.

**Maple Grove, New Wilmington, Pa.:** Melinda Martin and Anna Versluis.

**Blooming Glen, Pa.:** Melissa Rose Allebach, Julian Edward Alderfer, Beth Leanne Conrad, Alison Michelle Delp, Sarah Elizabeth Frankenfield, Susan Marie Gerber, Christopher Kent Goshaw, Jennifer Lynn Goshaw, Douglas John Hockman, Joann Beth Hunsberger, Tonya Diane Hunsberger, Chad Edward Lacher, Shelly Lynn Landis, Karin Janelle Liechty, Belinda Gwen Miller, Rachel Elaine Moyer, Shawn Lowell Myers, Chad Edward Nase, Kendall James Ruth, James Clifford Simpson, Michael Chad Swartley, Chadwin Drew Yoder, and Christopher Scott Yothers.

**Salem, Tofield, Alta.:** Gloria Roth.

**Kingston, Ont.:** Ingrid Peters and Rebecca Best.

**Tavistock, Ont.:** Larry Berger, Don Kaster, Debbie Kaster, Diane Berger, and Trena Berger.

**Forest Hills, Leola, Pa.:** Roger High, Clifford Horst, Bradley Kreider, Alex Mast, and Michael Miller.

**BIRTHS**

**Amstutz, Neil and Janette (Roth),** Cairo, Egypt, Matthew James (first child), May 16.

**Beck, Kevin and Patty,** Middlebury, Ind., Sidney Dean (first child), May 10.

**Chupp, Ed and Marita (Yoder),** Goshen, Ind., Stephanie Elizabeth (first child), March 7.

**Coffey, Dennis Hilman and Paula,** Waynesboro, Va., Aaron Winston (second child), May 29.

**Dickison, Alan and Deb (Jenson),** York, Pa., Bethany Marie (first child), May 18.

**Frisbie, William and Carol (Graber),** Goshen, Ind., William Donald (fourth child), May 24.

**Gross, Suzanne and Robert** Kirchner, Hyattsville, Md., Miriam K. (first child), April 17.

**Hartzler, Steve and Jane (Eby),** New Holland, Pa., Marcia Christine Eby (second child), May 24.

**Horst, Gary and Tina (Stoltzfus),** Goshen, Ind., Rosalynde Grace

(second child), April 12.

**Hughes, Robert and Carla** (Peachey), Milroy, Pa., Brandi Rose (third child), May 20.

**Kline, Raymond and Windette** (Williams), Pottstown, Pa., April Lynn (second child), April 4.

**Martin, Kent and Lita (Horst),** West Liberty, Ohio, Avery Daniel (third child), May 16.

**McGill, Mark and Heather (Zehr),** Kitchener, Ont., Seth Alexander Mark (third child), April 23.

**Mullet, Dave and Barb (Rakes),** Middlefield, Ohio, Sara Lynn (second child), May 16.

**Poole, Robert and Brenda** (Metzger), Kitchener, Ont., Amanda Nicole (third child), May 20.

**Puskaric, John and Shirley (Bassinger),** North Port, Fla., Kaitlyn Jean (second child), May 1.

**Reist, Christopher and Rhoda** Hahn, Long Beach, Calif., Jocelyn Hahn (first child), May 10.

**Root, Dwight and Mardelle** (Weaver), Landisville, Pa., Monica Joy (second child), April 29.

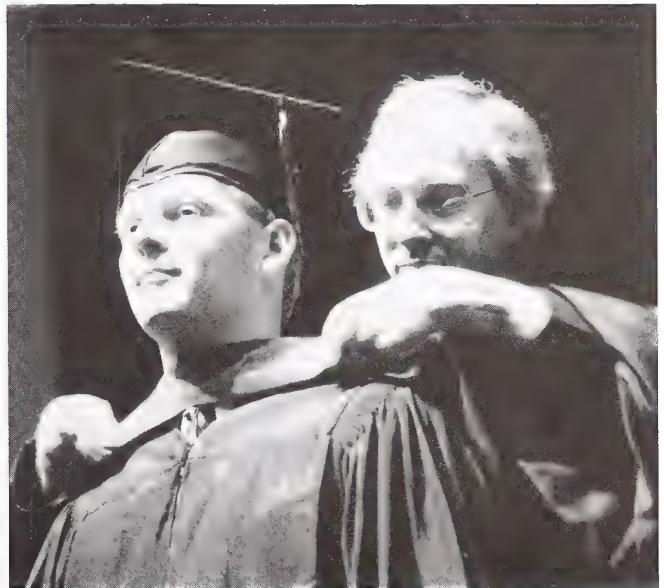
**Shenk, Doug and Elaine (Horst),** Broadway, Va., Jamila Rose (first child), April 16. Received for adoption May 20.

**Simpson, Ross and Teresa (Kaufman),** Lytton, Iowa, Josiah Ross (second child), Dec. 11.

**Slaubaugh, Weldon and Tana,** Englewood, Fla., Robert Michael (second child), March 20.

**Swartzendruber, Terry and Teresa (Shetler),** Bay Port, Mich., Kerri Lynn (second child), May 17.

**Talbot, Mark and Val (Gilbert),** Ephrata, Pa., Amanda Marie (first child), May 30.



**To serve with love. Harrisonburg, Va. (EMS)**—Thirty-two persons graduated from Eastern Mennonite Seminary during its 42nd annual commencement exercises on May 18. Here Brian Boettger is "hooded" by Dean George Brunk III upon receiving a master of divinity degree. Boettger is originally from Kingman, Alta., and plans to continue graduate work at James Madison University in Harrisonburg. Six of the graduates received the master of divinity degree, 17 were awarded the master of arts in church leadership or master of arts in religion degree, and nine earned the one-year certificate in biblical or pastoral studies. David Ewert, longtime Mennonite Brethren educator, gave the commencement address. More than a third of the class will be involved in pastoral/congregational ministry, with the remainder pursuing further schooling, chaplaincy work, overseas missions, or church agency assignments.



## MARRIAGES

**Beitzel-Siegrist:** Terry Beitzel, Allensville, Pa. (Locust Grove cong.), and Karen Siegrist, Belleville, Pa. (Locust Grove cong.), March 23, by J. Max Zook.

**Johnson-Litwiller:** Randall Johnson, Pomeroy, Iowa, and Barbara Litwiller, Pomeroy, Iowa (Manson cong.), March 16, by Robert Lanning and Curt Kuhns.

**Peters-Botrager:** Doug Peters, Minneapolis, Minn. (Presbyterian Church), and Bev Botrager, Minneapolis, Minn. (Whitestone cong.), April 27, by Ron Guengerich and Darrell Fast.

**Rodenberger-Brown:** Terry Rodenberger and Andrea Brown, Bellefontaine, Ohio (South Union cong.), May 11, by Randy Reminder.

**Showalter-Miller:** Dean Showalter, Waynesboro, Va. (Waynesboro cong.), and Maria Miller, Chesapeake, Va. (Mt. Pleasant cong.), May 18, by Sam Scaggs and Richard Showalter.

**Stewart-Evers:** Jeffrey Stewart, Osseo, Mich. (Wesleyan Church), and Deann Evers, Wauseon, Ohio (North Clinton cong.), May 11, by Lavon J. Wely.

**Umbarger-Moore:** Curtis Lee Umbarger, Staunton, Va. (Waynesboro cong.), and Linda Gayle Moore, Staunton, Va. (Waynesboro cong.), April 30, by Stanlee D. Kauffman.

## DEATHS

**Albrecht, Donald J.,** 23, Vassar, Mich. Born: Feb. 21, 1968, Saginaw, Mich., to Herb and Dorothy (Jantzi) Albrecht. Died: May 16, 1991, Vassar, Mich., of cystic fibrosis. Survivors—wife: Dawn; parents: Herbert and Dorothy E. (Jantzi) Albrecht; brother: David; grandmothers: Martha Jantzi and Katie Albrecht. Predeceased by: Michael (brother). Funeral: May 19, Millington United Methodist Church, by Luke Yoder and Tom Berlin. Burial: Pine View Mennonite Church Cemetery.

**Beam, William H.,** 89, Morgantown, Pa. Born: Jan. 11, 1902, Morgantown, Pa., to Lydia Beam Schein. Died: May 10, 1991, Tel Hai Rest Home, of cardiac arrest. Survivors—wife: Ada Hertzler; children: Susanna Snader, Arlene Eberly, Frances Gunzenhauser, Daniel, Omar,

Titus, Glenn, Dale, James; 24 grandchildren, 30 great-grandchildren; sister: Dorothy Koch. Funeral: May 14, Conestoga Mennonite Church, by Nathan Stoltzfus, Steve Wingfield, and Harvey E. Stoltzfus. Burial: Conestoga Mennonite Church Cemetery.

**Bohn, Anna Egli,** 101, Manson, Iowa. Born: Feb. 18, 1889, Hopedale, Ill., to Benjamin and Adella (Rinehart) Egli. Died: Nov. 16, 1990, Manson, Iowa. Survivors—children: Albert, Joseph, Louie, Alma Oswald; sister: Della Miller; 23 grandchildren, 58 great-grandchildren. Predeceased by: Carl, Sr. (husband), Irvin, Ben, Carl, Jr. (sons). Funeral: Nov. 19, Augustana Lutheran Church, by Curt Kuhns. Burial: Rose Hill Cemetery.

**Bohn, Joseph Amos,** 81, Manson, Iowa. Born: Sept. 26, 1910, Manson, Iowa, to Carl, Sr., and Anna (Egli) Bohn. Died: Jan. 28, 1991, Lake City, Iowa. Survivors—wife: Eleanor Tabb Bohn; children: Melva Pelz, Hazel Conley, Francis, Joseph; 9 stepchildren; brothers and sister: Albert, Louie, Alma Oswald; 18 grandchildren, 37 great-grandchildren. Funeral: Jan. 31, Augustana Lutheran Church, by Curt Kuhns. Burial: Rose Hill Cemetery.

**Carter, George Davis,** 52, Bledsoe, Tex. Born: Dec. 26, 1938, Bledsoe, Tex., to George and Floy (Davis) Carter. Died: May 27, 1991, Phoenix, Ariz. Survivors—wife: Donna Steckly Carter; children: Donald, Lance, Shawn Presnell, Tanya; brothers and sisters: Rhoy, Wendell, Judy Feist, Floy Pollack, 3 grandchildren. Funeral: May 30, Sunnyslope Mennonite Church, by David W. Mann and Brad Eberly. Burial: Resthaven Memorial Park.

**Combs, John,** 73. Born: March 4, 1918, Chicago, Ill., to Fred and Elizabeth (Gartner) Combs. Died: May 18, 1991, St. Louis, Mo., of a heart attack. Survivors—wife: Ruth Stalter Combs; children: Cary, Stanley, Bruce, Reid; sisters: Lucy Ashenbrenner, Janet Nelson; 7 grandchildren.

**Denlinger, Earle Henry,** 81. Born: Sept. 26, 1909, Kinzer, Pa., to John K. and Anna (Sweikert) Denlinger. Died: May 19, 1991, Lititz, Pa. Survivors—wife: S. Margaret Kreider; daughter: Betty Jane; sister and brothers: Elsie Charles, Willis, Frank, Arthur. Funeral: May 23,

Paradise Mennonite Church, by Clair B. Eby and John A. Denlinger. Burial: Paradise Mennonite Cemetery.

**Eby, Anna May Zeist,** 91, Lancaster, Pa. Born: Jan. 1, 1900, Lancaster, Pa., to Martin and Emma Martin. Died: May 21, 1991, Lancaster, Pa. Survivors—children: Martin, Warren, Roy, Henry, Aaron, Ivan, Ethel Weaver, Anna Hennelly, Ruth Penner; brothers: Amos, Benjamin, Clayton, Wayne; 26 grandchildren, 17 great-grandchildren. Predeceased by: Henry M. Eby (husband). Funeral: May 25, Paradise Mennonite Church, by Edward J. Miller and Fred W. Martin. Burial: Paradise Mennonite Cemetery.

**Esch, Alice Jane Krohn,** 70, Elkton, Mich. Born: Sept. 16, 1920, Elkton, Mich., to Arthur and Estelle (McFadden) Krohn. Died: May 27, 1991, Phoenix, Ariz., of leukemia. Survivors—children: Phillip, Roger, Vaughn; sister: Maxine Harbin; 9 grandchildren. Predeceased by: Paul Esch (husband). Funeral: May 31, Sunnyslope Mennonite Church, by David W. Mann, Brad Eberly, and Ron Friesen. Burial: Phoenix Memorial Park.

**Hartzler, Virginia M. Yoder,** 69, Orrville, Ohio. Born: Sept. 4, 1921, Orrville, Ohio, to Andrew R. and Carrie (Brown) Yoder. Died: May 18, 1991, Akron General Medical Center, of injuries received in an automobile accident. Survivors—husband: Ralph W. Hartzler; children: Neil, Dan, Bruce, Keith, Ken; 14 grandchildren. Funeral: May 20, Orrville Mennonite Church, by John and Barbara Lehman. Burial: Crown Hill Cemetery.

**Hertzler, Myrtle Schnell,** 74, Goshen, Ind. Born: May 14, 1916, Berlin, Ohio, to Harvey Albert and Emma Eldora (Yoder) Schnell. Died: May 9, 1991, Goshen, Ind., of leukemia. Survivors—husband: Emanuel Hertzler; children: Barbara Martin, Linda Pierard, Suzanne Hertzler; brother and sisters: Kempes Schnell, Frances Lehman, Mary Croyle; 7 grandchildren, one great-grandchild. Funeral: May 13, College Mennonite Church, by James Waltner, Nancy Kauffmann, and Harold Bauman. Burial: Violet Cemetery.

**Housman, Anna Mae Stehman,** 86, Salunga, Pa. Born: Dec. 1, 1904, Manheim, Pa., to John and Minnie (Nissley) Stehman. Died: April 23, 1991, of cancer.

Survivors—children: Anna Lois Buckwalter, Mary Jane Peffley, J. Harold, James S.; 12 grandchildren, 9 great-grandchildren. Predeceased by: Ricardo L. Housman (husband). Funeral: April 27, East Petersburg Mennonite Church, by Karl Steffy and John Shenk. Burial: East Petersburg Cemetery.

**Swartzendruber, Rose Ella Driver,** 95, Manson, Iowa. Born: Dec. 25, 1895, Versailles, Mo., to Franklin and Barbara (Loganbill) Driver. Died: Jan. 28, 1991, Manson, Iowa, of congenital heart failure. Survivors—children: R. Glenn, Harold L.; brother: Lloyd Driver; 4 grandchildren, 2 great-grandchildren. Funeral: Feb. 1, Grace United Methodist Church, by Curt Kuhns. Burial: Rose Hill Cemetery.

## CALENDAR

Mennonite Publishing House board of directors, Scottdale, Pa., June 20-22

Pacific Coast Conference annual meeting, Salem, Ore., June 20-23

Peace Theology Colloquium, Clearbrook, B.C., June 21-23

Mennonite Economic Development Associates board of directors, Cedar Rapids, Iowa, June 23-25

Indiana-Michigan Conference and Central District joint meeting, Ft. Wayne, Ind., June 27-29

Northwest Conference annual convention, Camrose, Alta., June 29-July 1

Allegheny Conference annual meeting, Mt. Pleasant, Pa., July 4-7

Eastern Mennonite College and Seminary board of trustees, Harrisonburg, Va., July 12-13

South Central Conference annual conference, Harrisonville, Mo., July 12-14

Virginia Conference assembly, Bergton, Va., July 17-21

Mennonite Board of Education board of directors, July 18

Hesston College board of overseers, Iowa City, Iowa, July 19-20

Mennonite Church General Board, Eugene, Ore., July 29

Mennonite Church Nominating Committee, Eugene, Ore., July 29

Oregon 91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3

Worship seminar, Hesston, Kan., Sept. 20-22



# Nurturing a vision...



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held at

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EMBM staff & missionary choir

Mission stories & testimonies

Speaker: Chris Marshall

**Sunday, July 14 • 6:45pm**

YES choir, mission stories

Speaker: Art McPhee

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**THE LAST WORD**

## Are we still a biblical people?

The word is out: Mennonites are becoming biblically illiterate. A Bible teacher at one of our Mennonite colleges says: "Mennonite youth not only don't know *the* stories of the Bible; they don't know the biblical story (salvation history) anymore."

As a church we still give lip service to the Bible as the source of life and faith, but mostly there is benign neglect of the Bible. Our sermons are topical, using Scripture merely as launching pads for saying what we think is really important. Sunday school classes are issue oriented; personal opinion, pop psychology, and political ideology count for as much as scriptural exposition. Members go to church without their Bibles (why bother if they don't get used anyway?).

So can we as a people claim any longer to be a biblical people?

The problem is not *information*. It is *formation*. It is not knowledge of the Bible itself that we need. It is rather a profound awareness that the Bible is an identity-shaping, life-orienting book.

When I was growing up, I was not that biblical literate either. It wasn't the fault of my church or my home. I had a short attention span and was less interested in memorizing facts than in discussing theological concepts.

But I did know the Bible to be the church's book, the people of God to be my people, the Bible's story our story. I was not aware of a great gulf between the Bible's context and my own. There was an immediacy between me and the Bible that helped form my identity and give me an orientation for my life.

That is the way it must be. From the Bible the people of God get their identity: God's chosen people are our people, and we are God's. Is it possible that the talk about a loss of identity among Mennonites has its roots in a loss of the sense that our stories and our lives are shaped by the biblical story?

From this book God's people also get their orientation for life. Indeed, the Bible doesn't issue simply answers to all life's complex problems. But this book, like the sun rising out of the east, helps us get our bearings and gives direction for life's myriad decisions.

The drift toward biblical illiteracy need not

cause despair, however. In matters of the Spirit, change need not only be negative; entropy is not the final word. We can pray that God's Spirit can bring renewal among us.

What we need, first, is a commitment to change. There are no quick fixes. The "habits of the heart" do not come easily; they take effort, practice, devotion, and time.

Second, we need a strategy for change, a plan which marshals the efforts of at least three institutions: congregations, church schools, and families. This plan must draw upon all means at our disposal: expository preaching and inductive Bible study, storytelling and drama, the arts and video.

The Bible itself suggests what we might do. For what is the Bible but a telling and retelling of the stories of the people of God, an interpretation and reinterpretation of the meaning of these stories, and an application of their meaning for life in each new context?

The repeated recitation of the biblical story focuses the question: which god are we going to worship and serve? Which story will we allow to shape our identity and our lives?

Will we follow the American myths of rugged individualism and material success? Or will it be the biblical story of God's people under judgment for sin, yet transformed toward godlikeness through the Spirit?

Some congregations are already at work at improving biblical literacy. One Sunday school I know of purchased illustrated children's Bibles for each elementary pupil and is using nothing but the Bible for instruction for one year. In another church a youth Sunday school class decided to spend an entire quarter using only the text of the letter to the Ephesians. Other congregations have begun programs to encourage members to read through the entire Bible in a year.

Can we still claim to be a biblical people? As it's been said, we are that to what we attend.

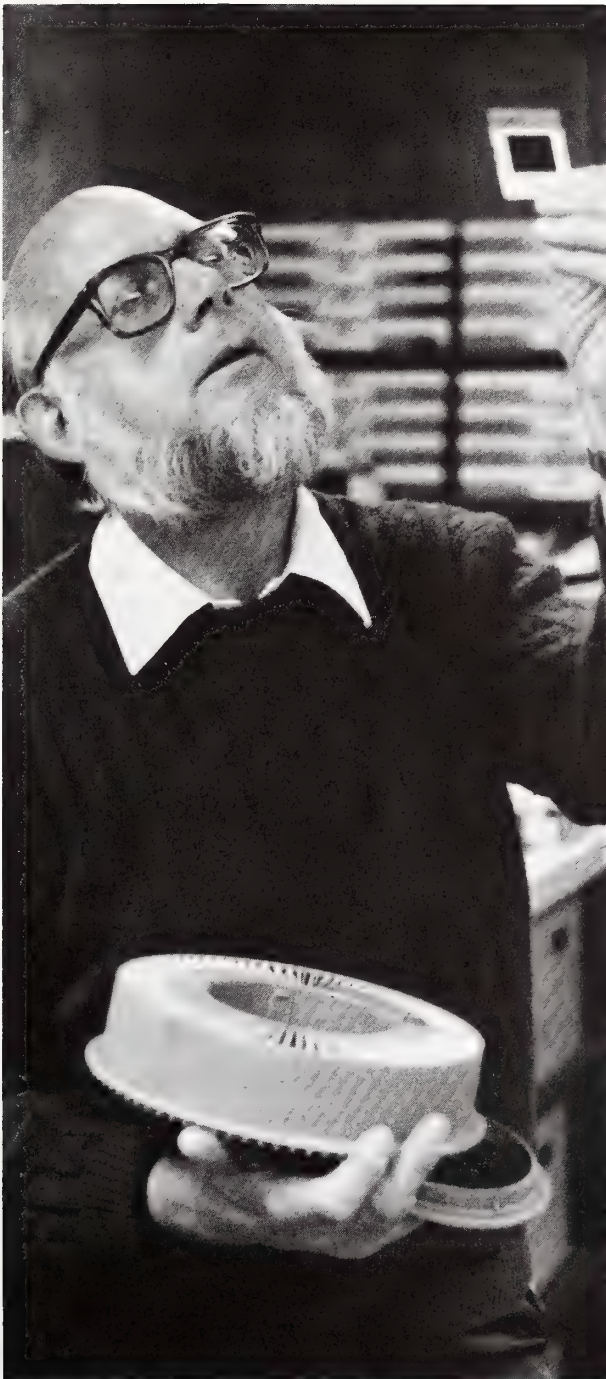
—Richard A. Kauffman

*Richard A. Kauffman, a Gospel Herald editorial consultant, is administrative vice-president at Associated Mennonite Biblical Seminaries, Elkhart, Ind.*





June 25, 1991



Anabaptist history as "a rallying point for the church": Jan Gleysteen, Scottsdale, Pa., picks a slide for his popular lectures, "Our Mennonite Legacy."

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## Searching for a usable past

*Anabaptist-Mennonite history isn't as simple or as neat as we once assumed. Given the perspective of 450 years, at times it can even get controversial.*

by  
Levi  
Miller

Once we called it the Anabaptist Vision. It was fairly straightforward and easy to understand. But no more. In searching to understand our past, we Mennonites have discovered our history to be most complex. And even a bit controversial.

This complexity is illustrated well by James Urry in his story of the 19th-century Russian Mennonites (*None but Saints*). He introduces these Mennonites by their Anabaptist beginnings and then notes that "recent research has established that it was an extremely diverse movement" with a "wide range of ideas and opinions." Urry cites names like Clasen, Stayer, Goertz, Deppermann, and Packull as authorities on the beginnings of the Anabaptists.

These persons, all non-Mennonite social historians, have concluded Anabaptism had several origins. The movement began in the Netherlands, Moravia, and south Germany as well as in Switzerland. They include as Anabaptists all rebaptizers such as Thomas Müntzer's wild *Schwärmer*, Hans Denck's spiritualists, and the violent revolutionaries at Münster—none of

### ALSO IN THIS ISSUE

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**Tree planting is more than digging holes . . . . . 10**



***The new director of the Mennonite Church Historical Committee surveys where we are today in our study of Anabaptist-Mennonite history.***

them models for Mennonites today.

Modern Mennonite historians have picked up the theme. Walter Klaassen says that 16th-century Anabaptism is "the mosaic of groupings of dissenters without at the same time making claims of uniformity" (*Mennonite Encyclopedia* V). Klaassen and other Mennonite historians have generally arrived at the same conclusions as Urry; in 1975 *Mennonite Quarterly Review* published an Anabaptist revision manifesto using the awkward term, "polygenesis" (many beginnings).

**B**ut it was not always so. For many years Anabaptism had been defined by the Mennonite historian Harold S. Bender. During his lifetime Bender convinced a generation of Reformation historians that Anabaptism began in Zurich, that Conrad Grebel was the main founder, and that Schleithem was the confession. He said Christian discipleship, agape love and nonresistance, and the church as a disciplined community were the essence of the movement. The form of finding the essence fit the university historians' mood, and it also became a usable past for Mennonite church leaders. It was the Anabaptist Vision.

Bender's genius was as a broker between the cultures of the academy and Mennonite pastors and congregations that needed a usable past. His churchly concerns did not appear in a vacuum. Daniel Kauffman and J. S. Hartzler had earlier written a volume of history and Christian doctrine to unify a church pulled apart by the controversy over modernism and fundamentalism. John Funk had used the *Herald of Truth* and published an English *Martyrs Mirror* in attempts to revitalize the church.

The bridge from Harold S. Bender's historic Anabaptism to recent Mennonitism was John H. Yoder. In 1957 he gave a lecture to Goshen College's seminary forum entitled "Anabaptist Vision and Mennonite Reality." While Bender had seen Mennonite church continuity with the Anabaptist past, Yoder did not. He—and his *Concern* pamphlet cousins—held 1950s Mennonite life to the first-generation Anabaptist mirror and found the image woefully unflattering—or, shall we say, unfaithful.

This view of fallen contemporary Mennonitism characterized a whole battery of studies to follow, from Norman Kraus' theologies to the sociological studies of Kauffman and Harder. This view became a usable past for Mennonite intellectuals who had been radicalized by the cultural swings of the '60s and the '70s. These per-

sons who now called themselves prophets, found in this fallen view ready criticism for anyone from pastors to prime ministers.

So the now-respectable "left wing of the Reformation," Anabaptism, began to be co-opted in support of virtually every cause of the North American political and cultural Left. Equal attempts were made by evangelists to claim Anabaptism as a mission movement for church growth—although these claims never seemed to stick as well.

The problem with the new pluralistic Anabaptism, however, is that it can not provide unifying themes for Mennonite church leaders calling for "identity." While it may have given some historical legitimacy to those who spent the past decade "celebrating diversity," many do not see it pointing directions as Bender's original vision did. And therein lies the controversy.

Meanwhile, the search for a usable past moved elsewhere. The post-Bender Mennonite historians were mainly American social histori-

***The most printed historical book among Mennonites continues to be the genealogy. And more than half the users of Mennonite historical libraries come to find their roots.***

ans. They paid little attention to Anabaptist heroism and got interested in the stories of their North American forebears. During the '70s and '80s, they found their voices in "Mennonite Experience in America" volumes and in conferences which accompanied the release of these volumes.

**R**ichard K. MacMaster set the tone when he called colonial Mennonites and Amish "fish in the water" (*Land, Piety, and Peoplehood*). Theron Schlabach, Sandra Cronk, and Joseph Liechty all discovered virtue in the quiet nonresistants who had shifted from 16th-century suffering to 19th-century humility. Schlabach's *Peace, Faith, and Nation* is a thorough rewriting of an entire century of Mennonite life, which his Anabaptist Vision predecessors had dismissed as the "dark ages."

In focusing on the nonheroic side of American Mennonite history, these historians discovered



both women and farmers. In this they were in tune with the contemporary university curriculum, which was also discovering the slaves, families, and minorities. The uniqueness of these American and Canadian social histories is that they studied the broader context of the North American culture, politics, and faith and did not assume the fallenness of North American Mennonitism from a 16th-century Anabaptist norm.

**B**ut even as the debate on origins continues, Anabaptist history has been a rallying point for the church on a more popular level. Bender's Anabaptism continues to be a usable past for many Mennonites through the "Our Mennonite Legacy" slide shows of Jan Gleysteen from Scottdale, Pa.

Every "Mennonite region" now has its own historical societies, libraries, information centers, archives, public lectures, genealogists, or historians. There are currently 37 of these groups in the U.S. and Canada. They vary from informal committees to societies with professional staffers, journals, and building projects of over a million dollars.

These groups serve several publics: Mennonites, ex-Mennonites, seekers, family historians, and scholars. In terms of dollars and energy flow, this movement may have been the biggest growth sector in the church in the last decade. Major building projects related to our history have taken place in Illinois, Indiana, Manitoba, Ohio, Ontario, and Pennsylvania. These centers remember conference and congregational stories. An example is Hope Kauffman Lind's study of the Oregon Mennonite history, *Apart and Together*.

Most of these interpretations assume a historical linkage to the Anabaptist past. But they also explore their North American Mennonite and Amish mothers and fathers as pilgrims worthy of some emulation and respect. If these forebears do not belong in the Hebrews 11 faith hall of fame, they at least belong in the evangelist Luke's genealogical listing.

The most printed historical book among the Mennonites continues to be the genealogy. Amish and Mennonites have long kept family records—perhaps coming out of a European persecution when their church records were outlawed. During the last decade interest has increased. Lancaster Mennonite Historical Society's David J. Rempel Smucker says that much of this work happens among ex-Mennonites, perhaps out of an interest to "embrace their Mennonite heri-

tage genealogically when they could no longer do so religiously." Whatever the reasons, Mennonite historical libraries and archives from Metamora, Ill., to Harleysville, Pa., have over half of their users coming to find family roots.

A more recent development may take our thoughts about history in still another direction. A young Anabaptist scholar, John D. Roth, has begun to explore what happened to the Anabaptist communities after the first generation. What cultural adaptations did they make in the Alsatian countryside after 1550? Through this study we may discover more of how they passed on their pacifist Christian faith, their piety, and their faithfulness and unfaithfulness to the next generation.

So the search goes on. As it continues, we will find that a usable past for the Mennonites will come from both European and North American stories as well as from more recent stories from

***The problem with the new pluralistic Anabaptism is that it cannot provide unifying themes for Mennonite church leaders calling for identity.***

Mennonites on other continents. This past will include Anabaptist idealism as well as the quiet humility of the 19th-century Mennonites.

We must integrate this history with faith in God through Jesus Christ in our church communities. Our generation can draw on a rich reservoir for our faithfulness today. Thus we will keep the Anabaptist-Mennonite memory alive for another generation.

*Levi Miller became director of the Mennonite Church Historical Committee in June 1990. Currently he divides his time between his office in Goshen, Ind., and his home in Scottdale, Pa.*

***We will find a usable past in both the European and North American stories as well as in more recent stories from Mennonites on other continents.***



# Gospel Herald

*"He said to them, 'Why are you afraid? Have you no faith?' And they were filled with great awe and said to one another, 'Who then is this...?'"*

—Mark 4:40-41a, NRSV



Assistant  
Editor:  
Steve Shenk

Editor:  
J. Lorne  
Peachey



*Editorial consultants:* Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 26: June 25, 1991**

**Photos:** cover by Ron Meyer, page 9 by Jan Gleysteen, page 10 by Emily Will, pages 11-12 by Jim Bishop, page 13 by Nancy Witmer.

## READERS SAY

### We do not meet conditions for revival

Reading "Children of the Sawdust Trail" (June 4), I was reminded that this year is the 40th anniversary of the beginning of Brunk Brothers Tent Revival at Lancaster, Pa. For more than 30 years Brunk Revivals was an arm of evangelism that moved all across the U.S. and Canada. Other tent meetings emerged, but none continued with the fervor over the long haul quite like the Brunk crusades!

Yet this was not the first era that experienced a great awakening. In 1734 Jonathan Edwards brought in a wave of revival through the colonies. Then George Whitefield came on the scene, and his ministry helped to fan the flames of revival. In the 1800s revival shook Yale College through the effective leadership of Timothy Dwight, grandson of Jonathan Edwards.

The revival that many witnessed in the '50s, '60s, and '70s may not be as evident now as then, but that is only because we are not meeting the conditions! We can criticize the "excesses" of revival if we choose, but it will bring leanness in our soul until we come before God in submission and plead once more for revival in our own soul, in our church, and across our land.

*Eugene Neer*

*West Liberty, Ohio*

### Voicing an opinion different from telling state how to do job

While I am hardly qualified to disagree with John W. Miller on the Bible or the role of Mennonites, I do feel he has missed one point about government in "What Do We Really Believe About the State?" (May 28).

Every citizen of a representative democracy—Canada and the United States among others—has the right to advise any elected leader on any issue. Voicing an opinion does not mean the citizen claims to be "consistently more knowledgeable about how to handle the affairs of state than those who are in power," as Miller asserts. It means only that one citizen's thoughts mean as much as another's.

Participating in politics is as simple as paying taxes, voting, or obeying the law. Exercising the right not to take part in government is in itself a political statement. Indeed, voting figures show that many make that decision, probably based on less thoughtful con-

siderations than those that trouble Miller.

But if enough citizens do not participate in a government that runs on citizen participation, that government will die. And long before it passes, it will lose its ability to insure "the punishment of the wicked and the protection of the pious."

*Wayne Steffen*  
*Goshen, Ind.*

### Agree completely

"What Do We Really Believe About the State?" addresses such an important issue. It is so well written. I agree with it completely. Hopefully, our church leaders will take notice.

*Daniel A. Johns*  
*Millersburg Ohio*

### Another Laotian fellowship

Your recent photo-news feature on the first annual meeting of Laotian Mennonites omits any mention of Lao Mennonite Christian Fellowship of St. Jacobs, Ont. This worshipping group of 65 persons has been meeting in St. Jacobs since the fall of 1988 under the leadership of Ong Ath Phounsavath. Thirty of the adults are members of St. Jacobs Mennonite Church.

We at St. Jacobs welcome the establishment of Lao Mennonite Conference of North America and are pleased that Pastor Ong Ath was recently elected secretary of this conference.

*Sue C. Steiner, pastor*

*St. Jacobs (Ont.) Mennonite Church*

### Finding ways to describe what cannot be described

In reference to *jlj*'s editorial (May 21) in which he takes offense at referring to the earth as "her" on the grounds that he, a "white . . . male, also claim(s) the earth." This indeed *has* been the claim of white males, who historically have denoted the earth as woman, a thing to be used, exploited, dominated, and raped. *Jlj* is right to object to the earth so being described, but he is wrong to suggest that inclusive language is an attempt to "claim" the earth and leave him out of it.

The answer is quite simple if we do not begin from an either/or position: male or female, black or white, powerful or weak. The earth is neither female nor male. It is *it*, easily reflected as such in the hymn "The depths of earth are in God's hand / Its secret wealth at God's command. . ."



In fact, not ascribing a gender to the earth makes it vaster, more secret, more a work of God. And this is what inclusive language intends—not to “claim” God as representing one gender over another, but to attempt to suggest the incomprehensible: that God is not male, but more. God is not female, but more. The It that is.

Rather than seeing God diminished by inclusive language, we should see in its difficulty and even its awkwardness the fundamental indescribability of God even as we struggle to find words to describe That Which Cannot Be Described but which includes us all and is yet More.

Margie Davis  
South Bend, Ind.

#### Far be it from us to pass judgment

I was disturbed by the article reporting on the Seventh Assembly of the World Council of Churches (“The Reality Fails to Match the Vision,” May 7). The overtones of spiritual superiority and judgmental attitudes are inappropriate.

It may be true that WCC fails in the realization of its vision, that behind-the-scenes politicking is present in decision making and elections. But far be it from us to pass judgment and to make the negative aspects of the assembly the focus of a report in our church magazine. When we refuse to become members of a worldwide Christian organization, to do our part in the promotion and realization of its vision or in contributing to healthier ways of conducting its affairs, we should also take it upon ourselves to refrain from making critical comments. These could just as easily have been made about any Mennonite organization or world gathering.

As a native of South Africa, I applaud

the work of the South Africa Council of Churches, a branch member of WCC, for its contribution to the struggle against apartheid. People of the stature and depth of Christian commitment such as Beyers Naude and Desmond Tutu number among its past leaders and present members.

Pam Tolmay  
Listowel, Ont.

#### Two choices for dealing with power, truth, and justice

Several recent letters in the *Gospel Herald* (Heggen, April 9; Reist and Gerig, May 7) have identified dramatically problems in dealing with immorality or unethical behavior by leaders in the church. We too have experienced the results of unethical behavior by those in positions of trust and leadership. Some of the descriptions of what happened to the writers of these letters fit our case in almost startling detail.

While the circumstances are no doubt different in each situation, the dynamics seem to be similar: discredit or silence or otherwise ignore the voices that call for dealing responsibly and accountably with wrongdoing and injustice.

Do those who pass over, rationalize, deny, or cover up immoral or unethical behavior not realize the terrible price that ultimately must be paid for that course of action? Are not these lessons written large in recent political and religious history? Or have we so divorced ourselves from reality as to believe that we are beyond the cause and effect that applies to everyone else?

Or is there a more serious problem? Have we lost even the capacity to discern between right and wrong? Have relativism in truth and ethics or the temptations of pursuing power and self-interest so affected us that we no

longer have common moral ground on which to stand?

There are, we believe, two basic choices that we have—both individually and as a church—with regard to the way we live together and deal with power, truth, and justice. Either we decide that we are going to live by a rule of law, appropriate to Christian community, to which everyone is equally subject and to which each must answer regardless of position or status. Or we will decide to follow personal or group whims, each defining truth and letting power become the sole criterion of whose “law” or “truth” prevails. The one choice is the road to a just and righteous community. The other is the road to tyranny.

We have freedom to make either choice. But we do not have the freedom to choose the consequences of the alternative we select. There should be no doubt in anyone’s mind which choice is recommended to us by the biblical witness. Or which choice will be more likely to produce a loving, peaceful, and vital Christian community. But if we are going to enjoy the results of that choice, we must find more appropriate means for dealing with sin and violation of relationships than those to which these letters have testified.

Keith and Nancy Hostetler  
Moffet, Que.

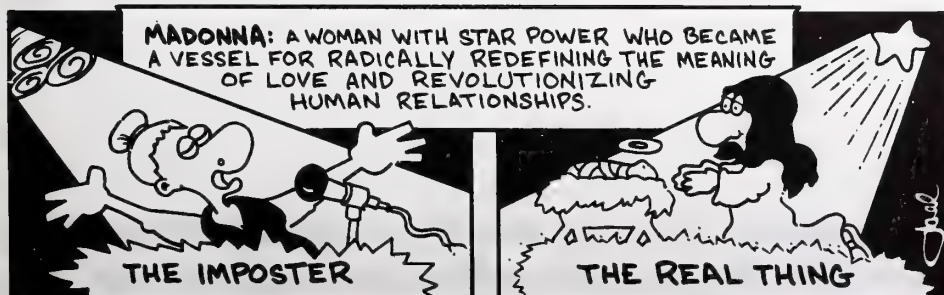
#### Preach the power of the Spirit

We have been very disturbed and saddened by the thinking of some of our Mennonite people. According to Scripture, homosexuality is a sin. It is an abomination like any other sin. We will wholeheartedly support and accept any person who truly repents, confesses his or her sin, and accepts Jesus’ and the Spirit’s power for deliverance from that sin.

We believe John Drescher’s letter (“Roots or Fruits,” May 7) gives the basic reason why we are seeing the trend of no longer calling sin what it is. We must spend more of our time and energy preaching the glorious gospel of the Lord Jesus Christ, which will transform us and make us new creatures in Christ. We must also teach about the power and work of the Holy Spirit in our lives, who will deliver us from any sin and make us more than conquerors through a mighty inner strengthening.

Earl and Doreen Oesch  
Zurich, Ont.

#### Pontius’ Puddle





# Nevertheless, repent

by  
Willis L.  
Breckbill

*To the pastors of the Mennonite church write:*

**T**hese are the words of the guardian angel of your ministry, the one who has called you to leave other occupations and ventures to serve me. You have in some cases left father and mother and brother and sister and even your own children to follow my call. You have experienced long days of ministry: attending committee meetings, going to conferences, and working hard on your sermons. You have spent many hours caring for the sick and dying, guiding those planning marriage, instructing new believers, and praying with those in emotional and spiritual need. You have tried to be obedient in the midst of conflicting expectations and some difficult people. Your faithfulness will be rewarded.

**Nevertheless,** I have a few things against you. Sometimes you have sought for fame and popularity by attending to the needs of the prominent and popular and have failed to care for the needy and weak and rejected. Sometimes you have loved yourself and have failed to love your flock, especially when they did not show appreciation for your ideas. Sometimes you have done the ministry in your own strength for your own credit. You have failed to see your ministry as representing Christ and calling others to serve him.

**Repent.** Renew your devotion to the Lord of the church. Obey, no matter the cost or sacrifice. Care for the souls of those who have been placed in your charge without fear or favor, and you will receive the reward of your God.

**Pray.** Pray, pastors, for purity of heart and singleness of purpose, so that others will see God living in you. Pray that God will give you that strong confidence of grace.

*\*With apologies to John who wrote from the Isle of Patmos as recorded in Revelation, chapters 2 and 3.*

*To the elders, councils, and other leaders of the congregations of the Mennonite church write:*

**Y**ou who hold the keys of the future in your hands have given yourself to many difficult assignments throughout the years. You have given up early morning hours, lunch times, and evenings for the work of the church. Your devotion is admired by many. Pastors come and go, but you remain. You deserve special honor in the life of your congregation and in God's eternal kingdom.

**Nevertheless,** I have a few things against you. Sometimes you have handled the work of the church like bad business. You have made decisions without sensitivity to the people or without listening for the prompting of the Holy Spirit. Sometimes you fight among yourselves and devastate the pastor or his or her ministry. Thereby you dishonor the name of the Lord in the community. Sometimes you hold back and fail to obey the moving of the Spirit. Sometimes you lack sensitivity for the pastor and the pastor's family and fail to respect the pastor as shepherd of the flock.

**Repent.** Humble yourselves before the Lord of the church and give yourselves without self-interest to the task to which you have been called. Make clear to others the call to leadership positions. Promote those efforts which encourage others to pastoral ministry.

**Pray.** Pray for elders, council members, and other congregational leaders, that you may save yourselves from self-will and unfaithfulness. Pray that you may serve in building up the board of Christ. Pray that you will be models of commitment and grace.

***All of you, devote yourselves to Christ and his kingdom, forsaking all other devotions which hinder your calling, so that you may***



---

# *and pray\**

---

*To the congregations of the Mennonite church write:*

**Y**ou are a goodly number in various settings, called to be witnesses to the love of Jesus in the world. Over the years you have spoken words of mission and compassion. You have given money and time to needs in your communities and to needs around the world. Many have been blessed by your efforts. The kingdom of God has been extended and enriched by you.

**Nevertheless,** I have a few things against you. Some of you have lost your first love. You have loved the world and the things in the world. Some of you have gotten rich and fat and have credited yourselves for your prosperity. You have failed to honor the Lord who has blessed you. You have become ingrown colonies of self-interest and exclusion and have failed to extend the grace and acceptance of God to your neighbors. When you are together you talk about business and crops, entertainment and sports, cars and boats, trips and conveniences. But you seldom mention my name. Your young follow your example and think more about being successful than about the business of God's kingdom. Your internal fights have discouraged some of the young from pursuing a life of ministry and service.

**Repent.** Repent of seeking after the things of this world and of failing to honor the Lord of heaven and earth. Repent of your striving for earthly riches and position. Repent of your lack of compassion for the lost in the world. Repent of fighting which destroys the unity of the Spirit.

**Pray.** Pray for yourselves that you may be free from the preoccupation with things and may give of your bounty for Christ and the kingdom. Pray that your sons and daughters may pick up your enthusiasm for kingdom work and enter joyously into ministry as pastors, teachers, evangelists, church planters, elders, and local leaders.

*To the executives and staffs of district conferences and churchwide agencies write:*

**Y**ou are to be commended for your faithful service. You have given extra time and often gone beyond the call of duty. You have traveled extra miles, gone to many meetings, and sacrificed time you could have had at home doing the things you like to do. You have led the church through a transition to more conversation for greater ownership. You are calling the church to vision and goals and prayer and giving. Your ideas and words are noble and good.

**Nevertheless,** I have a few things against you. Sometimes you have spent more time doing than being. You have been so busy going from place to place, thinking people need you rather than God's presence in you. Sometimes you have loved your own programs more than the people they are intended to serve. Sometimes you fail to prepare yourself with prayer for the task. Sometimes you show partiality to the influential and those who you think like you. You fail to love and accept each person.

**Repent.** Repent of any feeling of self-importance. Humble yourselves before God and the people so that you may be raised up to service for the kingdom. Repent of any partiality, of any uncaring, of any prejudice. Repent so that you may serve all the people.

**Pray.** Pray for yourselves that you may serve with purity of heart and intention. Pray that you may know the freedom of a disciplined spirit and a singleness of purpose. Pray that your joy in service may invite and inspire others to serve.

*Willis L. Breckbill, Goshen, Ind., is Indiana-Michigan conference minister. These words were first presented at the annual sessions of that conference last July.*

***walk in love for God and one another and that many, young and old, may be inspired to serve our Lord and the church.***



**Challenge, not comfort, draws new members, says church consultant**

In this age of declining membership in American mainline churches, the key to filling the pew may lie in making life more challenging, not more comfortable, for the congregation, according to an expert in the field. Churches with high expectations—those that “challenge people beyond what they believe they can do”—pull in more newcomers than those with low expectations, said Lyle Schaller during a recent lecture. Churches that have high expectations of members also tend to have more people at worship on a Sunday morning than they have members. In turn, those members contribute comparatively more of their charity to their churches and are involved in more church activities, he said. (RNS)

**Black churches now among top 15 fastest-growing congregations**

Nine of the top 15 U.S. churches with the fastest-growing attendance are predominantly black congregations, according to the latest survey by a church growth specialist who tracks the “mega-churches” and budding behemoths in Protestantism. “This is the first time that black churches have dominated the top of the rankings,” said John Vaughan of Southwest Baptist University in Bolivar, Mo. The Word of Faith Center in Detroit, a largely black church, and Calvary Chapel in Albuquerque, shared the lead when both reported gaining 1,500 people in average Sunday morning attendance from 1988 to 1989, the last year for which complete figures are available. Vaughan has collected yearly statistics since 1985 from denominational records and, in many cases, by persistent written and phone inquiries to individual churches. (RNS)

**‘Righteous gentiles’: What motivated them to save Jews?**

One question that is repeatedly raised during discussions of European Christians, known as “righteous gentiles,” who saved Jews from the Holocaust is what motivated them. Researchers say it’s impossible to give a profile of the “typical” rescuer, since they differ in education, economic and social status, and religion, but some common personality characteristics have been identified.

Nechama Tec, a sociology professor at the University of Connecticut, has interviewed hundreds of rescuers and the people they saved. At the First International Gathering of Children Hidden During

World War II, she said she has identified six “common characteristics” of rescuers. They “don’t seem to blend into their community,” they “stand out in their social milieu,” they were “all engaged for years in doing good,” they consider their rescue experience to be “nothing special,” the help they gave was spontaneous or gradual rather than the product of lengthy planning, and they had a “universalistic perception,” not being influenced by their attitudes toward Jews but by people in need. (RNS)

**Decade-long battle over landmark church comes to an end**

The U.S. Supreme Court’s refusal to hear an appeal from St. Bartholomew’s Episcopal Church in New York asking that its landmarks status be overturned has brought an end to a decade-long church-state battle marked by charges of ecclesiastical and political intimidation. The court’s decision means that the sanctuary and its adjacent community house will remain untouched, and the city’s landmarks designation, preventing any construction on the site, will stand.

The long controversy involving the midtown Manhattan congregation’s attempt to build an office tower to generate revenue for its social-service programs has been marked by a series of lawsuits and countersuits that has pitted dissident members of the congregation against its leaders. The debate has also revolved around the question of whether secular authorities should be able to tell a religious institution how it may and may not use its property. (RNS)

**Catholic leaders seek to stop membership losses to Protestants**

More than 150 Catholics a day in the United States, many of them Hispanics, join “sects,” according to reports at a gathering of cardinals in Rome. In Latin America, a “Protestant explosion” has seen the number of non-Catholics grow from 4 million in 1967 to 30 million in 1985, said Cardinal Miguel Obando y Bravo of Nicaragua. Defections to other Christian groups have tripled in the Dominican Republic in the past 30 years, risen by 500 percent in El Salvador and Costa Rica, and swelled by 700 percent in Guatemala, said Cardinal Ernesto Corripio Ahumada of Mexico.

“In every case, among the categories that the sects prefer to address are young people, migrants, and those who are less reached by pastoral care, solid teaching, and adequate ecclesial structure,” the

cardinals said in a communique. They emphasized to their fellow church leaders “the necessity of promoting a knowledge of the sacred Scriptures, rooted in the tradition of the church and capable of feeding an authentic spirituality and personal prayer.” (NIRR)

**Clergy warned domestic violence ‘can go on under your nose’**

A missions expert whose daughter and two grandchildren were murdered by her husband joined a panel in Nashville urging clergy to be alert to signs of domestic violence in their congregations. Don Robirds, a missions expert for the National Association of Free Will Baptists, told the workshop at Cumberland Hall Psychiatric Hospital that “there’s an awful lot covered up in a local church; it can go on under your nose and you wouldn’t know.” Robirds’ daughter, Judith Robirds Smith, and her two sons were shot and stabbed to death in 1989 at their home. Her estranged husband, Oscar Franklin Smith, was convicted of the murders and now sits on death row. Robirds said his own church, Donelson Free Will Baptist Church, is now hoping to hire a domestic violence counselor and fund a women’s shelter. He urged clergy to take similar steps and to speak out against misguided interpretations of the Bible that seem to justify male domination of women. (RNS)

**The ‘new’ rescue missions: drugs, AIDS, homeless families**

Rescue mission directors from a dozen U.S. cities warn that addiction to crack cocaine, the spread of AIDS, and rapidly growing numbers of homeless women and children pose the greatest challenges for mission workers in the 1990s. Representatives of 240 inner-city missions at a conference in Anaheim, Calif., reported that drug abuse is found in 79 percent of the men and 63 percent of the women at mission rehabilitation centers. They estimate that 2-12 percent of persons in mission rehab programs in America are infected with HIV or have AIDS.

Single women and single parents with children are the fastest growing segment of the homeless. They now compose 35-40 percent of those on the nation’s streets. Drug abuse, divorce, teen pregnancy—four out of five of the homeless women seeking help at rescue missions had their first baby in their teens—and lack of education and job skills are the chief reasons women are homeless. (RNS)



## Historical Committee debates how to celebrate anniversaries

Goshen, Ind. (HC)—Commemoration of the 1492 and 1693 anniversaries stirred up discussion at the May 24-25 meeting of the Historical Committee of the Mennonite Church. The celebration of any historical event is tied to current sensitivities and the church's commitment to telling its story truthfully.

No one was questioning that there was a Genoese sailor Christopher Columbus or an Alsatian minister Jakob Ammann but how to interpret these people and their legacy are controversial stories and hence the concern of how they should be addressed.

A proposal by director Levi Miller to have a symposium on Columbus and the Mennonites this fall in Corpus Christi, Tex., became a case in point. Some were wary that this discussion could turn into a European-bashing event, in emphasizing only an "invasion" and the injustice done to the native Americans.

"Beware of trendiness," said committee member Jan Gleysteen. "Will we be projecting current political views onto 1492? Are we building bridges or fomenting controversy?"

"We want some controversy," said committee chair Albert Keim. "We need to help Mennonites be awake to the issues." In the end, the group concluded that history for the church should have a pastoral function of providing historical background for current issues such as the 1492-1992 statement which may be passed by the denomination at its General Assembly in Eugene, Ore., this summer.

The issue reemerged on the Amish beginnings in 1693. A staff report noted the "Amish division of 1693" and the recent publication of Paton Yoder's book, *Tradition and Transition*. Ammann is claimed or shared by both the Mennonite Church (over half of its members descend from the Amish-Mennonite tradition) and the present Old Order Amish.

"Mennonites tend to be imperialistic about this division," one committee member confessed. "We regard Jakob Ammann as unnecessary." Leonard Gross used the term "Swiss Brethren division" in his translation of *Golden Apples*, and others suggested 1693 was an "Amish renewal movement" and "Amish beginnings." The concern was that historical efforts should explore the story accurately but also build bridges rather than create more differences.

Committee members noted efforts to have a conference in reference to the 1693 Amish beginnings, translating and pub-



Historical Committee members and local Elkhart County representatives share ideas and insights on Mennonite history. Left to right are Nate Yoder, Tom Meyer, Russell Krabill, Steve Reschly, Helen Alderfer, and Hope Lind.

lishing letters and documents of the period, exploring church and conference differences among those with Mennonite and Amish-Mennonite backgrounds.

In meeting its expanding programs, the committee acted to increase the base 1992 membership fee of the Mennonite Church Historical Association from \$10 to \$20. High marks were given to the graphics and editorial directions of *Mennonite Historical Bulletin*, a publication which all members receive. While about 70 percent of the budget comes from the General Board of the Mennonite Church, the committee needs to raise \$21,000 from its members and friends to meet its current budget of \$138,000.

The committee authorized director Miller to plan with conference historians and committees a meeting for next May and to promote a "Church Heritage Sunday" for the last Sunday in January.

Archivist Dennis Stoesz reported on future space needs, and the committee discussed options such as movable shelving, microfilming parts of the collection, or moving walls. The Archives of the Mennonite Church—located along with the Historical Committee offices in Goshen, Ind.—is a holding of over 2,600 personal and congregational collections.

The meeting concluded with an affirmation of Merle Good, who was concluding eight years on the committee. He was a part of the "New Directions" effort in moving the committee to a greater programmatic and educational focus.

## First worship seminar scheduled for Kansas

North Newton, Kan. (SC/WD)—A Mennonite Church conference and a General Conference district are teaming up to offer the first of several North American regional worship seminars. A joint MC/GC survey in 1989 revealed high priority for training worship leaders in congregations. Mennonite Board of Congregational Ministries (MC) and Commission on Education (GC) recommended that conferences/districts work together to host training events. That suggestion met with favorable response from South Central Conference and Western District.

This coming Sept. 20-22 at Cross Wind Conference Center near Hesston, Kan., worship leaders and pastors from 115 congregations in a seven-state area will gather to learn about and experience a variety of worship types. The theme is "Worship: Engaging God's People."

The leaders are Marlene Kropf of MBCM, Norma Johnson of COE, Rebecca Slough of the Hymnal Project, and Ivorie Lowe of the GC Spiritual Emphasis Committee. Schowalter Foundation of Newton, Kan., is providing a grant.

Detailed program information and registration material was mailed to constituent congregations in June. People from outside the region may apply for attendance on a space-available basis by contacting William Zuercher at Box 448, North Newton, KS 67117; phone 316 283-7080.



## Tree planting is more than digging holes

*Mexico City, Mexico (MCC)*—The Mexico City government is promoting "A Tree for Each Family" campaign, with slogans and eye-catching logos painted on walls and billboards. It sounds like an easy way to foster ecological health until one notices the ocean of concrete and the tidal wave of bumper-to-bumper traffic. Where will millions of families find a square foot of dirt to plant a tree?

It is increasingly unclear whether fledgling trees can survive the daily onslaught of pollutants poured into the air by factories and vehicles in the world's largest metropolis. Just six months after the Mexico City government gave away 1.4 million trees last year, a quarter had been killed off by the very toxins they were to help reduce.

In rural as well as urban areas, people are finding that planting trees is not as easy as digging a hole. Mennonite Central Committee workers in Brazil, Nicaragua, and other countries are discovering that reforestation involves complex social and economic factors. Basic to success, say the workers in Nicaragua and Brazil, is that the tree planters personally feel the need for trees and hopefully derive some benefits from their efforts.

Following a 1987 drought, MCC agriculturalist Tim Eisenbeis assisted with a reforestation program in the semiarid region of Tacaimbo, Brazil. Emergency work groups cared for the three nurseries; the work groups were organized by local church and agricultural leaders. The leaders decided to locate the nurseries in the town of Tacaimbo so unemployed women could be involved in the work and where water was more readily available.

However, "the town folk, being landless, weren't interested in our reforestation efforts," reflects Eisenbeis, who recently returned to his home in Marion, S.D. "They didn't acutely feel the need for trees since in their part of town they don't need to go so far for firewood."

MCC Nicaragua worker Jon Nofzinger, of Winnipeg, Man., faces a similar dynamic with an agroforestry project in the arid Teustepe area of Nicaragua. Although the eight nurseries are located in rural communities in which families do own some land, firewood is still not scarce.

Rows of black plastic bags holding healthy seedlings of leucaena, eucalyptus, casia, mango, and citrus line a plot outside the simple brick home of Silvio Flores and Iaryda Rocha de Flores in Teustepe. "The neighbors say it's craziness," comments Rocha, a volunteer agricultural promoter

with CEPAD, the Christian development organization sponsoring the agroforestry project. "They say the land here is too dry and rocky to grow anything."

Cultivating trees can require a lot of backbreaking work. Rocha lugs 12 buckets of water three times daily from a nearby stream to water the several thousand seedlings under her care. "The nursery stage is only half the battle," Nofzinger says. "The big work is yet to come—digging all those holes! The whole community will have to help."

Nofzinger, who previously worked in reforestation with MCC in Haiti, is not upset by the lack of interest. He takes a longer view. "At first in Haiti no one wanted the trees, but their attitude changed after a couple of years when they saw they could harvest trees for charcoal or cut them for posts. The idea is to get the trees talking for themselves."

In Tacaimbo, Brazil, farmers are already convinced of trees' value. "They recognize endless benefits," Eisenbeis says. "They also agree that each year the wooded areas get still smaller."

Even so, Eisenbeis faced many obstacles in his efforts to promote tree planting. The major one is that farmers own such tiny parcels of land. "When a farmer owns just two to five acres of land to live off, he or she must plant it all in food crops," he says. "They dislike planting

*MCC Nicaragua worker Jon Nofzinger with 13-year-old Bayardo Flores at a community tree nursery in Teustepe, Nicaragua.*



trees even along the land's boundaries because crops in the strip near them do poorly."

Larger landowners who rent out land prohibit tenants from planting trees; in ownership disputes, trees can be a legal aid in gaining new rights to a plot. Other obstacles include foraging farm animals who clip off saplings during the dry season, hungry children who pick and eat green fruit, and simple economic hardship.

"People are worried about how to get food on the table today so it's hard for them to think about trees," Nofzinger says. His hope lies in people such as Rocha who realize that they are sowing seeds not necessarily for themselves but for their children and grandchildren.

—Emily Will

## Middle East churchmen, in visit to Kansas, plead for justice

*Hesston, Kan.*—Share what you know with Congress and with the media. Send more people to the Middle East to see and hear from the Palestinian people. And give money.

That was the request of Palestinian pastor Audeh Rantisi who visited central Kansas recently. Noting that 90 of the 100 U.S. senators voted in favor of Israel annexing more West Bank land to make settlements for Soviet Jews, Rantisi pleaded for justice for his people.

Speaking at Hesston College, he urged the students to value their educational opportunities and freedom. "Don't misuse the freedom given you to your own lusts," he said.

Another way American Christians can help is to provide scholarships for young Palestinians to study in church colleges, he said. Rantisi, an Anglican minister, studied at Aurora College in Illinois. He now directs a school for boys in Ramallah.

Accompanying Rantisi to Kansas was Basem Hamarneh, a Jordanian Greek Orthodox churchman. He spoke at a public meeting sponsored by Newton Area Peace Center. He told how his country suffered before and during the Persian Gulf War. "It seems that everyone abandoned Jordan when we needed them," he said, as he told how Jordanians did their best to care for the thousands of refugees fleeing Kuwait and Iraq.

Comparing the recent tornado devastation in nearby Wichita and its suburbs to the devastation of war, Hamarneh said



Christians can accept the tornado as the "fate of God," but "when a person just like you, a human being, destroys your own house and kills your children, you cannot accept that."

Rantisi and Hamarneh were part of a delegation of Middle East Christians sponsored by Mennonite Central Committee. They visited Mennonite communities across the United States to share the effects of the Persian Gulf War on the church and people of their countries.

In their week in central Kansas they were scheduled for about 20 meetings, including classes at three Mennonite colleges, public lectures and chapels, visits in homes, and meetings with church leaders.

Dana Neff of MCC Central States, who coordinated the central Kansas visit, noted that Rantisi and Hamarneh "seemed appreciative" for the opportunity to tell their story to crowds who offered them "pretty good feedback." Neff characterized responses from some groups as, "Wow, this is very different from anything we've heard before."

—Susan Balzer

## Three-person team offers counseling in postwar Liberia

*Monrovia, Liberia (MBM/MCC)*—A three-person team is in Liberia to provide grief and trauma counseling in the aftermath of civil war in that African country. Delores Friesen of Fresno, Calif.; Barry Hart of Charlottesville, Va.; and Al Swingle of Toledo, Ohio, served there May 29-June 18.

The three trained schoolteachers and others prior to the reopening of schools in rural Liberia in July. The effort was sponsored by Christian Health Association of Liberia, of which Mennonite Board of Missions is a member.

Friesen was appointed by MBM and Hart by Mennonite Central Committee as part of the ongoing Liberia relief and reconstruction program of those two agencies. Swingle was appointed by the Evangelical Lutheran Church in America.

Friesen is a counselor and seminary professor who previously served with MBM in West Africa. Hart is a mediator who took a similar MBM/MCC assignment in Northern Ireland. Swingle is a former Lutheran missionary in Liberia who is now a hospital chaplain.

Dale Schumm, MBM personnel consultant, said the three trained a total of 60 people during two separate one-week workshops in Bong County in northeast Liberia. Most of the trainees are Christian schoolteachers, health workers, and pastors. Schumm helped lay the groundwork for the workshops during an April visit to West Africa.

"People there identified the need to help teachers deal effectively with children traumatized by the 11-month civil war," Schumm said. "The teachers and health workers will receive help to process their own sense of violence and pain, then receive instruction on how to do the same for their students."

Schumm indicated a great need also exists for conciliation and reconciliation among the various Liberian factions and tribes. He said Christian Health Association

of Liberia has requested that similar workshops be conducted elsewhere for pastors and health professionals in rural areas and in the capital city of Monrovia in the future.—Phil Richard

## Oregon school dedicates chapel

*Salem, Ore.*—"It's perfect," were Rod Wolfer's words pronounced with an air of benediction in describing his impressions of the new Western Mennonite School chapel/classroom building. "It's a place of modesty and beauty that puts me in an attitude of worship," said Wolfer, former school board chairman. Others at the recent dedication of the new facility were equally commendatory.

Principal Bryan Stauffer told a full-house audience the facility will serve the school as well as Pacific Coast Conference and the Western Mennonite congregation that uses the building. But more than that it is a structure dedicated to the glory of God, he said.

David Mann, in a dedicatory message, drew from the experience of David and Solomon preparing to build the great Jerusalem temple. "This building is about more than bricks, drywall, carpeting, and students," said Mann, a Phoenix pastor who is moderator-elect of the Mennonite Church.

The service included a period of reflecting on the past and on the path that led to this occasion. Cliff Lind and Mel Bitikofer reminisced about the school's first chapel in what is now the boy's dormitory. The building was constructed of salvaged materials and the chapel floor was finished with squares of masonite painted two shades of brown. The room was furnished with sliver-prone benches that could easily be disassembled and stacked to create an open area.

No one speculated on the significance of Oregon Mennonites moving from the social and spiritual milieu that produced the 1940s chapel to the 1991 version with its dipped burgundy carpeting, fully padded oak pews, and state-of-the-art lighting and sound system. Perhaps those conclusions need to be left to the grandchildren. In the meantime, people can concern themselves with more practical matters, such as Ralph Shetler taking note of the sloping floor and wondering "how long the ladies in high heels can stand on a floor like that."

—Beryl Forrester



*Window on service. Harrisonburg, Va.*—The youth group at Community Mennonite Church here has devised numerous fund-raising projects to help finance its trip to the Oregon 91 youth convention this summer. Among the more successful efforts were scraping and repainting windows at the church, as group member Sara Bishop and youth pastor Ted Swartz are doing here. Members "bought" windows at \$30 each, which brought in \$1,200. Other projects have included a potato bar and several other meals at the church, a yard sale, selling coupon books for discounts at area businesses, tearing down a shed, and preparing a rehearsal dinner for a wedding.



• **Out of Ethiopia.** The three Mennonite Central Committee workers who serve in the Ethiopian capital of Addis Ababa happened to be out of the country when rebel forces entered the city on May 28 and overthrew the government. They had left in late April for scheduled meetings in Kenya and for vacation and had planned to return on May 20. But the city was in chaos as the rebels besieged it and then took it over. MCC's local staff and Ethiopian church leaders advised the MCCers to stay away until the situation stabilizes.

• **Record attendance.** A record 84 people attended the annual meeting of the Council on Church and Media, May 30-June 1, on the campus of Eastern Mennonite College. CCM is an association of Mennonite and Brethren communicators. The keynote speaker was George Barna, president of Barna Research Group in Glendale, Calif. He described how society is changing, what the trends are for the immediate future, what unchurched people want from a church, and how churches can meet the challenges ahead.

• **Speech gets attention.** A speech by a Mennonite captured considerable attention at the first international conference on victim-offender reconciliation held in Italy. Dean Peachey of Kitchener, Ont., talked about forgiveness. "Families and close relationships can't function without forgiveness," he said. "Societies also need ways to practice it. There is a place for forgiveness in the justice system." Peachey, who has worked in mediation since 1980, directs a national organization called The Network: Interaction for Conflict Resolution.

• **Lecture series on martyrs.** The stories of people who valued their faith more than their lives were told during a public lecture series at Associated Mennonite Biblical Seminaries. The lectures, featuring a different speaker each time, were every Sunday afternoon during May and June. They were in connection with the traveling exhibit, "Mirror of the Martyrs," which was at AMBS during the month of June. The lectures and the exhibit deal with Mennonites' heritage of martyr-



**Mennonite editors.** Harrisonburg, Va.—Meetinghouse, the Mennonite editors group, held its annual meeting June 1-2 on the campus of Eastern Mennonite College and Seminary. Editors present were (left to right): Ron Rempel of *Mennonite Reporter*, Steve Shenk of *Gospel Herald*, Paul Schrag of *Mennonite Weekly Review*, Gordon Houser of *The Mennonite*, and Menno Hamm of *The Messenger*. Four member periodicals were not represented. The editors exchanged ideas, struggles, and camaraderie, and discussed opening membership to more Mennonite-related publications. They also projected feature articles on issues facing the church, planned news coverage of inter-Mennonite events, and spent time discussing ways to handle "bad news" in the Mennonite press. Rempel succeeded Shenk as chairperson of the group.

—Jim Bishop

dom. More than 4,000 of their Anabaptist forebears were executed for their faith in Europe in the 17th century.

• **Inter-generational ministry.** The parent-child relationship is an example of how to visualize inter-generational ministry, said a father-son team in a workshop at Associated Mennonite Biblical Seminaries. About 25 local pastors and lay leaders learned how to more effectively work with congregations that have several generations. The resource persons were Roger Frederikson, a pastor and former president of American Baptist Churches, and Joel Frederikson, a pastor in Minnesota.

• **Faculty-staff recognition.** An Eastern Mennonite College staff member who retired at the close of the 1990-91 academic year was honored at the annual faculty-staff recognition dinner. Geneva Bowman, supervisor of custodial services for 17 years, received a plaque and a cash gift. Several colleagues paid her special tribute in a skit.

• **Note from editors.** Congregations do not need to send their bulletins and newsletters to

*Gospel Herald* any longer. Information on new members, etc., is now collected in other ways. Congregations, however, are encouraged to continue sending news items to *Gospel Herald*.

#### • New appointments:

*Gene Stutzman*, executive director, Mennonite Home and Village, Albany, Ore. He will join the staff in July and then succeed interim executive director Gene Kanagy in January. Stutzman is currently the budget officer for the city of Sweet Home, Ore. Before that he was a financial and risk manager for the Oregon Consortium in Albany.

*Susan Weybright*, assistant professor of education, Goshen College. She has had a long career in the public school system, including the roles of elementary teacher and high school principal. She has a doctorate in educational leadership from Western Michigan University.

*Allen Angell, Jr.*, marketing and field services associate, Media Ministries Department of Mennonite Board of Missions, starting in May. Previously he was a sales representative for Adams/Remco Company of South Bend, Ind. He is a 1989 graduate of Goshen College.

#### • Pastor transitions:

*Robert Keener and David Miller* were ordained as pastors of East Goshen (Ind.) Mennonite Church on May 12. They were both licensed earlier to serve the congregation while studying part-time at Associated Mennonite Biblical Seminaries.

*Atanacio "Nacho" Paiz* was ordained as pastor of Iglesia Menonita del Buen Pastor, Goshen, Ind., on May 19. He was licensed earlier to serve the congregation.

*Don Patterson* resigned as pastor of Yoder (Kan.) Mennonite Church on May 31.

*Rosalind Suarez* resigned as pastor of Casa De Oracion, Alamo, Tex., recently.

*Don Stoll* was ordained for prison ministry by Indiana-Michigan Conference on May 5. He lives near Loogootee, Ind., and travels to prison farms across the state.

#### • Missionary transitions:

*Joe and Linda Liechty* returned from Ireland in June for a two-month North American assignment. Appointed jointly by Mennonite Board of Missions and Mennonite Central Committee, they are involved in peace/reconciliation efforts, in an interdenominational school, and in Dublin Mennonite Community. Their address is c/o Russell and Marjorie Liechty, 1905 Woodward Pl., Goshen, IN 46526.

*Tom and Disa Rutschman* returned from Sweden in June for a two-month North American assignment. They are self-supporting MBM appointees who teach in local schools, participate in an evangelical church, and lead youth ministries. Their address is c/o LaVerne and Harriet Rutschman, Box 103, North Newton, KS 67117.

#### • Coming events:

*Conference for Families with Physically Disabled Members*, July 1-7, at Spruce Lake Retreat, Canadensis, Pa. It will open with a concert by two recording artists who deal with physical disabilities every day—Joni Earickson Tada and Sandi Rios. The concert and the conference are sponsored by two ministries to the disabled—Joni and Friends and Christian Overcomers. More information from Spruce Lake at R. 1, Box 605, Canadensis, PA 16825; phone 717 595-7505.

*Single Parent Family Retreat*, July 28-Aug. 2, at Laurelville (Pa.)



Mennonite Church Center. It will include a variety of recreational activities as well as professionally led group sessions. The leaders are family therapist Don Munn, camping/counseling veteran Terry Burkhalter, Laurelvill staffer Tina Boshart, and musician Ruthie Cripe. More information from Laurelvill at R. 5, Box 145, Mt. Pleasant, PA 15666; phone 412 423-2056.

**Seminary Representatives and Conference Leaders Meeting**, July 30, at Lane County Convention Center, Eugene, Ore. It is a 5:00-6:30 dinner event during the Oregon 91 convention of the Mennonite Church. The group will explore a proposal for recruiting pastors and other leaders. The proposal calls for a series of regional seminars for people who may be interested in church ministry. More information from John Kreider at Eastern Mennonite Seminary, Harrisonburg, VA 22801; phone 703 432-4000.

**Peace/Justice Concerns Meeting**, July 31, at Holiday Inn, Eugene, Ore. It is a 6:30-8:30 breakfast event during the Oregon 91 convention of the Mennonite Church. It is for conference peace/justice committee members and others interested in hearing what's happening across the denomination. More information from Ed Bontrager at Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515; phone 219 294-7523.

**Late-Night Peace Activities**, July 30 and Aug. 2, at Lane County Convention Center, Eugene, Ore. They are 9:00 p.m. events during the Oregon 91 convention of the Mennonite Church. The first is a worship service led by Eugene Mennonite Church pastor Ted Grimsrud. The second is an informal time of singing and storytelling. More information from Susan Mark Landis at 11885 Kenner Dr., Orrville, OH 44667; phone 216 683-0976.

**LIFE Meeting**, Aug. 3, at Lane County Convention Center, Eugene, Ore. This is a 12:00-1:30 lunch event during the Oregon 91 convention of the Mennonite Church. It is for participants in the process called Living in Faithful Evangelism as well as for people interested in joining. More information from Ed Bontrager at Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515; phone 219 294-7523.

• **New books:**

**Matthew** by Richard Gardner. The third volume in the Believers Church Bible Commentary Series, this is a guide to the first book of the New Testament. The author is a professor at Bethany Theological Seminary—a Church of the Brethren school in suburban Chicago. The book, published by Herald Press of Mennonite Publishing House, is available for \$17.95 (in Canada \$22.50).

**Out of Ashes** by Helen Wells Quintela. This is the story of the



**Chorus marks 25 years.** **Manheim, Pa.**—Some 250 people met at United Zion Camp near here on June 1 to celebrate the 25th anniversary of Manheim Area Chorus. Looking over their music are director Mervin Weaver (left) and assistant director Larry Harnley. After a time of reminiscing and a carry-in supper, the current 35-member chorus presented a program of a cappella music. For the final four songs, former chorus members were invited to participate, and the camp chapel rang as 119 voices blended together. About 250 people, mostly Mennonite, have been part of the chorus since it began in 1966. All money collected at programs over the years has gone to special projects. For example, the chorus has provided funds for Eastern Mennonite Board of Missions to buy numerous vehicles for missionaries. —*Nancy Witmer*

abuse and violence suffered by the author and her husband because of their interracial marriage and about how they found healing. The author is the founding pastor of St. Paul (Minn.) Mennonite Fellowship. The book, published by Herald Press, is available for \$8.95 (in Canada 10.95).

**Distant Thunder** by Ruth Nulton Moore. Intended for ages 9-13, this is the story of a Moravian girl during the Revolutionary War, and it is a sequel to *The Christmas Surprise*. The author is a teacher and an award-winning writer of 19 books. The book, published by Herald Press, is available for \$5.95 (in Canada \$7.50).

**NEW MEMBERS**

**Finland, Pennsburg, Pa.:** Matthew Ulrich and Robert Uhrich.

**St. Jacobs, Ont.:** Cynthia Hersherberger, Harold Martin, Lorene Martin, and Jamie Neeb.

**Bethany, Hartville, Ohio:** Myron Sommers, Anthony Slabaugh, Cindy Slabaugh, Lisa Overholt, Ed Overholt, Leona Overholt, Lavern Raber, Mary Kathryn Raber, John Fohner, Mari Jo Fohner, Mary Bontrager, Christine Kurtz, and Dale Raber.

**East Union, Kalona, Iowa:** LeAnne Zook, Brian Dickel, Denise Hochstedler, Darla Knepp, Joel Loss, Jill Miller, Rachel Rempel, and Jeremy Yoder.

**Conestoga, Morgantown, Pa.:** Chris and Sandra Beiler, Lois Brubaker, Roy and Dottie Martin, and Dana Ebert.

**Sunnyside, Conneaut Lake, Pa.:** Virginia Yoder, Neil Gerber, Eric Gerber, Ron and Patty Laudenslager.

**Howard-Miami, Kokomo, Ind.:** Monica Mullet, Ryan Hatton, and Shannon Hatton.

**Sermon on the Mount, Sioux Falls, S.D.:** Vicki Biggerstaff.

**Martins, Orrville, Ohio:** Rachael Oyer, Gabriel Yontz, Sara Yontz, Ryan Falb, Mandy Copley, Matthew Falb, and Heidi Mumaw.

**Hillside, Jackson, Ohio:** Marie Brown, Shawn Lanhart, and John Morgan.

**First, Kitchener, Ont.:** Andrew Bingeman, Nathan Hallman, Alex Lamont, Helen Wall, and Rolando and Leticia Salazar.

**Roanoke, Eureka, Ill.:** Rich, Cheryl, and Craig Delagrange, Doug Sizelove, Carl Reeb,

Joshua Lehman, Aaron Troyer, and Ben Kauffman.

**Southside, Elkhart, Ind.:** Beth Bare Hawn.

**BIRTHS**

**Brubaker, Ray and Beth** (Fenninger), Mobile, Ala., Tyler Ray, March 24.

**Cutler, Richard F. and Janet** (Freeman), Doylestown, Pa., Ryan Thomas (first child), May 31.

**Grieser, Dan and Karen** (Patterson), Redmond, Wash., Rebecca Angela (third child), May 30.

**Heacock, Randy and Nancy** (Gehman), Centerville, Va., Monica Joanne (second child), May 25.

**Headings, Bill and Margie** (Blue), Goshen, Ind., Katelyn Yvonne (third child), May 24.

**Hooper, Jeffery and Suzan** (Yoder), West Liberty, Ohio, Benjamin Amory (second child), May 29.

**Jantzi, Dan and Jeanne** (Zimmerly), Mbuki-Mayi, Zaire, David Zimmerly (second child), March 22.

**Jutzi, David and Karen** (Ruby), Tavistock, Ont., Jonathan David (third child), April 22.

**Kauffman, Galen and Cynthia** (Nyce), Goshen, Ind., Aaron August (second child), March 21.

**Leis, Paul and Marilyn** (Martin), Elmwood, Ont., Brandon Nicholas (first child), May 23.

**Longenecker, Duane and Carol** (Blank), Mobile, Ala., Joshua Duane, April 5.

**Mark, Jeff and Kathy** (Kenagy), Boston, Mass., Jonathan Christopher (second child), March 30.

**Mayer, Conrad and Emily** (Lehman), Hilliard, Ohio, Malarie Danay and Skylar Nicole (third and fourth children), Feb. 24.

**O'Leary, Michael and Robbin** (Lerch), Seattle, Wash., Brian Andrew (first child), May 29.

**Swartzendruber, Terry and Teresa** (Shetler), Bay Port, Mich., Kerri Lynn (second child), May 17.

**Swartzendruber, Brian and Geneva** (Shoemaker), Madison, Wis., Mara Shoemaker (second child), March 14.

**Witmer, Nelson and Kris** (Zook), Canfield, Ohio, Andrew Reid (first child), March 22.

**Yoder, Lin and Bonnie** (Cordell), Chambersburg, Pa., Chadrick John (first child), April 27.

**Correction:** In the April 23 issue, the name of the Stanley and Myrna Bender Miller baby was misspelled. It should be *Elisabeth Anne*.



## MARRIAGES

**Bender-Miller:** Darin Bender, Middlebury, Ind. (Townline cong.), and Wanita Miller, Goshen, Ind. (Townline cong.), May 4, by Calvin Borntrager.

**Gingerich-Schade:** Marlow Gingerich, Zurich, Ont. (Zurich cong.), and Janice Schade, Dashwood, Ont. (Zurich cong.), June 1, by Ephraim Gingerich.

**Hershberger-Geiser:** Ervin Hershberger, Dalton, Ohio (Pleasant View cong.), and Lenore Geiser, Wooster, Ohio (Oak Grove cong.), May 24, by Elno Steiner.

**Miller-Albright:** Daniel Miller, Duncansville, Pa., and Debra Albright, Martinsburg, Pa. (Martinsburg cong.), May 25, by John Davidhizar.

**Rieder-Freeman:** David Rieder, Waterloo, Ont. (United Church of Canada), and Mildred Freeman, Kitchener, Ont. (Erb Street cong.), April 27, by Wilmer Martin.

**Rittenhouse-Landis:** Dayle Rittenhouse, Lansdale, Pa. (Plains cong.), and Kathleen Landis, Souderton, Pa. (Zion cong.), June 1, by Gerald Studer.

## DEATHS

**Blanco, Clara Hermania,** 90, Lansdale, Pa. Born: April 25, 1901, Sagua la Grande, Cuba, to Augusto and Candida (Padilla) Aveille. Died: May 28, 1991, Lansdale, Pa. Survivors—children: Augusto, Aleida Blanco, Aida Iglesias, Clara Nunez; sisters: Hortensia Borrás, Berta Garcia; 6 grandchildren, 6 great-grandchildren. Predeceased by: Laureano Blanco (husband). Funeral and burial: May 31, Souderton Mennonite Church, by Gerald A. Clemmer.

**Bontrager, Wilma,** 74, Kokomo, Ind. Born: Oct. 5, 1916, Miami Co., Ind., to Harvey and Jemima (Miller) Yoder. Died: May 25, 1991, Kokomo, Ind. Survivors—husband: Andrew Bontrager; children: Raymond, Alta Wagler, Almeda Mast; 8 grandchildren, 2 great-grandchildren. Funeral: May 29, Howard-Miami Mennonite Church, by Mick Sommers, Lee Miller, and Stephen Echert. Burial: Christner Cemetery.

**Halteman, Lillian L.,** 83, Souderton, Pa. Born: Sept. 6, 1907, Morwood, Pa., to Jonas and Essie (Landis) Moyer. Died: May 27, 1991, Abington, Pa. Sur-

vivors—children: Arlene Rosenberger, Jay Lowell; 5 grandchildren, 2 great-grandchildren. Predeceased by: Isaac B. Halteman (husband). Funeral and burial: May 29, Franconia Mennonite Church, by Russell M. Detweiler and Curtis L. Bergery.

**Hershberger, Callie,** 88, Walnut Creek, Ohio. Born: March 28, 1903, Walnut Creek, Ohio, to John and Katie (Troyer) Hershberger. Died: May 27, 1991, Walnut Creek, Ohio. Survivors—brother: Walter. Funeral and burial: May 30, Walnut Creek Mennonite Church, by Ross A. Miller.

**Holst, Henry "Jack,"** 79. Born: June 1, 1911, Morgan Co., Mo., to Harley and Nellie Holst. Died: May 18, 1991, Shipshewana, Ind., of a heart attack. Survivors—wife: Glada Troyer; son: Archie; brothers and sisters: Wils, Dewy, Dolcy, Brandon, Robert, Franklin, David, Daniel, Noah, Kathryn Boggs, Nell Hendrick, Tiny Chapin; 13 grandchildren, 13 great-grandchildren. Funeral: May 21, Shore Mennonite Church, by Barry Loop and Steve Slagel. Burial: Shore Cemetery.

**Kendall, Eugene L.,** 74, Greentown, Ind. Born: Jan. 3, 1917, Howard Co., Ind., to Vern and Dora (Webb) Kendall. Died: May 24, 1991, Kokomo, Ind., of a heart attack. Survivors—wife: Marcile Osborne; children: Terry, Janalyce Hatton, Joanne Kendall; brothers and sisters: Elson, James, Frances Stites, Georgeanna Lorenz; 4 grandchildren. Funeral: May 28, Howard-Miami Mennonite Church, by Mick Sommers and Lee Miller. Burial: Kendall Cemetery.

**Kreider, Mahlon H.,** 84, Lititz, Pa. Born: Jan. 6, 1907, Lititz, Pa., to Daniel H. and Emma (Hollinger) Kreider. Died: May 15, 1991, Lititz, Pa., of cancer. Survivors—children: Theda A. Neff, Jean Musser, J. Floyd, Ruth Ann Martin; 14 grandchildren, 21 great-grandchildren. Predeceased by: Edna S. Gerlach (wife). Funeral: May 18, Landis Homes, by Karl Steffy, Donald Good, and John Shenk. Burial: East Petersburg Mennonite Cemetery.

**Martin, Paul W.,** 70, Hesston, Kan. Born: Oct. 1, 1920, Berks Co., Pa., to Aaron and Alice (Weber) Martin. Died: May 19, 1991, Wichita, Kan. Survivors—wife: Alice Eichelberger; children: Kenton, Keith, Sylvia

Bartel, Sonia Bauman; sisters and brothers: Lucy Good, Viola Weaver, Carl, Weaver, Warren; 4 grandchildren. Funeral: May 23, Hesston Mennonite Church, by Fred Obold, Paul A. Friesen, and William Weaver. Burial: Eastlawn Cemetery.

**Mast, Amanda,** 93, Dalton, Ohio. Born: March 17, 1898, Dalton, Ohio, to Henry and Sarah (Miller) Hostetler. Died: May 24, 1991, Shady Lawn Nursing Home. Survivors—sons: Henry, Donald, Vernon, David; sister: Lydia Troyer; 14 grandchildren, 21 great-grandchildren. Predeceased by: Henry Mast (husband). Funeral and burial: May 28, Pleasant View Mennonite Church, by Marion Berg and Elno Steiner.

**Maust, Marjorie,** 68. Born: Jan. 25, 1923, Pigeon, Mich., to Jacob and Lydia (Gascho) Swartzendruber. Died: May 28, 1991, Pigeon, Mich., of a heart attack. Predeceased by: Arthur Maust (husband). Funeral and burial: May 31, Pigeon River Mennonite Church, by Thomas Beachy and Luke Yoder.

**Miller, Helena,** 80, Baden, Ont. Born: March 7, 1911, Wellesley Twp., Ont., to Jacob and Catherine (Albrecht) Bast. Died: May 23, 1991, Kitchener, Ont. Survivors—children: Ken, Alice Derksen, Les, Ray; brothers and sisters: Harvey, Emerson, Robert, Edna Gerber, Erma Gerber, Esther Jantzi; 5 grandchildren, 7 great-grandchildren. Predeceased by: Clarence Miller (husband). Funeral and burial: May 26, Steinmann Mennonite Church, by Elmer Schwartzendruber, Vernon Zehr, and Fred Lichti.

**Peachey, Elam C.,** 80, Belleville, Pa. Born: March 17, 1911, Belleville, Pa., to John S. and Sallie (Yoder) Peachey. Died: May 24, 1991. Survivors—wife: Barbara Yoder; children: Chester, Elam, Willard, Allen, Anna Mary Bontrager, Marlene Wenger; sisters: Mary G. Peachey, Annie B. Yoder, Linnie L. Peachey; 19 grandchildren, 10 great-grandchildren. Funeral and burial: May 28, Locust Grove Mennonite Church, by Buddy Krepps, Max Zook, and Gerald Peachey. He was ordained to the ministry Oct. 12, 1958, and served Mountain View Mennonite Chapel.

**Schlood, Mary,** 92, Ephrata, Pa. Born: Akron, Pa., to James S. and Mattie (Leisey) Schlood. Died: May 26, 1991, Lititz, Pa. Funeral: May 31, Denver Mennonite Church, by Isaac K.

Sensenig. Burial: Mount Zion Evangelical Cemetery.

**Schloneger, Elaine L.,** 52, Orrville, Ohio. Born: June 4, 1938, Orrville, Ohio, to Bennet and Grace (Steiner) Geiser. Died: May 31, 1991, Orrville, Ohio, of cancer. Survivors—husband: Wendell Schloneger; children: Jana Bergfeld, Jill Schloneger, Amy Lichti, Kara Schloneger, Kent; brothers and sisters: Leonard, Lowell, Arlene Lehman, Marlene Fossum; maternal grandmother: Ardie Steiner. Funeral: June 3, 1991, Orrville Mennonite Church, by John P. and Barbara Moyer Lehman. Burial: Oak Grove Mennonite Cemetery.

**Stahl, Edna M.,** 72, Dafer, Mich. Born: Aug. 11, 1918, Clarksville, Mich., to Joseph and Elizabeth Birkey. Died: May 18, 1991, Sault Ste. Marie, Mich., of leukemia. Survivors—husband: Melvon Stahl; children: Margaret Gage, Lyle, Marlene Clingaman, Marilyn Troyer, Marte Gillam (foster daughter); sister and brothers: Neva Yordy, Roy, Melvin; 15 grandchildren, 7 great-grandchildren. Funeral: May 21, Hovie Funeral Home, by Ronald Swartz. Burial: Oaklawn Chapel Gardens.

## CALENDAR

Indiana-Michigan Conference and Central District joint meeting, Ft. Wayne, Ind., June 27-29

Northwest Conference annual convention, Camrose, Alta., Camrose, Alta., June 29-July 1

Allegheny Conference annual meeting, Mt. Pleasant, Pa., July 4-7

Eastern Mennonite College and Seminary board of trustees, Harrisonburg, Va., July 12-13

South Central Conference annual conference, Harrisonville, Mo., July 12-14

Virginia Conference assembly, Bergton, Va., July 17-21

Mennonite Board of Education board of directors, July 18

Hesston College board of overseers, Iowa City, Iowa, July 19-20

Mennonite Church General Board, Eugene, Ore., July 29

Mennonite Church Nominating Committee, Eugene, Ore., July 29

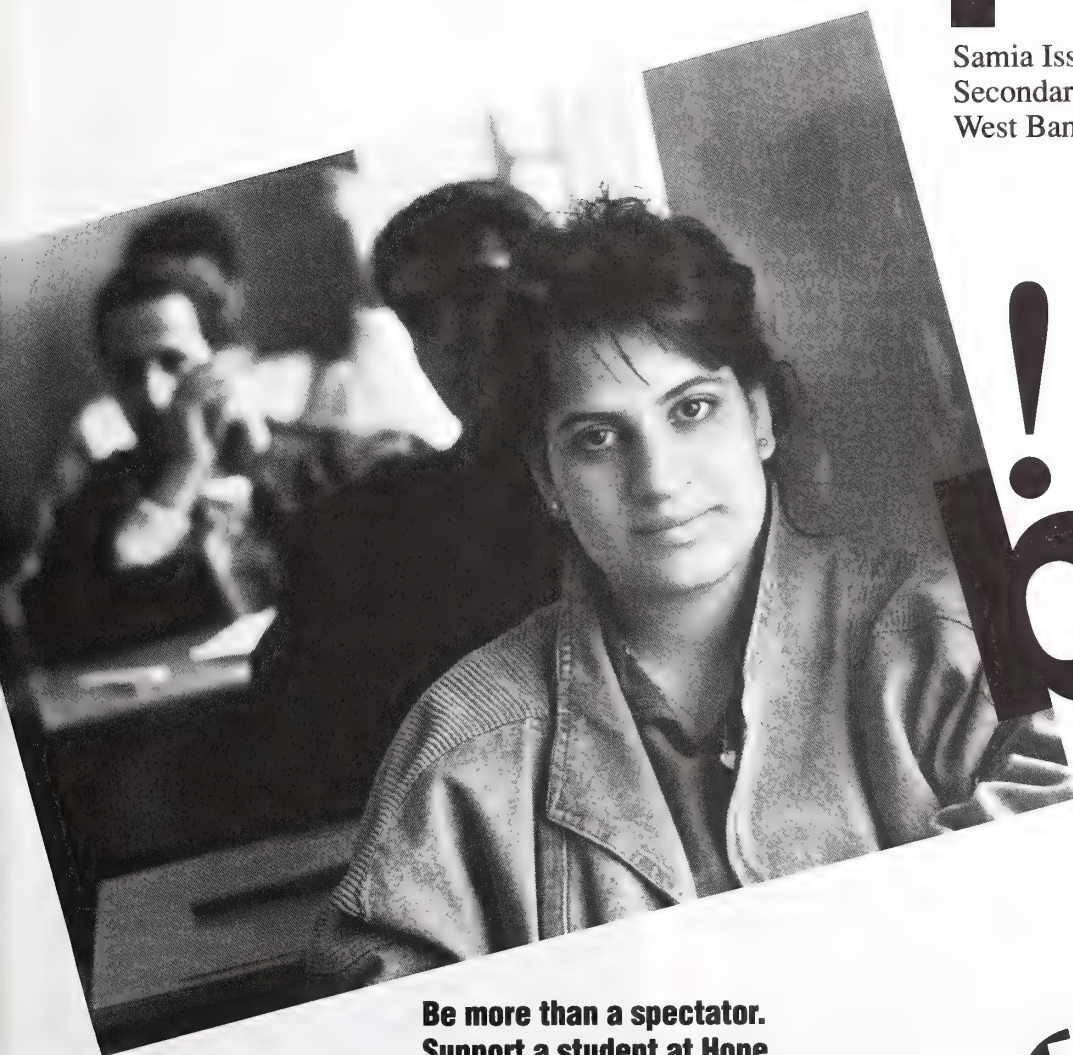
Oregon 91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3

Worship Seminar, Hesston, Kan., Sept. 20-22



**Educational opportunities are limited in the West Bank so Mennonite Central Committee started Hope School in 1962. Today the school is governed by Palestinians and MCC helps by supporting students and providing teachers such as Erlis Miller from Partridge, Kan.**

**Samia Issa Abu-Dayyeh studies at Hope Secondary School in the Israeli-occupied West Bank.**



**!be**  
more  
than a  
spectator

**Be more than a spectator.  
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School or another school  
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Program. Support MCC  
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**Mennonite  
Central  
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**Mennonite Central  
Committee and MCC U.S.**  
21 South 12th Street  
PO Box 500  
Akron, PA 17501-0500  
(717) 859-1151  
(717) 859-3889

**MCC Canada**  
134 Plaza Drive  
Winnipeg, MB R3T 5K9  
(204) 261-6381



## THE LAST WORD

### *Be still*

We began the 50-mile bicycle ride at the north entrance to Virginia's Skyline Drive at 6:00 a.m., the quiet broken only by the call of birds and the clicking of freewheels. As we inhaled honey-suckle and eyed mountain laurel, dozens of deer lined the road until the sun lit up Shenandoah National Park. They made us contestants on display, being judged by soft eyes, big ears, and white tails. Even a black bear bounded up the bank, startled by humans on two wheels. But above all was the stillness of the May morning.

The 3,000-foot climb to the Pinnacles was no snap. We found ourselves stopping at almost every overlook to catch our breaths. Then as we coasted out of a picnic area, we saw them: a doe and a fawn. The fawn struggled and hobbled on legs no more than a day old.

Suddenly the doe stopped. Only 10 yards away, she watched us. But where was the fawn? It had disappeared! It took us several minutes to spot it in the undergrowth. But there it was, less than 10 feet away, lying in the brush, motionless,

betrayed only by its white spots and big brown unblinking eyes.

That newborn fawn had followed its instinct. It had only one defense—to lie perfectly still in the presence of danger.

I had to stop and think: I also need stillness. In the confusion of a frenetic world I need to be still. My security is often in my stillness when danger threatens my well-being.

The psalmist wrote: "Be still, and know that I am God!" We cannot let God be God until we are still . . . quiet . . . silent. Some see it as a matter of piety. Others believe stillness to be a discipline. "But I have calmed and quieted my soul, like a child quieted at its mother's breast; like a child that is quieted is my soul" (Ps. 131:2).

There is safety in stillness. Our initial impulse in the face of danger is fight or flight. A better one is to be still. The fawn knows that security. So too should we.—*Robert Hartzler*

*Robert Hartzler, a Gospel Herald editorial consultant, is pastor of the Maple Grove Mennonite Church, Belleville, Pa.*

### *Waiting for the next shoe to drop*

Job is a book I avoid. It raises difficult questions of suffering that I don't find answered very well. Maybe I've also shunned it because I'm afraid of my response to adversity.

How would I react to affliction? Would I find new closeness to God? Some people testify to that. Others grow bitter and cold. I know myself well enough to fear the latter.

Friday, May 24, I had a glimpse of how it might be. That's the day we learned my wife, Emily, had a malignant tumor that needed surgery, now chemotherapy. We arrived home from the consultation to learn one of her aunts had died. Five hours later I had news of the death of my uncle.

The previous days I had traveled 800 miles to bring home our son to recuperate from a hair-line fracture and torn ligament in his ankle. Two days later I learned that *Gospel Herald's* secretary, Elva Yoder, while on vacation, stumbled and broke her ankle. Three weeks more, and my mother was in the hospital on a heart monitor.

"God. . .?"

I've gone numb. I've experienced neither closeness nor coldness. I can only rehearse in my mind times when God has spoken. The Lord's Prayer is all I can pray.

"We don't know how to pray," I've told my congregation. "You'll have to do it for us."

They have, intensely and effectively. Both Emily and I have been able to make the hard decisions related to breast cancer with few second thoughts. Our son found a job close to home; he had planned to be in Alaska this summer. *Gospel Herald's* editorial consultants have relieved my work schedule by writing several guest editorials.

"So how are you doing?" someone asked during one of the worst days. "Sitting here waiting for the next shoe to drop," I said. Today I'm beginning to know that with a small group that cooks your food, washes your clothes, and mows your lawn; friends and neighbors who make a flower garden out of a hospital room; and a God who truly does "not leave you, nor forsake you," most of those hard shoes can become soft slippers.—*jl*





Once he had little use for the church; today he dreams of a Bible institute for Hispanic youth. See "An 'about face' for Ramiro Hernandez," page 6.



July 2, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *Peace must be much more than the 'back porch' of our theology*

*To reduce the "essentials of the gospel" to doctrinal formulations apart from our ethics and our church order is to make discipleship a meaningless word.*

by  
*Maurice  
Martin*

**W**e Mennonites have long been proponents of peace. We believe that Jesus by his life and teachings bears witness to the way of peace. Jesus sealed this witness with his blood. We believe that those who would follow in his steps are called to live out this gospel of peace in nonresistant love. As Jesus himself declared, those who are peacemakers shall be called "children of God."

We are, however, always only one generation away from losing this vision of peace. For some people, who drink at other theological wells, the peace position soon becomes an optional belief for the Christian. Finally it is dropped altogether.

This will continue so long as we think of the peace position as a "back porch" attached to the main house of orthodox theology. We all know what happens to back porches if they are not built onto the main foundation. They soon start pulling away from the house and eventually collapse.

To avoid this tearing away we need to understand peace to be at the heart of the gospel. We need to not only affirm a way to peace but also

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### ALSO IN THIS ISSUE

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**An 'about face'  
for Ramiro Hernandez . . . . . 6**

**Perspective: why do so  
many live on the streets? . . . . . 8**

**Mission leaders urge priority  
for urban ministry . . . . . 9**



***The destructive work of the cross is to break down barriers. The constructive work is to take two alienated peoples and bring about one new humanity.***

declare clearly that peace is the way. We cannot reduce the "essentials of the gospel" to doctrinal formulations apart from ethics and church order. Otherwise, discipleship becomes a meaningless word.

The word "peace" appears over 100 times in the New Testament. It describes the God of peace, Jesus as the Lord of peace, and the Holy Spirit as the spirit of peace. At the end Jesus breathed on his disciples: "Peace I leave with you; my peace I give to you. I do not give to you as the world gives." (John 14:27). It is not certain what all he contrasts here. But surely his peace was of a different sort than the *Pax Romana*, a peace which needed to be kept at the point of a sword.

**P**aul declares, "For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!" (Rom. 5:10). Here is the language of war and peace: enemies, reconciled. We humans were God's enemies, but in Christ have been reconciled to God. In other words, in the cross of Christ, God embarked on a great peace-making mission to the world.

The peace which God brings begins as peace within each human heart as we accept Christ as the Prince of Peace. From there it spreads outward from personal peace to interpersonal peace as we also participate in God's peace initiative in Christ.

The destructive work of the cross is to break down barriers. The constructive work is to take two alienated peoples and bring about one new humanity, "thus making peace." The history of humankind is beset with alienation, which Paul knew full well. The gospel's creative work is to draw us close to God and closer to each other in the human family. The reconciled community itself both declares and portrays in its very life the messianic vision of peace.

**I**n Rom. 6:4 Paul asserts that we who by baptism follow Jesus in a death like his will certainly also be raised "to walk in newness of life." The Christian life is a changed life. The old patterns of hatred and violence are done away with. In Corinthians Paul also states: "If anyone is in Christ, he is a new creation . . ." and "so from now on we regard no one from a worldly point of view" (2 Cor. 5:16-17). No one for whom Christ died can be my enemy. That is the new way of seeing people which is born out of the gospel of peace.

All this must be set alongside the more familiar framework for our theology of peace, the life and teachings of Jesus. How does a follower of Christ relate to the evil and violence in the world in which we live? As Mennonites we have long declared that we are called to follow Jesus' teaching and example.

We believe that in the Sermon on the Mount Jesus sets out a pattern for the life of the Christian. Those who are blessed in the kingdom, among other things, are the meek, the merciful, the peacemakers, the reviled, and the persecuted (Matt. 5:5-10).

In Matt. 5 we also see that Jesus not only rejects killing but goes beyond that to prohibit anger against one's fellow Christians. He counsels reconciliation before worship (5:23); that again reminds us of the story of Cain and Abel. Thus far there is nothing new. All world religions counsel us to live at peace with our brothers and sisters. As Jesus says, even pagans do this much (5:47). But Jesus calls us to go a step further. No longer do we say, "Love your neighbor" (Lev. 19:18) and "hate your enemy," but we are now called also to love our enemies (Matt. 5:44). Thus concludes Jesus' "counsels of perfection."

We shrink from these challenges to our natural

***The reconciled community itself both declares and portrays in its very life the messianic vision of peace.***

inclinations. But we cannot shake off the calling to follow Jesus in this way of peace. "For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps" (1 Pet. 2:21).

Because we tried to follow what Jesus taught, we Mennonites used to be called "defenseless Christians." Have we lost that reputation? Jesus' example challenges us to do away with our defenses, even in a seemingly legitimate cause, and take the road less traveled, the way of the cross.

As Mennonites we have fairly consistently held to the gospel of peace in terms of nonparticipation in war. That certainly remains a crucial stance, which one should never presume those who follow us will adopt. We need to keep on promoting nonresistance and conscientious objection to war.



***No one for whom Christ died  
can be my enemy. That is the  
new way of seeing people born  
out of the gospel of peace.***

If we rightly understand the Hebrew concept of shalom or peace, however, we must also begin to understand the need to deal with the conditions which make for war. Wherever injustices prevail in the world, some will fight to get their fair share.

We also need to understand that we are very much part of the economic-military machinery of the richest sector of the world community. Do we, for example, dare draw a straight line between our personal dependence on oil and the conflict in Iraq? How can we both proclaim and live out the gospel of peace in our own lives and lifestyles as they relate to this issue?

The biblical prophet denounced the people who declared "peace, peace" when there was no peace. How much family violence is hidden in our midst, even while we declare that we are a people of peace? How much justice is there in dealings with each other? What should be our re-

sponse to the use of litigation? This too is dealt with in Matt. 5, alongside the call to love our enemies.

What does it mean to deal redemptively with people and be reconciled when our court systems are so adversarial by nature? Wherein lies peace for both the perpetrators of crime and their victims, when the justice system offers only punishment, and victims are largely ignored in the process? How can we bring about shalom in our communities?

What would happen if we Christians acknowledged that all people everywhere are children of God? What change would come about if we lived by the knowledge that all are potentially sisters and brothers in Christ? It is a terrible consequence of war when families and innocent people suffer. The answer to war is for the human family to reach across the "dividing wall of hostility" to recognize our common humanity. This is the challenge of the gospel for those of us who claim to be children of peace.

*Maurice Martin, New Hamburg, Ont., is pastor of the Hillcrest Mennonite Church. This article was adapted from a presentation Maurice made to a delegate session of the Mennonite Conference of Eastern Canada.*

***Jesus  
and the  
clown***



Last Sunday morning  
The preacher preached  
About our Lord and laughter  
Banquets, wedding feasts  
Bubbles and balloons.

When the preacher sat down  
A beautiful clown  
Danced into the room  
Jubilant, free, and laughing.  
Frolicking up and down the aisles  
She tossed flowers into the air  
And to the people.  
Burdens grew lighter  
Tomorrow seemed brighter  
An aura of excitement

Permeated the pews.  
Our Lord, sad and weeping?  
Yes, sometimes.  
But a Lord who also knew  
Moments of happiness  
The joy of togetherness  
Fellowship with friends.

Last Sunday morning  
The preacher preached  
About our Lord and laughter  
Banquets, wedding feasts  
Bubbles and balloons.

—Dorothy Shank



# Gospel Herald

*"For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich."*

—2 Cor. 8:9, NRSV



Assistant  
Editor:

Steve Shenk

Editor:  
J. Lorne  
Peachey



**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 27: July 2, 1991**

**Photos:** page 9 by Phil Richard, page 12 by Mark Boyce, page 13 by Jan Gleysteen.

## READERS SAY

### Blessing when people meet in masses

Hitting the sawdust trail ("Children of the Sawdust Trail," June 4) in a revival meeting has helped many people in many places. I am one of them.

In this age of wickedness we need revival more and more. In a day when the world tries to remove God, Jesus, the Bible, prayer, and anything spiritual from our lives, we need to be bold to let them know we believe in Jesus. Mass revivals such as Billy Graham holds continue to bless people.

If we go back to Jesus Christ and his word, we will be blessed abundantly. I believe mass meetings are an important part of that blessing. In the early part of Acts and in the Gospels many were blessed, saved, healed, and helped as they met in masses.

Keep up the good work in Christ.

Let's be positive and building.

Wayne Kratzer

Elyria, Ohio

### Proclaim God's realm even to governments

John Miller's article on Mennonite relationship to the state (May 28) is timely, and many of his observations are indisputable. We as a Christian people are not continuing all the practices of our forebears in this area. But I wonder if a change in practices necessarily translates to a change in theology. May we not obtain different results from using the same set of beliefs in changing circumstances?

I would suggest that it does not necessarily follow that we are obligated to run for office if we insist upon calling our governments to do justice. It is possible that being true to our faith in these complex times means proclaiming Christ's salvation in all aspects of life, including the transformation of governmental process, without becoming the government ourselves.

Some of our friends in Latin American churches understand one mission of the church to be to act as an institution of social criticism. Such a role is clearly biblical—Amos, Jeremiah, and even Jesus as he engaged, directly and indirectly, with those who ruled the faith and the state. It does not mean we have the desire to establish a theocracy or rule by the church. It does mean that we can say we have nothing to do with the government, especially when that government makes it possible for

us to thrive and for others to die, quickly in war or slowly in poverty.

It is easy to fall into the trap of a theology which claims separation from the governing powers as though we still lived in a monarchy. We live in societies which are, ostensibly at least, democracies; are we thus not obligated to speak the truth to our governments?

The call of Christ is to announce the realm of God, to which all principalities (presidents, legislatures) and powers (economies, social institutions) are ultimately subject. Consider the parable of the insistent widow from Luke 18, in which a woman lobbied for justice from "a judge who neither feared God nor had respect for people" (NRSV). Is this not a role we in the church could consider ours? Refusing to address the government because it uses the sword, which is clearly outside the perfection of Christ and therefore unjust, does not relieve us of the responsibility of proclaiming God's realm, because it is "in the midst of (us)."

Michael Yeakey

Salina, Kan.

### Following Jesus gives a distinct perspective

I enjoyed John Miller's renewed call to the old idea of the church living out an alternative way to organize society. I too feel John's discomfort with the current movement toward more participation in the political arena. Reports of Mennonites running for political office disturb me.

Yet, I would not say that criticizing our government is contradictory to separation from the current political order. Robert Charles, in "Now That the Cold War Is Over" (June 4) says our attitude toward world history and political events shapes who we are as persons. If this is true of the Cold War, how much more is it true of the Persian Gulf War?

Mennonite leaders who spoke against the war in the Gulf are to be commended. If we as followers of Christ are not offended by the arrogance and brutality that was demonstrated by the U.S. government, is it because we have become warlike at heart? If we do not articulate an alternative perspective on world events, will we be able to live out an alternative to warlike lifestyles in our church communities? Or will we gradually be conformed to the mold of this world? I believe the latter is more likely.



Following Jesus gives us a distinct perspective on political events. We believe that Jesus is Lord over all the powers of earth, including governments. We should testify to that even in the presence of political authorities. I believe that voicing our opinions on particular issues and events can be a way of witnessing to Jesus' authority and way of life.

Steven G. Gehman  
Souderton, Pa.

### Amen!

I heartily endorse John W. Miller's views. He has stated very clearly the biblical role of nonresistant Christians in relation to the state. Particularly important is his concluding statement: "We must proclaim the gospel of God's love in Christ and build his church. That, as ever, is still our primary calling."

J. Harold Breneman  
Lititz, Pa.

### An insight rare among Christians

I found the article, "What Do We Really Believe About the State?," an encouragement. John W. Miller addresses the issue of church and state realistically, with insights that have been rare among Christians.

It has become popular to protest against our governments and criticize every decision they make. Even some leaders of the Mennonite Church have jumped on the government-bashing band wagon. To be consistent we must realize that if the use of military force is wrong for the state in all circumstances, then it must also be wrong to have a police force. I can only imagine the calamity that would result.

Rick Roes  
Shakespeare, Ont.

### "Don't look!"

I wrote "amen!" all over Donna Brubaker's letter on TV (June 4). My husband and I too have chosen, in our 12 years of marriage, not to have a TV in our home. We have two children, ages 9 and 11, who would love to have one.

Sometimes we will spend an afternoon or evening watching TV in someone else's home. Every time we are appalled at the disgusting things flashed at us. The commercials are worse than the shows! You can be watching a perfectly nice show when suddenly your family is hit with ads for filthy, murderous, and sexual shows that will be on at another time.

My husband has taught our children to cover their eyes if he says, "Don't look!" and we turn down the volume quickly. But not everyone does that. It hurts me to think of the horrible things other people's children witness day after day.

Rebecca Miller  
Stryker, Ohio

### Is inclusive language really that important?

There's something about this war of words over inclusive language that bothers me. Now men are feeling a need to stand up for their "rights" and call for consistency ("His and Hers," May 21). There will always be inconsistencies and problems when I insist on everyone else doing, being, and speaking as I do, am, or speak. So let's go back a step further and ask if inclusive language is consistent with Scripture. Was Jesus wrong or shortsighted because he never referred to God as his mother? I think not.

You point out the awkwardness and sometimes ludicrous results of inclusive

language. How can I really worship if I am so caught up with my own importance, my own self-identity, that I am distracted and feel left out? To me the purpose of worship is to make God feel good, to give worth to God and to Jesus. Worship is praise, love, and adoration of God. If I must worship in certain language to make me feel included, to make me feel accepted, am I not worshipping self rather than God? We are falling into the humanistic trap of worshipping the created rather than the Creator.

As we grow into the likeness of Christ, should we not become *less* concerned with who we are? Paul did not say, "For me to live is a self-fulfilled, happy male." In Christ there is neither male nor female, nor other entities which separate us. All are one in Christ Jesus. If my longing is to know him and the power of his resurrection and the fellowship of his sufferings, if my desire is to be made like him in his death (in my death to self), will maleness and femaleness be an issue? I challenge us to grow in wisdom and in the revelation knowledge of Jesus.

Pauline Lehman  
St. Anne, Ill.

### Mutual aid expressed through MMA

I was very sad to read that health plan members continue to leave Mennonite Mutual Aid because of the costs (May 21).

Recently my husband, Dorsa, experienced a difficult and unexpected heart surgery and six-week hospital stay. It was the mutual aid of our spiritual brothers and sisters and their prayers that sustained us and made possible the needed treatments for recovery. We are grateful for the well and healthy who are willing to continue their participation in Mennonite Mutual Aid, for this is a way for us to support each other as brothers and sisters in Christ.

An alternate congregational sharing plan may be less costly if there are no unusual medical expenses. But we believe that would be a serious risk. Our Prairie Street Mennonite Church has had two pastors who had major health problems and needed insurance shared by the larger brotherhood. We are thankful for Mennonite Mutual Aid.

Mary K. Mishler  
Elkhart, Ind.

### Pontius' Puddle





# An 'about face' for Ramiro

***Growing up as a migrant and a factory worker, Ramiro had little use for the church. Today his dream is to begin a Bible institute for Hispanic youth.***

*by Greg Hartzler-Miller*

**M**y life is divided into two periods: believing and the unbelieving." That's how Ramiro Hernandez reflects upon his pilgrimage as he serves coffee and attends to the needs of his daughter, 14-month-old Lisa Karina. The television, audible from the next room, carries a special report on the war in the Persian Gulf. Photographs around the Hernandez home in Goshen, Ind., provide a glimpse of others in the family: Ramiro's wife, Martha, and his school-age sons, Eli and Ramiro, Jr. Ramiro is a Master of Divinity student in the pastoral counseling track at Associated Mennonite Biblical Seminaries in nearby Elkhart.

The change in Ramiro's life began in 1976 when he met Guillermo Espinosa, pastor of a small congregation in Chicago, Iglesia Evangelica Menonita (19th St.). At age 25, Ramiro was living in an inner-city apartment with his sister Rose and her husband, Enrique Pacheco. None of them were participating in church, that is, not until their mother, Agustine, and their younger sister, Leticia, moved up from Texas and joined the household. Through the invitation of a friend, Agustine and Leticia began attending "19th Street Mennonite Church." Soon, Pastor Espinosa visited the apartment to invite the rest of the family to church. To escape him, Ramiro went out the back door.

Experience had convinced Ramiro that he could neither believe in God nor fit into a church. Growing up as a Mexican-American in Texas, his family struggled to survive through migrant farm work and long hours in factories. Ramiro was a toddler and his sister Rose a newborn when their father abandoned the family, never to be seen again. A series of stepfathers made family life unstable and sometimes physically violent.

Ramiro was only 14 years old when he ran away from home the first time. He worked in a foundry in South Bend, Ind., until they discovered he was underage. During this time the Catholic mass he knew as a child, conducted in Latin, seemed remote and unrelated to his day-to-day struggle.

As a teenager, Ramiro visited a church where they told him that he was possessed by a demon. Although he consented to receive prayer, he soon became uncomfortable. When they laid hands on him, his back ached from the pressure, and he remembers his hair being pulled, but there was no spiritual liberation. He never went back.

Later, while living in Grand Rapids, Mich., Ramiro read *Good News for Modern Man*. In his search to learn more, he was referred to a Protestant pastor. The well-meaning pastor visited Ramiro, but when he learned about his troubled situation, he seemed unable to help. Ramiro got the feeling he would not fit into the pastor's congregation.

Ramiro's church experiences had conditioned him to avoid any minister including Pastor Espinosa. His mother, Agustine, continued to attend the 19th Street church, however. It was over five miles from their house, and she was not safe traveling without a male escort. Ramiro agreed to take her to 19th Street, but he refused

***When families have participated in war for generations to escape poverty, it is difficult to switch and accept conscientious objection.***

to enter the church building. But he finally grew tired of coming and going twice each Sunday. One Sunday in March 1976 he went in.

Pastor Espinosa's preaching surprised Ramiro. "It was as if he were speaking directly to me! I asked my mother, 'Did you tell this man about me?' She said she had not. He preached about God, and I was hungry for meaning. I used to make fun of men who cried, but before I knew it, I was up at the altar crying and accepting Jesus as my Lord." Soon, everyone in the household was received upon confession of faith into the 19th Street Mennonite Church. A year later Ramiro married Martha Corpus, an active member of the congregation.

In order to grow in faith, Ramiro enrolled in evening classes at a Bible institute sponsored by 19th Street Mennonite Church. Topics included theology and New Testament studies. The teachers at the Bible institute cultivated his leadership ability and encouraged him to pursue further studies. Wanting to know more, he entered



# Hernandez

the Seminary Nazarene Hispanamericano in San Antonio, Tex., a program affiliated with Hesston (Kans.) College. When that program was discontinued, he transferred to Goshen (Ind.) College and chose to major in Hispanic ministries.

Since his cultural and academic background were different from the majority of students and teachers, the general studies requirements at Goshen College were exceptionally difficult. He seldom spoke in class, he says. "The other students expressed thoughts which seemed so much more profound than my own." Nevertheless, he worked hard and refused to quit. Upon graduation he served one year as an interim pastor in Mathis, Tex.

Others who studied at the Bible institute on 19th Street also went on to graduate from Goshen: Samuel Lopez, currently serving as president of the Hispanic Mennonite Convention; Victor Mojica, who went on to study in a Nazarene seminary; and Rudolfo Jimenez, now working with the Church of the Brethren. Lopez and Jimenez graduated from Associated Mennonite Biblical Seminaries. As administrator for the Council of Hispanic Churches in Lancaster Conference, Lopez currently directs a Bible institute which serves several Hispanic congregations in Pennsylvania.

The 19th Street Mennonite Church along with the Bible institute closed its doors two years after Ramiro left. One person told Ramiro that the congregation disappeared because it was too much like an airport—people would come in and immediately fly away. In Ramiro's view, that is not a sufficient reason to close. If the gospel was spread and leaders were encouraged, he believes the congregation served a purpose.

Ramiro sees a need for more Bible institutes like the one at 19th Street Mennonite Church—institutes serving Hispanic congregations with instruction from an Anabaptist perspective. Ramiro still struggles with the Mennonite position on conscientious objection to war. At age 19, he had enlisted in the army and served a three-year term. (Ironically, the G.I. Bill enabled him to attend Goshen College and learn about biblical pacifism.) When families have participated in war generation after generation and young men see military enlistment as the only way to escape poverty, it is difficult for a pastor to forbid enlistment, he says. Bible institutes may be a useful means of providing Hispanic young people with an alternative vision.

After a year of pastoral work, Ramiro felt a need for further theological education. He and



his family moved to northern Indiana in 1984, and Ramiro enrolled at Associated Mennonite Biblical Seminaries several years later.

At AMBS, Ramiro is impressed by the patience and goodwill of the faculty and staff. He admits that sometimes he has perceived American Mennonites of Germanic descent projecting a sense of superiority over him as a Hispanic-American Mennonite. When that happens he says to himself, "It's not you; it's just sin."

Does his own education now tempt him to look down on other Hispanic people who might have less education? "I may have acculturated some," he replies, "but I am very much Hispanic. I think of myself as part of the pueblo." With the knowledge, skills, and abilities gained in seminary, Ramiro hopes to contribute to the life of the Mennonite Church. His dream is that it be through a Bible institute.

*Greg Hartzler-Miller is a student at Associated Mennonite Biblical Seminaries, Elkhart, Ind.*

*Ramiro Hernandez with his daughter, Lisa Karina: "I think of myself as part of the pueblo."*



# Why do so many live on the streets?

by  
Carl  
Kreider

Americans take pride in being the largest economy in the world. During the 1980s the U.S. Gross National Product (GNP), after adjustments for inflation, grew by more than 30 percent. By the end of 1990, the GNP reached the astronomical figure of nearly \$5.5 trillion. If evenly distributed, this would be \$21,700 for each man, woman, and child in the country. But it was not equally distributed. During the 1980s, the rich became richer and the poor poorer.

Homeless people are at the bottom of this long economic ladder. They do not own or rent a residence. They sleep in abandoned buildings or on steam grates. They spend their nights in bus or railway stations or in airports.

How many homeless are there? The *Economic Report of the President* for 1991 lists 6.8 million Americans living below the poverty line. This is an increase of 1.3 million in 10 years. Not all of these persons are homeless, to be sure. But about 75 percent are what sociologists call "extremely poor." Professor Rossi of the University of Massachusetts in *Down and Out in America: The Origins of Homelessness* says at least 500,000 have no homes, and other careful studies agree with this figure. Rossi terms homelessness "a major social problem . . . a national disgrace, clearly unacceptable in a rich, humane society."

No other major industrial country has such widespread homelessness. Canada has an economic system quite similar to the United States, but it "has neither the slums to match the physical and social deterioration of our inner cities, nor the level of homeless sleeping in shelters, streets, and subways." Is there something unique about the way the U.S. treats its needy? Could the problem be solved if we had the political will to do so?

And why has the number of homeless increased during the past decade of generally unparalleled prosperity? Some say it's because many of the homeless are emotionally disturbed—persons who 30 years ago would have been separated from the general public in state mental hospitals. It is true that some of these institutions have been closed in the belief that many of the people formerly housed there could be treated more effectively and at less cost as outpatients in community mental health centers. Some certainly have been, but others are adrift on the streets.

But this is only a partial answer. A more fundamental reason for more homelessness is the growing number of very poor people. Political analyst Kevin Phillips shocked many people last

year when he published his book *The Politics of Rich and Poor*. He wrote that the number of millionaires had tripled during the Reagan years and that by 1988 there were 52 billionaires—many of them multibillionaires. At the other end of the income scale, the after-tax family income of the lower half of American families in 1987 was "well below" that of the late 1970s; "big city poverty and homelessness were rampant."

Another analyst, Paul Krugman, says that "the typical American worker . . . has had no real increase in take-home pay since the first inauguration of Richard Nixon. And for Americans in the bottom fifth of the income distribution, the 1980s have been little short of nightmarish."

A third reason for increased homelessness is public apathy. President Bush's *Economic Report* buries in an appendix the statistics I've used for the number of Americans below the poverty level. The 277 pages of the *Report* analyze many economic problems facing the U.S. But it does not say one word about the problem of the increasing disparity of wealth or of growing poverty and homelessness. This is possible because the public doesn't care.

There is also a great shortage of low rent housing. A Harvard study has shown that rents are now higher than at any time in the past 20 years. As a result, two-thirds of America's poor are paying at least half of their income just for housing. Today there are more young single mothers in America than ever before. Typically, they pay over 70 percent of their income just to keep a roof over their children's heads.

The Reagan administration reduced federal income taxes paid by the rich while it increased spending for military purposes. But federal housing assistance to the poor was slashed from \$33 billion in 1981 to less than \$8 billion in 1990. Instead of building 200,000 subsidized apartments for poor people each year, as was done in the 1970s, less than 15,000 were built last year.

Some homelessness also stems from alcoholism, drug addiction, and just plain laziness. But I don't read that Jesus taught that poverty stems from moral laxity. Instead, Jesus directed his criticism toward those who enjoy the comforts of life but are unaware of the poor in their midst (Matt. 25:41-46). Homeless people need our love, concern, and action.

"Speak out, judge righteously, defend the rights of the poor and needy" (Prov. 31:9). The prophets did that (Amos 2:6). So too should we.

Carl Kreider is a retired professor of economics from Goshen College, Goshen, Ind.



## Mission leaders urge MBM to give priority to urban ministry

*Elkhart, Ind. (MBM)*—Four conference mission leaders shared their passion for the city during the June 6-7 meeting of the Board of Directors of Mennonite Board of Missions. They affirmed the urban focus that the MBM Home Ministries Division is taking.

They reported that their own passion for the city increased during an April meeting of conference mission leaders in Chicago. "We experienced deep unity, including some who underwent a personal conversion on the topic of urban focus," said Allan Howe, chair of the Mission/Evangelism/Service Commission of Illinois Conference.

Eldon King, evangelism minister for Ohio Conference, said he has become aware of the increasing international flavor of the cities. "The need for overseas ministries has not diminished, but the need for international ministries in the cities is increasing," he said.

Wally Fahrner, missions minister for Indiana-Michigan Conference, said the largest number of Iranians outside the country of Iran live in Detroit. "We Mennonites need skills to understand the Muslim culture."

The call for increased training for urban ministries also came from Gilbert Gingerich, mission board president for Iowa-Nebraska Conference. "We will need to find creative ways to minister in the city, including educating leaders and providing supervision and financing."

In response, Alex Adjetey Adjei, a new member of the MBM Overseas Ministries Committee, emphasized the importance of overseas mission work. "The great commission mandate calls us to go out, not just be concerned about ourselves." Adjei is a Mennonite pastor from Ghana who is in the U.S. for further training.

In a related matter, the board decided

that MBM priorities in young adult ministries must clearly fit the urban mandate. MBM will start new urban congregations with, for, and by young adults; call out young adult leaders for urban settings and for MBM staff positions; and provide staff expertise in young adult outreach.

Young adult ministries that may be affected by the new direction include activities at Mennonite Church conventions, the annual census, and two publications (*In Search* and *Feedback*). These may be discontinued.

"This action should not be interpreted as a lack of interest in young adults," emphasized John Eby, chair of the Home Ministries Committee. "But it is in response to the urban mandate we've been given and also because of budget limitations."

The topic of budget restraints surfaced several times during this board meeting. Although contributions so far this year are in line with budget projections, "we're not doing all that could be done," according to board chair Ron Schertz. "We continue to be faced with budget constraints and are reducing some programs because of international inflation."

The constraints became even more obvious as the board began preliminary work on next year's budget, based on contributions received in the past. "We have people with readiness, openness, and a sense of call to go," said Dorothy Yoder Nyce, chair of the Overseas Ministries Committee. But if all qualified candidates were appointed, the overseas budget would need to increase by nearly 11 percent.

In other actions, the board:

- Appointed 21 short- and long-term workers to new or continuing assignments in Afghanistan, Brazil, England, India, Israel, Liberia, and Puerto Rico.

- Discussed a study paper entitled "The Principalities and Powers," the 10th and last in a series of board-initiated studies on Scripture and mission issues.

- Bid farewell to three board members—Esther Augsburg (1983-91), Ramiro Hernandez (1987-91), and Dorothy Yoder Nyce (1983-91).—Phil Richard

## Baptists and Mennonites to hold historic reunion in Amsterdam in 1992

*Hamilton, Ont. (MWC/BWA)*—Representatives of Baptist World Alliance and Mennonite World Conference plan to meet in Amsterdam, Netherlands, in the summer of 1992 to reenact a historic event in the life of both denominations. In 1608 the first Baptists, led by John Smyth, left England and sojourned with the Waterlander Mennonites of Amsterdam.

The invitation to celebrate this Baptist-Mennonite family reunion almost 400 years later was extended by Ed van Straten, an MWC vice-president and general secretary of the Dutch Mennonite Church. The occasion will be the fourth and final annual theological conversation between BWA and MWC. The third meeting, May 17-19, 1991, was hosted by McMaster Divinity College of Hamilton, Ont., and Canadian Baptist Federation.

At the Ontario event, dialogue teams made plans to prepare a joint message to the local churches of the two faith groups. This message, to be published as a booklet, will describe the common ground shared by Baptists and Mennonites in the believers church tradition. It will also identify distinctive areas in which each group can provide encouragement and counsel for the other, such as the Mennonite emphasis on peace and the Baptist emphasis on evangelism.

The joint report will include specific recommendations for closer fellowship, mutual learning, and cooperation. As an early example, the dialogue teams hope to report to the General Councils of BWA and MWC when they both meet in Zimbabwe in August 1993 and will suggest interaction between the two councils.

The 1991 meeting in Hamilton focused on worship, the Lord's Supper, and baptism, with four scholarly papers presented. A history of Dutch Mennonite missions in Indonesia and the prior Dutch Mennonite support of English Baptist missions was also presented.

Conference mission leaders urge top priority for urban mission. Left to right: Wally Fahrner of Indiana-Michigan, Allan Howe of Illinois, Eldon King of Ohio, and Gilbert Gingerich of Iowa-Nebraska.





## Peace delegation to Middle East witnesses plight of Palestinians

*Israeli-occupied Gaza*—A Christian Peacemaker Team delegation concluded 10 days in Israel and the occupied territories of the West Bank and Gaza with a daylong visit to a refugee camp here. Delegation members saw firsthand the plight of the Palestinians under Israeli military occupation. Their poverty and pain burned terrible images in the desert area that some have called "the world's largest concentration camp."

From the first days of participating in the larger Gulf Peace Team's walk for peace from Jerusalem to Amman, the CPT group visited with Palestinian and Israeli people. Along the walk, CPT members conversed with Israeli soldiers sent to accompany them and they talked with Palestinian people living in villages along the road from Ramallah to Jericho.

The June 1-14 experience was the second such visit by a CPT group since the Persian Gulf War. CPT, based in Chicago, is supported by four Mennonite and Brethren denominations.

One day the group went to Bethlehem and the nearby village of Beit Sahur. In these stony hills they met Palestinians who have organized grass-roots resistance to the heavy taxes levied by the Israeli occupation. In addition to organizing themselves to cope with arrests, curfews, loss of property, demolition of some homes, and continuing harassment and brutality, the Rapprochement Center of Beit Sahur is dedicated to opening channels of communication between Palestinians and Israelis.

In Nazareth, the group worshiped with a small congregation of Palestinian Christians. "Yes, we suffer as second-class citizens, and many Christians are leaving Israel," said Father Riah. "In this place which was once home to our Lord, where he taught and healed and fed the hungry, the Christians have dwindled to about 2 percent. We need the support of Christians in North America."

At the Kibbutz of Gan Schmuel, we met Hanna Knaz, one of the most articulate Israeli voices for reconciliation and peace. "The peace camp in Israel needs help from outside, especially from America," she said. "To protest the government policy of building Israeli settlements in the occupied territory is not anti-Jewish."

Knaz is also a member of Women in Black, an Israeli group calling for the end of the occupation of Gaza and West Bank. "We don't have all the answers, but we know the occupation must end—for us as well as for our Palestinian sisters," she

said. The CPT participants witnessed the group's weekly demonstration in Jerusalem—about 150 joyful women of all ages, dressed in black, each carrying a red rose and a placard.

Among the officials CPT listened to and sometimes questioned were leaders of Israel's Labor and Likud parties, the consul general of the United States, a Jewish settler in Bet Ein, the Anglican archbishop of Jerusalem and the Middle East, the Muslim grand mufti of Jerusalem, and the director of the Red Crescent.

Peace is longed for, but peace is not easily found in this historic land. The CPT group met a 96-year-old Palestinian man who has lived under the occupation of Turkey, Britain, Jordan, and now Israel. The history of Jews and Palestinians is a history of suffering. Until 40 years ago, Jews in this land were victimized by land policies and isolated and killed by the authorities. Today Palestinians suffer; families are driven from their homes, schools are closed, and thousands are imprisoned.

America supports Israel with \$3.5 billion in aid each year. On the tear-gas canisters shot into hospital wards, the CPT group read the words, "Made in USA." The Gulf War which America led decimated Iraq, but it has also impoverished much of the Middle East.

The CPT delegation returned with a sense of urgency. How long can peoples live crowded together in terror and fear?

How long can one people carry out a policy of oppression and "depopulation"? How long until hatred consumes and another Holocaust engulfs the "Holy Land"?

Again and again, the group was heartened by the determination of the Palestinians to resist nonviolently and to work for reconciliation. CPT urges North American Christians to protest the abuses of basic human rights, support the reunification of Palestinian families, and demand equal services for "unrecognized" Palestinian villages.—Margaret Foth

## Mennonite abuse victims don't turn to pastors, Winnipeg study shows

*Winnipeg, Man. (MCC)*—Mennonites here are experiencing domestic abuse but they are not turning to their pastors for help, according to a just-completed study. The study by Isaac Block, professor of contemporary ministries at Mennonite Brethren Bible College, calls on Mennonites to put the same amount of energy into dealing with abuse in the churches as they do into service to disadvantaged people around the world.

The study was sponsored by Mennonite Central Committee Canada. It is believed to be the first time a Canadian denomination has conducted a study of this kind on itself.



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Based on a random sample of 187 adults from Winnipeg Mennonite church telephone directories, the study shows that there were 65 incidents of physical abuse in a one-year period. The same group recalled 1,295 incidents of abuse against them by their parents or guardians in their childhood years. Physical abuse in the study is defined as throwing things, pushing, slapping, hitting with an object, beating up, kicking, or using a knife or gun.

Block also asked the respondents to report the incidence of *emotional* abuse they had experienced—things such as sulking, stomping out, insulting, threatening to hit, or threatening with a knife or gun. The 187 respondents reported 189 incidents of emotional abuse in the one-year period, leading Block to conclude that “this observation raises the possibility that while Mennonites have taken seriously the doctrine of nonviolence, in practice they have tended to apply this to physical rather than emotional violence.”

Sexual abuse is also a problem among Mennonites, Block found, with around 20 percent of respondents reporting a violation within the one-year period. Sexual abuse in the survey was defined as fondling of breasts or genitals, propositioning, flirting, inappropriate holding or kissing, forced sex, and oral sex. Some 25 percent of females reported sexual abuse, compared to only 7 percent of males. When asked to identify their abusers, respondents named strangers, brothers, friends, and relatives.

While a 1990 study of Mennonite pastors showed that they were willing to deal with the issue of domestic abuse, this study shows that only a small percentage of victims turned to the church for help. One reason for this, Block suggests, is because “most victims are females victimized by males and all salaried pastors at the time of the interviews were males.”

Ways the church could be more helpful, he says, include avoiding theological formulas and pat answers from the Bible; by trying to understand the dynamics of forgiveness from the point of view of the victim; and by helping victims to be set free from any guilt.

Block also calls on Mennonites to examine the biblical concept of submission, which he says “has been corrupted into a theology of dominance.” He also suggests that scriptural sayings which call on believers to rejoice in suffering are inappropriate for victims of abuse. “Jesus voluntarily placed himself in a situation that involved suffering,” he says. “Victims of

domestic abuse do not.”

The high view of the marriage agreement held by Mennonite pastors should also be examined when counseling victims of abuse, he says. Citing the previous study of pastors which showed that they would only counsel wives to leave their husbands if physical abuse was severe, he asks: “Are the values of permanence in marriage and the experience of personal safety and well-being of equal value or should they be ranked? If they would be ranked, should personal safety rank higher than marriage if the marriage is abusive?”—*John Longhurst*

## AMBS boards assess strengths, weaknesses

*Elkhart, Ind. (AMBS)*—The boards of Associated Mennonite Biblical Seminaries listed the school's strengths and weaknesses during their recent meetings on campus. It was part of a strategic planning exercise to assess the state of AMBS to establish longer-range goals.

The board members agreed the strengths include the three-year master of divinity program, Anabaptist-Mennonite perspectives, and the faculty. It was acknowledged, however, that there has been a generational shift in the faculty. This means that some of the professors are not well-known in the constituency. The challenge is for the newer professors to become better known among the churches and to build the level of trust.

There was agreement that opportunities for the future at AMBS are: (1) continuing to strengthen the commitment to training church leaders, especially pastors; and (2) helping to shape an “Anabaptist theological vision” for Mennonite life and thought into the next millennium.

Another long-range issue discussed by the boards was the projected move of Bethany Theological Seminary, a Church of the Brethren school, from the Chicago area. The Bethany board has authorized exploration of four possible sites for relocation, including Elkhart, with the possibility of a consortium arrangement with AMBS. The AMBS boards will give major attention to this prospect at their next meeting, if Bethany continues to express interest in Elkhart.

AMBS consists of two seminaries on one campus—Goshen Biblical Seminary of the Mennonite Church and Mennonite Biblical Seminary of the General Conference Mennonite Church.

## The place to be

*Interpreters.* Three people will serve as primary interpreters for deaf, hard of hearing, and hearing impaired people. The three are Kent Olney, Wanda Rohrer-Heyerly, and Charlotte Baker-Shenk. The interpreters are provided by Mennonite Church General Board in cooperation with Deaf Ministries of Mennonite Board of Missions. Any questions or requests for more information should be sent to Deaf Ministries director Jeff Hoffer at Box 247, Riverdale, MD 20738; phone 301 699-1596 (TTY) or 301 699-1597 (voice).

The overall purpose of Oregon 91 is “to enable people to experience the transcendent presence of God and to hear God's call to faithfulness in mission and stewardship.”

*Anticipation.* Writing in *Connections*, a publication of Virginia Conference, Dottie Nolt said, “A General Assembly in Eugene, Ore., in 1991? Can it be true? As soon as I heard this I knew it was something I wanted to do. Since becoming a member of Williamsburg Mennonite Church I have wanted to attend an Assembly. The seminars speak to a wide variety of interests, and I hope to learn more about what makes the Mennonite Church relevant to the times in which we live.”

“It's been four years since we moved to Virginia from Eugene, Ore., and now I will be able to visit friends there, ride bike along the Willamette River, savor the sights and fragrances of the rose gardens, and see the lovely hanging fuchsia baskets which cover the walls of the Lane County Convention Center. No trip to Oregon is complete without climbing the sand dunes in Florence and witnessing a sunset along the beautiful Oregon Coast. Indeed, Oregon 91 is the place to be!”

Adults can still register by calling General Board at 219 294-7131. Meal-package reservations need to be made by July 15. On-site registrations can be made for all or part of the convention.



**Mennonite Church General Assembly  
July 30 to August 3 • Eugene, Oregon**



• **Volcano relief effort.** Mennonite Central Committee has given \$15,000 for relief work in the Philippines following the eruption of Mt. Pinatubo, which killed more than 100 and left 180,000 homeless. The funds were sent to two Filipino organizations. Contributions are being accepted for MCC's response. MCC is also exploring the possibility of sending material aid and relief workers. Phil Hofer, MCC's local co-country representative, said many people fled the volcano's mud, lava, and ash with only the clothes they were wearing. No MCC workers were displaced by the volcano.

• **"A different passion."** Local pastor Sam Thomas urged the 168 graduates of Lancaster (Pa.) Mennonite High School on June 8 to take with them the values, faith, and commitments that were woven into their education at LMHS. "You have received an education with a difference that I believe prepares you to launch into the next phase of your life with a different passion," said Thomas, who is pastor of Landisville Mennonite Church and father of graduate Janelle Thomas.

• **Fourth-generation graduate.** Nineteen of the 56 graduates of Eastern Mennonite High School on June 2 are children of alumni. And one of them, Lori Swartz, is believed to be the first fourth-generation graduate. The speaker at the 74th annual commencement ceremony for the Harrisonburg, Va., school was William Hawk, academic dean of Bluffton College. He challenged the graduates to base their decision making on values other than dollars and cents. "Go beyond the bottom line!" he said.

• **Closer to goal.** Central Christian High School raised about \$200,000 for its expansion project at a benefit auction on June 8. The Kidron, Ohio, school is now within about \$500,000 of the \$2.4 million needed for a new gymnasium, a 650-seat auditorium, and additional classrooms. By far the biggest item sold at the auction was a home built entirely with donated labor and materials. Quilts, crafts, furniture, plants, vehicles, food, and many other items were also sold.

• **Young people commissioned.** Eastern Mennonite Board of



**"Someone who cares."** *Elkhart, Ind. (AMBS)*—"Theological institutions too often take the side of the rich and the powerful, and those who actually work with the poor are often skeptical of theology degrees," said Toinette Eugene at the graduation ceremony of Associated Mennonite Biblical Seminaries. "The world doesn't want someone who knows it all, but someone who cares." Eugene, who is associate professor of culture and practical theology at Chicago Theological Seminary, urged the graduates to "practice what you preach." The 42 graduates included 29 men and 13 women. Master of divinity degrees were awarded to 26 students, master of arts in theological studies to 11, master of arts in peace studies to 3, and one-year certificates in theological studies to 2. Many of the students will move into or return to pastoral positions, while others plan to do other kinds of church work, continue their education, or enter other fields.

Missions commissioned 84 young people for service at Lancaster (Pa.) Mennonite High School on May 24. More than

1,200 people attended. Of those commissioned, 35 joined Summer Training Action Teams in five foreign countries, 23 entered Youth Evangelism Service in five countries, 9 went into Voluntary Service in the eastern United States, and 14 joined a new program called the School for Witness in Baltimore. The speaker for the commissioning service was Hubert Brown, a black Mennonite leader who is now an administrator with the General Conference Mennonite Church.

• **Church formed in Wisconsin.**

A new congregation has been formally established in Madison, Wis. In April it joined Illinois Conference of the Mennonite Church, and in June it joined Central District of the General Conference Mennonite Church. It is called Madison Mennonite Church, and the pastor is Melvin Janzen. The emerging congregation has been meeting for the past year at Orchard Ridge United Church of Christ. The members have adopted three documents as a way of organizing themselves—a mission statement, a plan of ministry, and a plan for leadership.

• **Pastor transitions:**

*Larry Wilson* will become pastor of First Mennonite Church of Champaign-Urbana, Ill., on Sept. 1. He succeeds David Habegger. He served previously as pastor of Salem Mennonite Church, Kidron, Ohio.

*Raymond and Konstance Bell* were licensed as copastors of Bethel Mennonite Church, Chicago, Ill., on May 5. They succeeded Lee Lowery.

*Willard Metzger* will become pastor of Community Mennonite Church, Moorefield, Ont., on Oct. 1. He succeeds Dale Bauman at this new congregation. He currently serves the Floradale and Glen Allan congregations in Ontario.

*Fred Redekop* will become pastor of Floradale (Ont.) Mennonite Church in September. He succeeds Willard Metzger. He is currently pastor of Bethel Mennonite Church, Lancaster, Pa.

*Calvin Zehr* will become pastor of Willow Springs Mennonite Church, Tiskilwa, Ill., in August. He is currently youth minister for Indiana-Michigan Conference and associate pastor of Silverwood Mennonite Church, Goshen, Ind.

*Arlin Claassen* became pastor of

Norwood Mennonite Church, Peoria, Ill., on April 28. He served previously as pastor of Elkhart (Ind.) City Church of the Brethren.

*Brian Boettger and Shirlee Yoder* were licensed as pastoral team members at Park View Mennonite Church, Harrisonburg, Va., on June 16. They serve alongside Pastor Owen Burkholder.

*Donald and Julia Martin* will become associate copastors at Mennonite Church of Normal, Ill., in July. Serving alongside Pastor Tom Kauffman, they will work in the areas of Christian education, worship, and youth ministry.

*Elmer Wyse* was installed as copastor of Roanoke Mennonite Church, Eureka, Ill., on June 9.

*James Loepp Thiessen* became a pastoral team member at Shantz Mennonite Church, Baden, Ont., on May 1. He is a 1991 graduate of Associated Mennonite Biblical Seminaries.

• **Job openings:**

*Public school teachers* in Noxubee County, Miss. These are Voluntary Service assignments with Mennonite Board of Missions. They would be part of the Mashulaville VS unit in a rural, low-income, black community. A BA or BS degree in education is required. A two-year term is preferred. Contact Berni Kaufman at MBM, Box 370, Elkhart, IN 46515; phone 219 294-7523.

*Admissions counselor*, Eastern Mennonite College, starting in August. Qualifications include speaking/writing skills, willingness to travel, organizational skills, and experience with young people. A bachelor's degree is required. Minorities are urged to apply. Contact the Personnel Office at EMC, Harrisonburg, VA 22801; phone 703 432-4108.

*High school teachers*, Greenwood (Del.) Mennonite School. Needed are two teachers in the following areas: Bible, social studies, English, Spanish, and physical education. Contact Gerald Yoder at the school, R. 1, Box 62-C, Greenwood, DE 19950; phone 302 349-4131.

*Director of music ministries*, Bahia Vista Mennonite Church, Sarasota, Fla. The full-time position may be divided between music and Christian education. Send résumé to the church at 4041 Bahia Vista St., Sarasota, FL 34232.



# BIRTHS

**Barnett**, Skip and Laura (Renner), Goshen, Ind., Paul Erskine Renner (second child), May 31.

**Beck**, Kent and Mary (Frederick), Iowa City, Iowa, Sarah Frances (third child), May 23.

**Beckler**, Tony and Jan (Yoder), Beaver Crossing, Neb., Morgan Jade (second child), May 31.

**Bucher**, Don and Lois (Frank), Harrisonburg, Va., Jacob Clayborn (first child), Oct. 10, 1990; received for adoption, April 24.

**Christophel**, Randal and Lori (Littlepage), South Bend, Ind., Jared Randal (first child), May 22; received for adoption, May 26.

**Griffin**, George and Veronica (Bostian), Davidsville, Pa., Mark Anthony Charles (first child), May 22.

**Hampton**, Leonard and Norma Jean (Riddle), Weyers Cave,

Va., Ruth Renee (third child), May 26.

**Hostetler**, Dave and Karen (Christophel), Miami, Fla., Melissa Kristine (second child), April 3.

**Johnston**, Keith and Deb (Gahman), Goshen, Ind., Kelsey Dylan (second child), June 1.

**Kauffman**, Glen E. and Sandy (Hershey), Harrisonburg, Va., Amanda Lynn (second child), May 26.

**King**, John and Kelli (Burkholder), Goshen, Ind., Suzanne Marissa (second child), March 19.

**Lapp**, John and Rachel (Wengerd), Hartville, Ohio, Tyler John (second child), May 10.

**Mason**, Phillip and Cynthia (Friesen), Wakarusa, Ind., Jessica Ann (first child), April 6.

**Mast**, Michael and Lisa Benner, Plain City, Ohio, Erin Rachelle (second child), April 24.

**Meyers**, Keith and Melissa (Davies), Pennsburg, Pa., Anne

Lauren (first child), May 6.

**Moens**, Mike and Peg (Springer), Eureka, Ill., Paul Eugene (fourth child), May 21.

**Paul**, Jero and Susan (Ingles), Yellow Springs, Ohio, Jonathan Daniel (second child), May 14.

**Risser**, Gerald and Joyce (Miller), Bainbridge, Pa., Jared Marc (fourth child), June 1.

**Roth**, John and Ruth (Miller), Goshen, Ind., Mary Catherine (fourth child), May 13.

**Shetler**, Kent and Karin (Wardhammar), Pigeon, Mich., Kate Amanda (first child), June 7.

**Shrock**, Rod and Glenna (Miller), Sarasota, Fla., Erika Lynne (second child), May 23.

**Slone**, Phil and Margaret (Miller), Auburn, Ind., Myles Logan (third child), May 29.

**Smoker**, Douglas and Vonda (Gochenaur), New Holland, Pa., Tianna Jo (second child), May 25.

**Terlep**, Michael and Sheila (Stutzman), Elkhart, Ind., Cassandra Christine (second child), May 18.

**Troyer**, Joe and Mary (Yoder), Hartville, Ohio, Heidi Janelle (second child), April 24.

**Truxal**, Kevin and Jewel (Christner), New Carlisle, Ohio, Thomas Wesley Paul (fifth child), Jan. 22.

**Weaver**, Roger and Betty (Roth), Elkhart, Ind., Ryan Matthew (second child), April 1.

**Landis-Freed**: Kevin Landis, Green Lane, Pa. (Finland cong.), and Shirley Freed, Green Lane, Pa. (Indian Creek cong.), May 4, by Donald Hollinger.

**Lehman-Kready**: Douglas Lehman, Elizabethtown, Pa. (Community cong.), and Kimberly Kready, Elizabethtown, Pa. (Community cong.), May 11, by Larry Lehman and Gary Blosser.

**Lengacher-Kolb**: Rick Lengacher, Goshen, Ind. (Providence cong.), and Jan Kolb, Goshen, Ind. (College cong.), June 8, by James Waltner.

**Martin-Kaufmann**: Tim Martin, Goshen, Ind. (Blossom Hill cong.), and Elaine Kaufmann, Goshen, Ind. (Assembly cong.), June 1, by Harold Bauman.

**Newel-Stutzman**: Brian Newel, North English, Iowa, and Mary Stutzman, Kinross, Iowa (Wellman cong.), June 8, by Daniel R. Johnston.

**Raber-Yoder**: Laverne Dale Raber, Hartville, Ohio (Bethany cong.), and Sharlene Yoder, Hartville, Ohio (Bethany cong.), June 1, by John E. Gingerich.

**Smith-Zimmerly**: Bob Smith, Wooster, Ohio, and Crystal Zimmerly, Kidron, Ohio (Sonnenberg cong.), May 25, by Dennis R. Kuhns.

**Sprunger-Gautsche**: Michael Sprunger, Lancaster, Pa. (Community cong.), and Alonna Gautsche, Lancaster, Pa. (Community cong.), May 4, by Vern Rempel and Hugh Sprunger.

**Stoltzfus-Erb**: Rodney Alan Stoltzfus, Elverson, Pa. (Conestoga cong.), and Heidi Derstine Erb, Elverson, Pa. (Conestoga cong.), June 8, by Harvey Stoltzfus.

**Troyer-Amstutz**: Brent Troyer, Marshallville, Ohio (Crown Hill cong.), and Shelly Amstutz, Creston, Ohio (Christian and Missionary Alliance Church), June 1, by Ernest Hersberger.

**Wade-Shantz**: Michael Wade, Waterloo, Ont. (Anglican Church), and Brenda Shantz, Waterloo, Ont. (St. Jacobs cong.), May 25, by Sue C. Steiner.

**Varner-Ord**: Michael Scott Varner, Harrisonburg, Va. (Baptist Church), and Dawn Casey Ord, Harrisonburg, Va. (Harrisonburg cong.), April 27, by Wayne North and Sam Janzen.

**Webster-Kiser**: Dean Webster, Winchester, Va., and Lenita Kay Kiser, Harrisonburg, Va. (Harrisonburg cong.), May 4, by Steve Yoder.



**Oldest Mennonite building, Philadelphia, Pa.**—The Rittenhouse Homestead, the oldest Mennonite building in North America, is entering its fourth century of existence. It is now owned by the city of Philadelphia but maintained as a tourist attraction by Germantown Mennonite Church Corporation. Built in 1690, it was the home of William Rittenhouse (1644-1708), the first Mennonite minister in North America. The site of the first paper mill in the New World, built by Rittenhouse, is adjacent to it. Germantown is a popular destination for tourists in general; it continues to be an ongoing historical site for Mennonite and Quaker history as well. Preparations are underway to create a new Germantown Mennonite Information Center in the 1916 addition to the original 1770 Germantown Meetinghouse. A new museum complex is in the long-range plans. All this is to be ready as a tour destination for the 1993 convention of the Mennonite Church, which will be in York, Pa.

# MARRIAGES

**Benner-Miller**: Keith Benner, Plain City, Ohio (Cornerstone cong.), and Nadine Miller, Plain City, Ohio (Cornerstone cong.), June 8, by Ken Benner.

**Bowman-Diefenbacher**: Wayne Bowman, Elmira, Ont. (Floradale cong.), and Andrea Diefenbacher, Elmira, Ont. (Floradale cong.), April 27, by Richard Yordy.

**Holderman-Martin**: Paul Holderman, Orrville, Ohio (Chestnut Ridge cong.), and Tina Martin, Chambersburg, Pa. (Marion cong.), May 25, by Phil Kanagy.

**Kidd-Lopez**: Douglas Kidd, Brownsville, Tex. (Iglesia Menonita del Cordero), and Luz Maria Lopez, Brownsville, Tex. (Iglesia Menonita del Cordero), June 14, by Conrado Hinojosa.

**Kiser-Tate**: Randy Lynn Kiser, Harrisonburg, Va. (Harrisonburg cong.), and Danielle Renee Tate, Harrisonburg, Va. (Harrisonburg cong.), May 18, by Steve Yoder.



NEW MEMBERS

**Bay Shore, Sarasota, Fla.:** Wendy Beachy, Eric Miller, Holley Nisley, Joy Kurtz, Greg Shaw, Lenette Mast, Benjamin Sutter, and Sharla Mast.

**Wellman, Iowa:** Dan and Julie Fisher, Jamie Shetler, and Carisa Stutzman.

**Rohrerstown, Lancaster, Pa.:** Beth Gochnauer and Phil Breidenbaugh.

**East Bend, Fisher, Ill.:** Scott and Kathy Browning.

**Ephrata, Pa.:** Connie Kerr.

**First Mennonite, Nampa, Idaho:** Lyndon Skogsberg, Sandy Skogsberg, Marcia Caldwell, Eileen Allen, and Tim Allen.

**Waldo, Flanagan, Ill.:** Erin Zehr, Zachary Zehr, Jereme Zook, Carrie Hartzler, Amanda Kemp, Adam Kirkton, and Emmy Kirkton.

**Fredericksburg, Va.:** Marcus and Sharon LaMar.

**Beech, Louisville, Ohio:** Don Troyer, Pam Helmuth, Ron and Pat Schloneger, Larry Emery, Keith Harris, Jean Emery, Brian Emery, Shannon Schell, Brian Schell, Carrie Conrad, Joe Conrad, Angela Overholt, and Chris Overholt.

**Stahl, Johnstown, Pa.:** Christine Yoder.

**Methacton, Norristown, Pa.:** Bill Berry, Theresa Berry, Holly Berry, Ken David, Jeff Derstine, and Jon Replogle.

**Souderton, Pa.:** Heather Moyer, Jill Gehman, Amber Clemmer, Robyn Garis, Tiffany Garis, Kevin Wible, Janelle Kratz, Chad Yoder, Chad Vannoy, Kristy Kramer, Brian Smith, and Debbie Smith.

**Reba Place, Evanston, Ill.:** Laurel Lichty.

**Martins Creek, Millersburg, Ohio:** Dawn Crilow, Heath Crilow, Ryan Crilow, Teresa Gerber, Kevin Hochstetler, Kris Miller, and Kristy Workman.

**Acts Covenant, Lancaster, Pa.:** Yakuta Abdo, David and Karen Boyd, Alice Durning, Marilyn Garner, Trula Gingrich, Freda Herr, Jenny Hollinger, Tom and Esther Kachel, Obsitu Klifa, Michelle LeFever, Katrina Lehman, Twila Lehman, William Maybry, Brenda Mellinger, Laura Mellinger, Linus Miller, Martha Miller, James Pena, Mary Phillips, Mark Preston, Christopher Register, Doris Yoder, Tracey Wagner, Sam and Katie Lapp, and John and Ada Stoltzfoos.

**Zion, Hubbard, Ore.:** Isaac

Folsom, Jennifer Gingerich, Marissa Lapp, Daniel Lapp, Rachel Garber, Randy Hershberger, Philip Garber, Jason Kropf, and Heather Hostetler.

DEATHS

**Egli, Joseph, 93,** Conneautville, Pa. Born: Feb. 1, 1898, Minier, Ill., to C. B. and Emma (Grimm) Egli. Died: April 20, 1991, Conneautville, Pa. Survivors—children: Virgil, Gerald, Robert, Burdette, Irwin, Iris Warden, Lorna Chulick; sisters and brothers: Elsie Litwiller, Ida Egli, Emory, Jess, Stanley; 35 grandchildren, 35 great-grandchildren. Predeceased by: Margaret Reil (first wife), Clara Claypoole (second wife), Cora Maurice (third wife), Clinton (son). Funeral and burial: April 22, Sunnyside Mennonite Church, by Nelson Martin.

**Hartzler, John D., 78,** Eureka, Ill. Born: Oct. 25, 1912, Garden City, Mo., to Clancy and Mary (Neuenschwander) Hartzler. Died: May 31, 1991, Eureka, Ill. Survivors—wife: Edith Mae Schertz; children: Jon D., James R., Jay E., Janice Lambright; 9 grandchildren. Funeral and burial: June 4, Roanoke Mennonite Church, by Rick Troyer, Eldon King, and Paul Sieber.

**Henning, Helen Marie, 75,** Telford, Pa. Born: April 20, 1916, Telford, Pa., to Edward K. and Miriam S. (Moyer) Moyer. Died: June 5, 1991, Sellersville, Pa., following surgery and complications. Survivors—children: Lydia M. Clemmer, Paul W., John R., James R. Douglas R.; brother: Edward; 10 grandchildren. Predeceased by: Paul S. Henning (husband). Funeral: June 8, Souderton Mennonite Church, by Gerald A. Clemmer. Burial: Hatfield Church of the Brethren Cemetery.

**Kreider, Mary W., 78,** Elizabethtown, Pa. Born: Aug. 5, 1912, Lancaster Co., Pa., to Benjamin and Annie (Witmer) Longenecker. Died: May 22, 1991, Manheim, Pa., of multiple organ failure. Survivors—husband: Jacob Kreider; children: Ruth L. Ruhl, Marlin L.; 9 grandchildren, 2 great-grandchildren. Funeral and burial: May 25, Goods Mennonite Church, by Russell J. Baer and Nelson Bechtold.

**Lederman, Elmer, 83,** Spencer-ville, Ind. Born: Feb. 26, 1908, Grabill, Ind., to Daniel and Katie (Neuhouser) Lederman.

Died: June 4, 1991, Spencerville, Ind., of cancer. Survivors—son: Donald; sisters and brothers: Evelyn Schmucker, Amanda Rupp, Esther Beck, Glenn, Edgar, David; 2 grandchildren. Predeceased by: Edna Yoder (wife). Funeral: June 7, North Leo Mennonite Church, by Doyle Carpenter and Scot Wilson. Burial: Leo Cemetery.

**Neff, Ruth L., 92,** Ronks, Pa. Born: March 5, 1899, Salisbury Twp., Pa., to Landis and Lizzie (Leaman) Hershey. Died: June 4, 1991, Lancaster, Pa. Survivors—children: Clarence R., M. Elizabeth Brubaker, Earl L.; 16 grandchildren, 43 great-grandchildren. Predeceased by: Chester S. Neff (husband), Lester H. (son). Funeral: June 7, Nickel Mines Mennonite Church, by Donald Neff, Andrew Troyer, Clair Eby, and Ralph Ginder. Burial: Paradise Mennonite Cemetery.

**Paul, John S., 63,** Chalfont, Pa. Born: March 21, 1928, Philadelphia, Pa., to Roy S. and Florence (Sharpless) Paul. Died: June 7, 1991, Lansdale, Pa. Survivors—wife: Carolyn Miller; stepdaughters: Janet Burgess Ortiz, Judith Burgess Cassidy; 3 grandchildren. Funeral: June 10, Doylestown Mennonite Church, by Ray K. Yoder and Duane Bishop. Burial: Sellersville Cemetery.

**Rice, Maggie, 88,** Plumsteadville, Pa. Born: Bedminster Twp. Pa., to Romanus and Eda (Charles) Erb. Died: May 21, 1991, Sellersville, Pa., of congestive heart failure. Survivors—children: Norman, Harold, Robert, Walter, Albert, Margaret Hinkle, Kathryn Rush; brother: Walter; 32 grandchildren, 36 great-grandchildren. Predeceased by: Mahlon M. Rice (husband). Funeral and burial: May 25, Deep Run Mennonite Church East, by John Eht and Arnold Roth.

**Slagle, Henry O., 79,** Wellman, Iowa. Born: Oct. 24, 1911, Kempton, Ill., to James H. and Fannie Elizabeth (Shantz) Slagle. Died: June 9, 1991, Wellman, Iowa, in his sleep. Survivors—wife: Maudie Brenne-man; children: Janet Speak, Kenneth, Leonard, Ivan; brothers and sisters: Vernon, Charley, Pearl Stutzman, Lillie Yutzky; 4 grandchildren, 2 great-grandchildren. Funeral and burial: June 11, Wellman Mennonite Church, by Dan Johnston and Sharon Miller.

**Snyder, John W., 75,** New Ham-burg, Ont. Born: March 31, 1916,

Baden, Ont., to Dilman and Ida (Weber) Snyder. Died: May 12, 1991, Kitchener, Ont., of a stroke. Survivors—wife: Mabel Irene Yoder; children: Paul, James, Keith, Mary Lou Baechler, Nancy Wilhelm; brother and sister: Ralph, Vera Shantz; 12 grandchildren. Funeral and burial: May 16, Shantz Mennonite Church, by Vernon Zehr, Doris Gascho, and Lester Kehl.

CALENDAR

Allegheny Conference annual meeting, Mt. Pleasant, Pa., July 4-7

Eastern Mennonite College and Seminary board of trustees, Harrisonburg, Va., July 12-13

South Central Conference annual conference, Harrisonville, Mo., July 12-14

Virginia Conference assembly, Bergton, Va., July 17-21

Mennonite Board of Education board of directors, July 18

Hesston College board of overseers, Iowa City, Iowa, July 19-20

Mennonite Church General Board, Eugene, Ore., July 29

Mennonite Church Nominating Committee, Eugene, Ore., July 29

Oregon 91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3

Mennonite Mutual Aid board of directors, Chicago, Ill., Aug. 8-9

Conservative Conference annual meeting, Kalona, Iowa, Aug. 15-18

Franklin Conference annual meeting, Cove Valley, Pa., Aug. 16-17

Iowa-Nebraska Conference annual meeting, Wellman, Iowa, Aug. 16-18

Mennonite Church Coordinating Council, Elkhart, Ind., Sept. 10

New York State Fellowship delegate meeting, Syracuse, N.Y., Sept. 14

Integration Exploration Committee, Nebraska, Sept. 14-17

Lancaster Conference fall assembly, East Earl, Pa., Sept. 19

Mennonite Board of Education board of directors, Elkhart, Ind., Sept. 19-21

Worship Seminar, Hesston, Kan., Sept. 20-22

Vision 95 Goals Coordinating Council, Elkhart, Ind., Sept. 24

Evangelism and Church Planting Committee, Salunga, Pa., Sept. 27-Oct. 1

Vision and Goals Committee, Chicago, Ill., Sept. 28-29

New Pastor Orientation, Elkhart, Ind., Sept. 30-Oct. 2

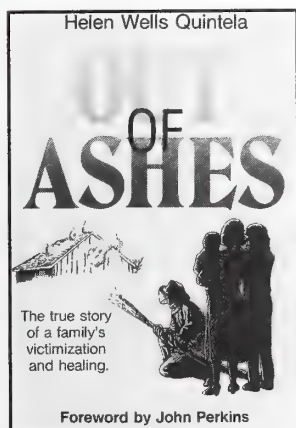
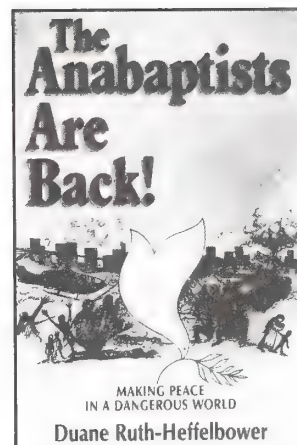


# What would happen if we really took the Sermon on the Mount seriously?

## The Anabaptists Are Back! Making Peace in a Dangerous World

If the 16th-century radical reformers known as Anabaptists came back today, would they be like Mennonites, Baptists, and others who claim this heritage? Or would they be more radical in their witness?

Here are stories of Christians who put their lives on the line to share their beliefs as members of Christian Peacemaker Teams. **Duane Ruth-Heffelbower** points out that Jesus said "Blessed are the peacemakers." He did not say "Blessed are the peace lovers." We have not always seen the difference. Active peacemaking requires entering the heart of conflict. It may sometimes look more like troublemaking than peacemaking. That is a risk people take when they try to live out Jesus' call to peacemaking. Paper, \$8.95; in Canada \$10.95



## Out of Ashes

This is a painful story of the effects of abuse and violence on its victims. It explores the power of evil, but also speaks of hope and tells of the rebuilding of lives broken by hatred and despair. The story will not be new to urban dwellers. For those whose lives are not touched by such violence, **Helen Wells Quintela's** story of her family's experience may be shocking. Yet it is a story the church must hear and deal with.

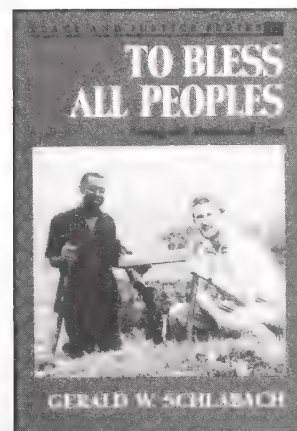
"*Out of Ashes* needs to be read by everyone who sees the plight of our urban communities and is looking for creative solutions to the problems we are facing."—from the foreword by John Perkins, President, John M. Perkins Foundation for Reconciliation and Development, Pasadena, California Paper, \$8.95; in Canada \$10.95

## To Bless All Peoples Serving with Abraham and Jesus

Many hundreds of years ago God promised that Abraham would have many descendants and that those people would be a blessing to all the nations of the world. Today we are called to join in this blessing to others by serving them in the name of Jesus. We sometimes fail in this calling. But through Jesus Christ, who came as a servant, God empowers us to reach out to—and learn from—those who suffer.

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## THE LAST WORD

*Amos would have had a bum evaluation*

Pity the prophet Amos. All he was trying to do was live up to his commitment. That was to follow God and be a faithful prophet.

But telling it like he saw it got Amos into trouble. One of his leadership peers, the priest Amaziah, accused him of conspiracy "in the very center" of the church. "Get out," he told Amos. "Go to Judah and earn your bread there. Don't stick around and preach here"—or words to that effect (see Amos 7:10-13).

Today we wouldn't have been quite that blunt. Instead, we likely would have put poor Amos through a pastoral evaluation.

A funny thing has happened on the way to being a modern church. From somewhere we picked up the idea of evaluations.

It used to be that many Mennonite leaders were in their positions for life. Like today, some of them were good, some of them bad. The good ones led the community to greater faithfulness. The bad ones—well, often the community of faith had a way of opening up and absorbing them, buffering the inadequacies, sometimes silencing if absolutely necessary.

Today we too often "evaluate" both, good and bad, right out of one church into another.

While evaluations may work in the corporate world from which we seem to have adopted them (though there's debate whether they work even there), in many churches they seem to have done little but create havoc.

Part of the problem is the way we do evaluations. Too often we allow all 150 or however many members we have to get in on the act. And you can be sure that when we do, someone will have an axe to grind. And grind they will. Then no matter how much we tell the pastor that one must "consider the source," that it's a minority opinion, that everyone else feels otherwise, the pastor remembers those cutting remarks, rehearses answers at night, and begins to develop procedures and sometimes programs in response. (Who of us doesn't respond to negative criticism that way?)

As a result, we're developing a bunch of nervous pastors in the Mennonite Church. "The next time I move to another congregation," one

of them told me recently, "the first question I'm going to ask is: 'How do you do evaluations?' " Not "What is your mission?" or "How can you and I work together to build God's kingdom?" No, burned one time too many, this pastor's chief concern was surviving the next evaluation.

Evaluations too often put the emphasis in the wrong place. If a pastor's coming to a particular church was once discerned as a call from God, and five years later something seems wrong, we need to ask who's changed: God, the pastor, or the congregation? In terms of theology or sheer numbers, we usually find it easiest to focus on the pastor.

A better question to ask is if both the pastor and the congregation sense they are moving in the same direction. If not, why not? What changes can either make to put them on that path together? Or is it time for them to go separate directions, each serving God in their unique way with their own calling?

Discernment like that takes time and energy. It's not efficient. It doesn't translate easily into evaluation forms or pastoral support committee minutes. It means being upfront and honest with each other.

In the long run, the results may not be all that different. Some pastors will need to move on, some to stay. But the process could result in fewer bruised psyches, less emotional damage.

Amos could likely have used a little less of both. According to the biblical account, most of his preaching fell on deaf ears. Occasionally he would protest: "I am not a prophet; . . . I am a herdsman." But he kept on preaching. In spite of his evaluation.

Biblical history has proved Amos right. That's an important point to remember the next time we do an evaluation. We may have a prophet in our midst, we may not. It's time to create new methods to find out.—jlp



July 9, 1991



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

A preview of Oregon 91  
Mennonite Church General Assembly  
and Churchwide Convention  
Eugene, Oregon, July 30-Aug. 3, 1991



In the Mennonite Church of the '90s:

## God's creative acts continue

From July 30 to Aug. 3, several thousand Mennonites will gather in Eugene, Ore., for the 11th Mennonite General Assembly and associated conventions: adult, youth, and children. In this issue we preview that event, paying particular attention to what will be presented at the business sessions of the Assembly.

For those of us going to Oregon, this can be exciting information. Most of the rest of us can take it or leave it—probably mostly leave it!

But take another look. What happens at Oregon 91 is more than just reporting to the delegates. It's reporting to the church. Once every two years the Mennonite Church General Board and the five program boards must give an account of how they are doing what the church has asked them to do.

In this issue *Gospel Herald* takes the information that is given to Oregon 91 delegates and condenses it for broader readership. We've worked from the General Assembly *Workbook* and from questions of our own we asked agency heads. You'll also find other information about what's anticipated to happen at Oregon 91.

Here then is a report of the state of the Mennonite Church. It's biased to be sure—seen through the eyes of those commissioned to lead us in being disciples of Jesus Christ. But it's a view that can challenge us to greater faithfulness in service for the kingdom.—*Editor*

### ALSO IN THIS ISSUE

- Vision 95: 'Tis better to set a goal and miss than to aim at nothing and hit . . . . 12**
- When Mennonites hit the Oregon trail . . . . . 18**
- Oregon Mennonites are like the rest, only different . . . . . 20**
- How do we handle differences of opinion? . . . . . 28**



Churchwide boards report their work of the past two years:

# *Tender spots and things to be*

*What have been the successes—and the failures? What have been the accomplishments? What would the agencies rather the church didn't know about?*

by  
J. Lorne  
Peachey

Assembly time is accountability time. Once every two years, those elected or appointed to the boards of control of the major organizations in the Mennonite Church are asked to report on how they are carrying out their responsibilities.

The formal reporting is to the 275 delegates from 21 district conferences who make up Mennonite General Assembly. Mennonite General Board and the five program boards each give an account of their work to the Assembly through the *Workbook* and through oral reporting on the Assembly floor. These reports form the backbone of the Assembly business sessions; at Oregon 91 almost a quarter of business time will be devoted to the churchwide boards.

Assembly time is also when the churchwide organizations report more informally to the broader church. Since the reorganization of the Mennonite Church in 1971, tradition has been to do this through the pages of *Gospel Herald*.

This year is no exception. We've organized these reports around three questions:

1. What successes have you had during the past biennium? What accomplishments are you particularly proud of?
2. What about failures? Where are the sore points? What would you rather the church didn't know?
3. What are your hopes or challenges for the future?

The answers come from a questionnaire *Gospel Herald* sent to the heads of each churchwide agency. Some are also adapted from the material in the General Assembly *Workbook*.

**Mennonite Board of Congregational Ministries.** For MBCM, the big news is the eradication of an eight-year general fund deficit. At the end of the 1990 fiscal year, this board had completely paid off its debts of more than \$40,000. This was possible because of increased contributions, a reduced staff, and other staff who worked on a voluntary service basis.

During the past biennium, MBCM's new executive secretary, Everett Thomas, "hammered out a new mission statement and reorganized the

staff" around MBCM's focus on congregational life in three areas: worship, mission, and community. Part of this effort meant accepting the Living in Faithful Evangelism (LIFE) program from Mennonite Board of Missions as a new part of MBCM's work.

The "tender spots"? Everett notes three: (1) a delay in finding personnel to staff a leadership office; (2) phasing out the Spanish education and literature office; and (3) the relative lack of movement in congregational giving. MBCM, which is charged with the stewardship part of Vision 95, notes that Mennonites contribute about 5 percent of their income, true both before and since the implementation of Vision 95.

For the future MBCM will work hard at developing a leadership office, including a Ministerial Information Center. The latter will not only list names of pastors available for assignment but will also provide "more careful assessment of a candidate's gifts and a more helpful process for such candidates to be placed."

Everett notes that "MBCM has decided to provide the church with a program based on the amount of funds available from congregational contributions. This means that MBCM will not create a development office for the solicitation of individual contributions."

**Mennonite Board of Education.** Successes? MBE points to the inauguration of the Toronto Mennonite Theological Centre as an example. Mennonite doctoral students in theology can now study at the Toronto School of Theology while maintaining their connection with Mennonite seminaries.

MBE also notes the hiring of Marlin Miller as the president of both Goshen Biblical Seminary (MC) and Mennonite Biblical Seminary (GC) as a step in greater cooperation between MCs and GCs. And a review of the five-year relationship of Eastern Mennonite College and Seminary with the board has found the new working arrangement to be quite positive.

Sore points? Minority education, according to executive secretary Albert Myer. It's costly, it's not meeting all the leadership needs of minority congregations, and contributions to minority education declined \$87,000 in the past four years.

In the next biennium MBE will pay particular attention to keeping our schools tied closely to the church. It also wants to emphasize calling gifted persons to teaching. The next two years will see the unveiling of a new Mennonite elementary Bible curriculum for use in Mennonite elementary schools.



# *proud of*

**Mennonite Board of Missions.** Paul Gingrich, president, says MBM finds the declining age of its missionaries a joy. Younger people are going into missionary service, with 43 being the average age of an MBM international worker today.

Paul also notes MBM has been able to maintain what he describes as "a strong, imaginative mission program" in the face of decreasing budgets by "doing a few things well." He reports generous response to emergency needs; \$150,000 was raised in a short time for Liberia relief, for example.

Sore points for MBM are its inability to place all those volunteering for service. It also notes with sadness some persons who have left MBM service "with personal hurt and feelings of es-

trangement." However, in an organization of 350 persons, most of the relationships are positive.

The future? In using limited contributed funds, MBM has decided to give preference to work in urban locations with those in "low socioeconomic positions."

**Mennonite Mutual Aid.** The growth and success of Mennonite Foundation has been a joy for MMA. In the biennium the Foundation received contributions of \$26 million; it now manages \$54 million in investments for individuals, churches, and other groups.

MMA is also happy that it has been able to turn around its image to that of a "financially strong organization that can fulfill its commit-

## *Who's reporting*

These are the groups that will highlight their activities of the past biennium, 1989-91, for the delegates at Mennonite General Assembly in Oregon:

### **Mennonite Church General Board (MCGB)**

The only board made up of representatives from each of the 21 district conferences, the General Board is responsible to carry on the work of the Assembly between sessions. It also oversees the work of the five program boards and the three associate groups. MCGB's mandate is "vision, leadership, coordination, oversight, facilitation, and connection."

### **Program boards**

**Mennonite Board of Congregational Ministries.**

MBCM sees its role as "nurturing congregations toward a balance of worship, mission, and community."

**Mennonite Board of Education.** The function of MBE is "to provide the best use of Mennonite people and dollar resources in meeting the educational needs of the Mennonite Church." MBE oversees the work of colleges, high schools, and elementary schools.

**Mennonite Board of Missions.** MBM's function

is to assist the church "in a variety of evangelizing services and ministries." It is "to help the Mennonite Church keep a global edge."

**Mennonite Mutual Aid.** MMA says its mandate is "clearly to lead the church in a greater practice of stewardship and mutual aid" through insurance products, financial planning, and charitable services.

**Mennonite Publication Board.** MPB operates the Mennonite Publishing House, which produces curriculum, periodicals, and books to record "the joys, fears, concerns, and faith" of members of the Mennonite Church.

### **Associate groups**

**Afro-American Mennonite Association.** AAMA's vision is "to serve as a resource to build and encourage black and integrated congregations of the Mennonite Church."

**Hispanic Mennonite Convention.** HMC is "to be an advocate on behalf of the Hispanic Mennonite churches to the institutions of the Mennonite Church at all levels of organization."

**Women's Missionary and Service Commission.** WMSC "encourages women to spiritual growth" and "works within the congregation to be faithful and obedient to God."



***Signs of hope for the future include a evidence of a spiritual hunger, a broad and growing interest in evangelism, and serious concern about our leadership.***

ments to its members—in the midst of fears about what is happening in the U.S. economy and the financial world.”

The tender spots for MMA have to do with health care. It lost a quarter of its health care participants in the past two years. Some of those who remain are putting pressure on MMA to discontinue “mutual aid” programs such as premium assistance, adoption grants, and catastrophic aid.

MMA also notes it has been unable “to move the church along in a greater commitment to sharing and feeling responsible for the needs of fellow members in the congregation in times of crisis.”

In the next biennium MMA’s board will give priority to finding alternate ways that members can pay for health care. It will also expand its investment services. With the resignation of president James Kratz, MMA will also appoint a new leader in the next biennium.

**Mennonite Publication Board.** MPB’s responsibility is to oversee the work of the Mennonite Publishing House. Publisher Robert Ramer notes the release of *Mennonite Encyclopedia V* as an accomplishment in the biennium. Also published was the third volume of the Believers Church Bible Commentary Series: *Matthew*.

MPH is also proud of the quick release of a reprint of the book, *Why I Am a Conscientious Objector* by John Drescher, during the Persian Gulf War. In seven working days the book was reprinted and ready for sale.

What would MPB rather the church didn’t know? That it had the greatest financial loss in its 83-year-history in the past biennium. As a result it has needed to get out of the bookstore business in Ontario and is in the process of consolidation in other areas.

The future? For MPB and MPH, the next two years’ goal is to get on a firmer financial base. Also in process is a three-year capital drive to raise \$1.2 million.

**Mennonite Church General Board.** Though the General Board is the group to which the program boards report between Assemblies, MCGB also gives account of its activities to the delegates of Mennonite General Assembly.

General secretary James Lapp notes the Board is “excited about the thorough way the church entered into evaluating and giving feedback on Vision 95. . . . We are also ‘proud’ of the serious way General Board members take their

responsibilities.” He notes that General Board meetings in conference settings have been “unusually meaningful occasions.”

Failures? Loss of loyalty by some people toward the Mennonite Church. “We also regret that some persons feel there is a bias against a conservative point of view in the church.” In addition the Board notes some persons in the church experience pain in relation to racism and to the limited opportunities women have for the use of their gifts.

**Associate groups.** Three organizations which have been titled “associate groups” also report to the Assembly: the Afro-American Mennonite Association, the Hispanic Mennonite Convention, and the Women’s Missionary and Service Commission.

AAMA notes the appointment of a new executive secretary, James Offutt, during the past two years. Leadership development and more awareness of the needs of the African-American Mennonite community are high priorities for this group.

HMC reports a new project in which evangelists will be active throughout Hispanic churches in the coming months. It notes with sadness the discontinuance of *Ecos Menonitas* for lack of funds. HMC has also closed its Elkhart, Ind., office for the same reason.

For WMSC, a resource packet for local women’s groups and scholarships for women attending Mennonite colleges are two examples of success. WMSC also reports further study on what shape a women’s organization in the Mennonite Church should take for the future.

**T**hat, in brief, is the state of the Mennonite Church as seen through the eyes of the women and men chosen to direct its work. As MCGB general secretary James Lapp puts it, “We are pleased with the rapport and trust we experience in the church for our ‘bureaucratic’ function.”

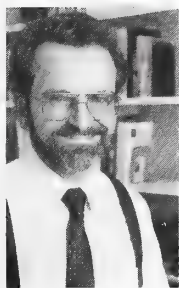
In concluding his report to the Assembly in the *Workbook*, Jim notes three “signs of hope” for the church as it goes into the next biennium: (1) a spiritual hunger among Mennonites; (2) a broad and growing interest in evangelism and church planting, and (3) “the seriousness with which leadership is being viewed currently in the church.”



# Gospel Herald

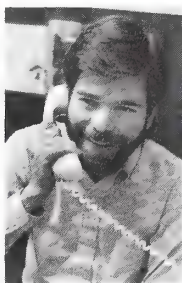
***"Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all."***

—Rom. 12:17-18, NRSV



Assistant  
Editor:  
Steve Shenk

Editor:  
J. Lorne  
Peachey



**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

**Postmaster:** send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 28: July 9, 1991**

**Photos:** cover by David Hiebert; page 9 by Marilyn Nolt; pages 11, 16, 22, and 29 by Ron Blaum; page 18 by Ernest Lehman; page 19 by Andrea Schrock Wenger; pages 20-21 by Oregon State Highway Commission; page 24 by J. Lorne Peachey.

## READERS SAY

### Derogatory, not helpful

Thank you to John W. Miller for the article, "What Do We Really Believe About the State?" (May 28). We have been troubled about some of our Mennonite Church family who were so critical of our government in handling the crisis in the Persian Gulf. They seemed to think they had all the answers and kept writing critical letters to editors of our local papers. To us this seemed derogatory, not helpful.

Wouldn't we all do better to get on our knees and talk to God if we won't really get actively involved in helping to govern our country?

*Wilbur and Madeline Sollenberger  
Lancaster, Pa.*

### A third way

We should take seriously John W. Miller's warning about ignorance and arrogance when critiquing governments and give careful consideration to our primary witness and task. Miller offers two alternatives. We believe there is a third.

Christ calls us to the reconciling witness in all relationships and in all areas of public and private life. No area is exempt. Needed in every generation is a gentle, firm, biblically based witness of affirmation to those who do good and a word of protest to those who do evil. We believe that government policies and actions which oppress, injure, and kill in war or at other times is sin. Governments vary greatly in the way they carry out their God-ordained functions, as do other societal institutions, including the church.

We express our reconciling witness in response to God's amazing grace. We also express it for the sake of our own and our spiritual community's health and integrity. In doing so, we share convictions and beliefs rooted in our understanding and experience of Christ's reconciling work and teachings. Our witness should reflect the humble and compassionate spirit of Christ. We have no illusions about the power of our witness or its effectiveness in changing the world or the church. Sharing what Christ means to us and what Christ calls his followers to do is the essence of our faith.

We are empathetic to the complexities and ambiguities of government service. We cannot, however, remain quiet or look the other way in the face of suffering and injustices. Even as Jesus

did, we must speak out for the poor and the oppressed. We place our words and actions in God's hands and pray that they may be used to build the kingdom.

*Atlee and Winifred Beechy  
Goshen, Ind.*

### "Quiet in the land" again?

Just when we Mennonites were becoming a bit bolder in our Christian witness, just when we were beginning to feel a bit more confident in knowing God's will and able to share the good news with others, including the heads of state, we are pulled back by John Miller's article into what seems to be a comfortable acceptance of the state's actions, right or wrong.

Miller's position leaves me with several unresolved issues. There seems to be a clean separation between "proclaiming the gospel of God's love in Christ" and at opportune times being "strident watchdogs and critics of the affairs of state." Does this not narrow the good news to apply only to the personal realm and fail to deal with the more holistic emphases of Ephesians and other biblical texts which speak about Christ making peace between hostile groups and nations?

Miller is certainly correct in stating that some of us Mennonites are not exactly at the same place the early Anabaptists were on the issues of the church, state, and nonresistance. However, why should this move us closer to holding a political office or make us hypocritical in asking government leaders to do something we can't do? Is it not possible to believe that God's revealed will in Christ is for *everyone* to join the peaceful kingdom—a kingdom quite different from the world?

Is it not possible to believe that the state, along with everyone else in the kingdom of the world, is prevented from living out God's kingdom due to sin? But is it nevertheless not our calling as followers of Christ to live in, to share, and to proclaim that peaceful kingdom even to the heads of state, using both theological and political language, all the while allowing them the freedom of rejection? Or must we return to being the "quiet in the land"?

*Mike Derstine  
Telford, Pa.*

(continued on page 6)



(continued from page 5)

### Fowl?

In your editorial, "What We Could Have Learned from the War" (May 28), you wrote: "Others of us cried, 'Fowl; the church has no business. . .'" Did you mean that these folks were "chickening out" of involvement?

*James R. Hess  
Lancaster, Pa.*

### Why is language an issue at all?

I would like to second the last paragraph of the letter from Elmer S. Yoder (May 21): "It seems to me all the suffering in the world and all the pain in our churches scream for an agenda a thousand times more urgent and important than unpronouncing and in the end depersonalizing the God and Father of our Lord Jesus Christ."

People who have such trouble accepting the current language in our hymnals and Bible and all other materials using "sexist" language probably have problems accepting themselves as they are. I find it disturbing that this should even be an issue in our churches.

*Elsie Driedger  
Tucson, Ariz.*

### One Word of God in Jesus Christ

Tom Finger has performed a real service for Mennonites with his recent articles on the Trinity in conjunction with parts of the proposed confession of faith (May 7, 14, and 21).

On one level, confession of our faith is appropriate at any time and any place. In this light, a time when Mennonite denominations are contemplating merger is as good as any. On another level, confessions are most penetrating when they are called forth by events that threaten the integrity of the church.

In the 20th century, the 1934 Barmen Declaration of the Confessional Synod of the German Evangelical Church is the foremost example of such confession. It came because of the so-called "German Christians" to synthesize Nazism and Christianity.

Part of Barmen's power is the contrast of positive and negative statements. Barmen's ringing declaration penetrates to the heart of the gospel in a way that is congruent with a traditional Anabaptist understanding:

"Jesus Christ, as he is attested for us in Holy Scripture, is the one Word of God, whom we must hear, and whom we must trust and obey, in life and in death." This adherence is coupled with the rejection of "other events and powers, figures and truths, as God's revelation." These statements, negative and positive, retain their power and relevance today.

This becomes especially clear when Finger's articles on God are juxtaposed with his earlier article on Matthew Fox's work ("How Shall We Celebrate Creation?" April 9). Whatever benefits there are to Fox's perspective, his foundations are different from what Mennonites have believed and—according to our new confession—continue to believe. In particular, Fox's cosmic Christ is different from the Jesus we claim to follow in our discipleship. Fox basically presents us, in the words of Barmen, with another "truth" in place of the one Word of God in Jesus Christ. As the German New Testament scholar Ernst Kasemann has said, without the historical Jesus, the Christ of faith becomes a myth that we can manipulate in any way we wish.

The confessional statements and Finger's exposition reflect the insight stated by theologian Hans Kung: "Jesus Christ is the decisive criterion for all discourse about God and humanity." We neglect this insight to our peril.

*Boyd Reese  
Philadelphia, Pa.*

### Alcohol another issue

As nonresistant Christians we were much alarmed when our country recently went to war against Iraq because of the people that would be killed. If we are really consistent in our convictions, we should be just as concerned about the estimated 200,000 who die each year from alcohol-related deaths. While Saddam's troops killed 166 Americans in the Persian Gulf War, beer, wine, and liquor killed 11,781 Americans.

Our church periodicals should be taking a more vocal stand on alcohol just as they do peace, abortion, and many other issues. I believe our one temperance lesson a quarter in Sunday school was effective; why did we quit? Can we be silent?

I would suggest a full-time individual be hired to help the church take a stand on this issue. (1) It could be done

through seminars and information programs; (2) articles in our church periodicals; (3) announcements of drinking issues to be voted on in state legislatures and in Congress; (4) cooperation with state and federal organizations to help them; (5) encouragement for individuals or organizations working on the alcohol issue.

*Howard Landis  
Sterling, Ill.*

### God's word says no

In response to John Flickinger's letter (May 7) in which he said he could not "deal decisively" with honest and sincere persons whose experience was different from his own: Would he feel the same way counseling someone in prison? Or if I, a sincere Christian, felt it was okay to rape someone, could he respect my view?

I am amazed that we have no problem condemning persons who murder, rape, steal, lie, or commit adultery. Yet we put homosexuality on a different level. This reminds me of the verse, "There is a way that seemeth right unto man, but the end thereof is death!" The main point is: will God accept "practicing homosexuals"? His Word plainly says no.

*Ruth Parker  
Valparaiso, Ind.*

### Continue to push us to face difficult issues

I encourage you to continue to challenge the Mennonite Church to face the difficult issues of the world in which we live. Homosexuality is an example of an issue that you have raised which many apparently would like to ignore. However, only in facing such issues as a community under the guidance of the Holy Spirit can our faith be made real and can we become a witness in the world around us. I pray you will continue to push your readers in this direction.

I would make one suggestion: Limit individuals to two letters in "Readers Say" per year. It seems some abuse this as a forum to communicate their personal view to the larger church with more authority than appropriate. I find it annoying to see the same names repeated. If an individual has that much to say, put forth the effort to submit an article for publication.

*Randy E. Heacock  
Centreville, Va.*



*prayer*

*dollars*

*people*

# Peace by piece...

**...we become  
global  
Christians.**

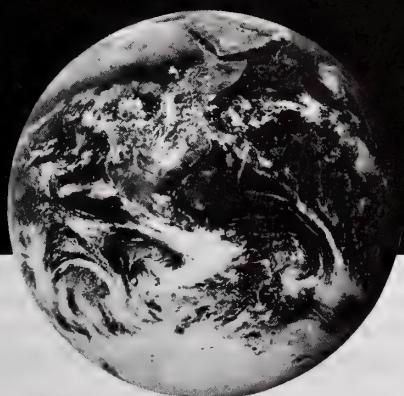
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# And then there are the committees

In addition to listening to presentations from the five program boards and from General Board, delegates to Oregon 91 will also discuss reports from eight committees. Some of these were appointed in past Assemblies for special tasks; others are standing committees. Four are inter-Mennonite, reporting to both the Mennonite Church and the General Conference Mennonite Church. Two will present documents for testing to the Oregon business sessions.

**Integration Exploration Committee.** Delegates will get their first look at the document, "Integration or Cooperation?" from this inter-Mennonite committee. The paper gives two rationales, one for integrating the Mennonite Church and the General Conference Mennonite Church, the second for continuing as two separate groups but cooperating in more activities.

The committee is also reporting to the Assembly that they have asked comparable agencies in the two groups to get together "to discuss their mission/vision as agencies and explore structural elements that might be involved in attempting to work in an integrated way." The Integration Exploration Committee is scheduled to make a recommendation to the 1995 Mennonite General Assembly on whether integration should take place.

**Confession of Faith Committee.** Also inter-Mennonite and bringing documents to Oregon 91 for testing is the Confession of Faith Committee. Delegates will get to see preliminary drafts of articles on "God," "Jesus Christ," "Holy Spirit," "Sin," and "Salvation." [See the May 7, 21, and 28 issues of *Gospel Herald* for drafts of the first three.]

Two years ago at Normal 89 Assembly participants had reviewed drafts on the "Bible," "Baptism," "Lord's Supper," and "Foot washing." The committee plans to have preliminary drafts of all articles for the new confession of faith ready by 1993. Adoption is scheduled for 1995.

**MC/GC Joint Polity Committee.** Appointed in 1987, the goal of this committee is "to produce a statement of the GC/MC understandings of ministry and its practice." The committee reports its statement will review three areas: (1) theological/biblical, (2) historical, and (3) polity and practice. The statement will be ready for testing with conference ministers, ministerial committees, and seminaries in 1992.

**GC/MC Pastorate Project.** Funded by a \$368,000 grant from the Lily Foundation, the "Pastorate Project," as it has come to be called, is making a special study of leadership in the Mennonite Church and the General Conference

Mennonite Church. In their report to Oregon 91 delegates, project personnel note they are studying such things as "involuntary terminations," recruitment of new leaders, and pastoral evaluations.

Ten leader-consultants each work with one, two, or three pilot congregations to listen to their experiences and test ways of being helpful in congregation-pastor relationships. The study is to be concluded by December of this year.

**Council on Faith, Life, and Strategy.** A standing committee of Mennonite General Assembly, CFLS makes its report to Oregon 91 in the form of five observations or questions:

1. The church has lost many of its young people. Efforts need to be made to bring the baby-boomers into our midst.
2. How much plurality can we bear as a people and still be a biblical community of faith?

---

## Plus more reports from

Assembly delegates will hear reports from more than official boards and committees at Oregon 91. Throughout the five days of business, organizations related to the Mennonite Church but not necessarily controlled by it will be telling of their work. These include inter-Mennonite agencies, fraternal organizations, and special-interest groups.

**Mennonite Central Committee.** In the Assembly *Workbook*, MCC notes five "growing edges it will concentrate on in the next three years: (1) strengthening program and personnel in Islamic contexts; (2) improving education in North America; (3) expanding conciliation work in overseas programs; (4) encouraging exchanges among partners in developing nations; and (5) exploring new programs among indigenous people in Latin America and pastoral peoples in Africa.

MCC also reports declining contributions. It asks Assembly delegates if more aggressive fundraising techniques should be used in order for MCC to continue its current level of work.

**Mennonite World Conference.** "The redistribution of the Mennonite population is creating an imbalance in the distribution of Mennonite resources," MWC tells Oregon 91 delegates. While Mennonite churches are growing fastest in Africa, Asia, and Latin America, North American



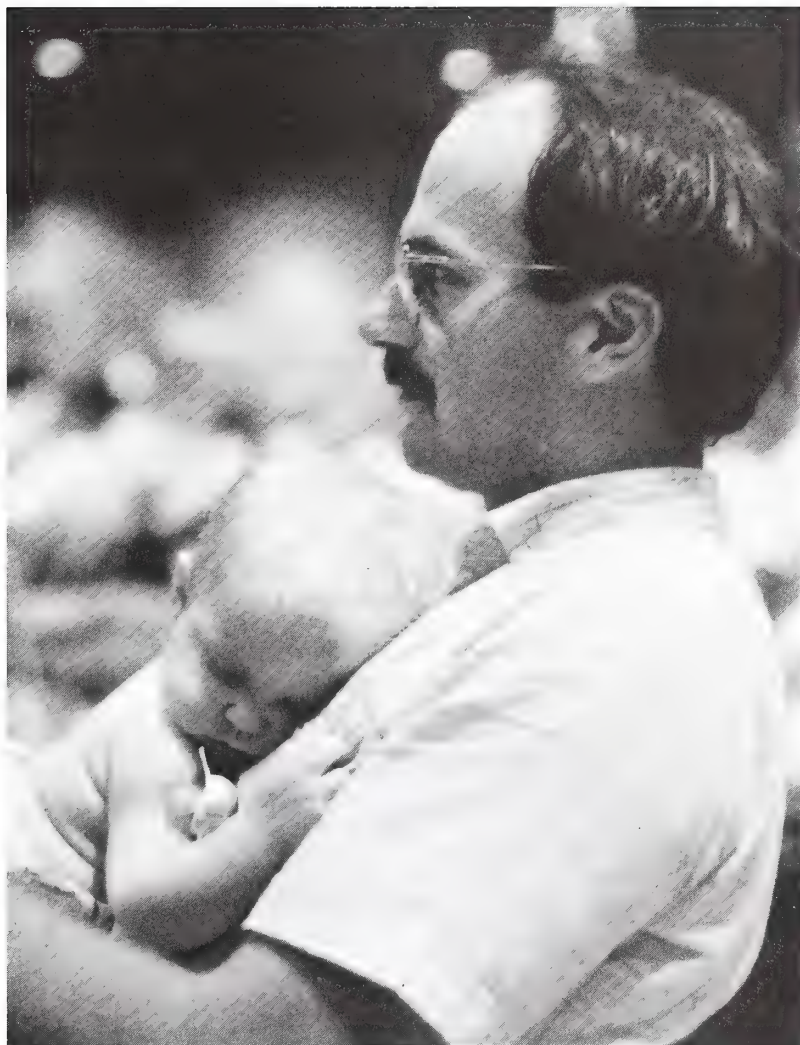
3. Is the Mennonite community a myth? Have we replaced *community* with *organization*?

4. The 1975 General Assembly statement on abortion should be revived for active use in the church.

5. "We believe there is need for a book that explains in compelling language what Mennonites believe and practice."

Also reporting to the delegates will be the **Historical Committee**, the **Committee on Women in Leadership Ministries**, and the **Nominating Committee**. The latter will present a slate for elections (see page 33).

*Mark Wenger, a pastor at Forest Hills Mennonite Church, Leola, Pa., and his daughter during reports to the delegates at Assembly 89 held at Normal, Ill.*



## *other groups (whew)!*

and European churches are the ones that still have the most financial resources.

Yet MWC notes that contributions to its operating budget are declining from North America. The largest constituent denomination on this continent is the Mennonite Church. Last year our contributions to MWC "dwindled" from \$43,160 to \$36,148.

MWC also reports that its \$280,000 deficit from its 1990 Assembly 12 in Winnipeg, Man., has been reduced to \$90,000.

**Schowalter Foundation.** A private foundation controlled by representatives of the Mennonite Church, General Conference Mennonite Church, and Church of God in Christ Mennonites, Schowalter Foundation reports assets of nearly \$5 million. In its 38th year of operation, Schowalter makes grants available to Mennonite causes with "a strong bias towards support of institutions located in the midwestern part of the United States."

**Mennonite Health Association.** MHA is a voluntary organization with 600 health care personnel as members. MHA reports it serves "the inter-Mennonite community with a rich resource of facilities, skills, training, and commitment to caregiving."

**Mennonite Renewal Services.** During the

past biennium, MRS teamed up with Brethren Renewal Services to form a new entity called Empowered Ministries. The new organization lists as its goal: "faithful, vital congregations reaching their world in the power of the Spirit."

**Christian Peacemaker Teams.** Also an inter-Mennonite group, CPT tells of a busy schedule during the Persian Gulf War. CPT believes "that experience in public witness, vigils, and nonviolent action will strengthen and deepen our peace-making skill long into the future."

**Fellowship of Concerned Mennonites.** This ad hoc group registers three concerns with Mennonite General Assembly delegates: (1) The selection of a woman as moderator-elect for the Mennonite Church; "we...consider a woman as pastor and/or moderator to be in violation of the biblical principle of leadership." (2) What FCM sees as a "growing openness" in the church to accepting homosexuality as a legitimate lifestyle. (3) "We affirm that witnessing to the state concerning matters of foreign or domestic policy is not within the realm of the church's responsibility."

Also giving reports to General Assembly delegates will be the **American Bible Society** and the **Council of Moderators and Secretaries**. The latter is a Mennonite and Brethren-in-Christ leadership group.



# POP QUIZ

(For General Assembly delegates...  
...and anyone else interested in the work of the church!)

**INSTRUCTIONS:** Fill in the blank with the name of the appropriate church agency. Answers are provided at the bottom of the page.

1. The five church-wide program boards created by the Mennonite Church General Assembly are Missions (MBM), Mutual Aid (MMA), Publications (MPH), Education (MBE) and \_\_\_\_\_.
2. Vision 95 includes a goal which calls every member to give ten-percent of income; responsibility for leading the church toward this goal is lodged with \_\_\_\_\_.
3. Evangelism and church growth in established congregations is a key part of Vision 95; the Living In Faithful Evangelism (LIFE) project is a good way for congregations stuck in a "plateau" to learn how to work at church growth. The LIFE project is administered by \_\_\_\_\_.
4. A new *Hymnal* will be published in 1992; Marlene Kropf represents the Mennonite Church on a group of four who are making final editorial decisions. Marlene is employed by \_\_\_\_\_.
5. Young men who, for reasons of conscience, refuse to register with the U.S. Selective Service System lose college loans and grants from the government. The Student Aid Fund For Nonregistrants replaces such lost funding; this program is administered by \_\_\_\_\_.
6. October, 1991 marks the twentieth year for which churchwide agency? \_\_\_\_\_.
7. Persons wishing to be available for a pastoral ministry assignment in congregations may register their availability with the Ministerial Information Center at \_\_\_\_\_.
8. Many U.S. congregations and pastors rely on an annual publication entitled, "Suggested Support Schedule For U.S. Pastors" during salary negotiations. This resource is provided by \_\_\_\_\_.
9. Approximately 1500 youth and sponsors will attend the Oregon 91 Youth Convention July 30-August 3. Mennonite Church youth conventions are sponsored by \_\_\_\_\_.
10. July 7 was designated as Peace Sunday. Each congregation was provided with a packet of information for planning a special Peace Sunday weekend this year by \_\_\_\_\_.
11. The Environmental Task Force, created by General Assembly action at Normal '89, is the responsibility of \_\_\_\_\_.
12. \_\_\_\_\_ is the church agency which leads the Mennonite Church in shaping vision for congregational life.
13. Worship, mission and community are congregational dynamics which form the mission statement for \_\_\_\_\_.

ANSWERS: 1) Congregational Ministries; 2) MBCM; 3) Mennonite Board of Congregational Ministries; 4) same; 5) MBCM...Hey, we paid for this ad! 6) or "BCM" as it is sometimes called; 7) Mennonite Board of Congregational Ministries; 8) we need a shorter name; 9) MBCM; 10) Did you know we did all this stuff? 11, 12, 13) MBCM...see you in Oregon!



# Mennonite General Assembly will be anything but dull

by James M. Lapp

Throughout the multiplicity of activities scheduled for Oregon 91 will be the steady work of the Mennonite Church General Assembly. Steady work, however, does not mean staid, somber, or sedate. Rather, it will be serious and resolute, a churchwide "members meeting" for the denomination. Once each biennium 20 district conferences, three associate groups, and Mennonite General Board (plus a gallery of interested persons) gather to conduct the business of the Mennonite Church.

As usual, reports will be a mainstay of this Assembly. Through reading and responding to program board and General Board reports, delegates exercise the important functions of calling for accountability, giving counsel, and offering encouragement. For some ministries (such as associate groups, Mennonite Renewal Service, and Fellowship of Concerned Mennonites), reports primarily provide information for strengthening "family ties."

Of special interest in the 1991 General Assembly will be progress reports on the new Confession of Faith. The MC/GC Integration Exploration Committee will bring an update on its work. Delegates will receive a thorough appraisal of Vision 95, including strategies for the next four years.

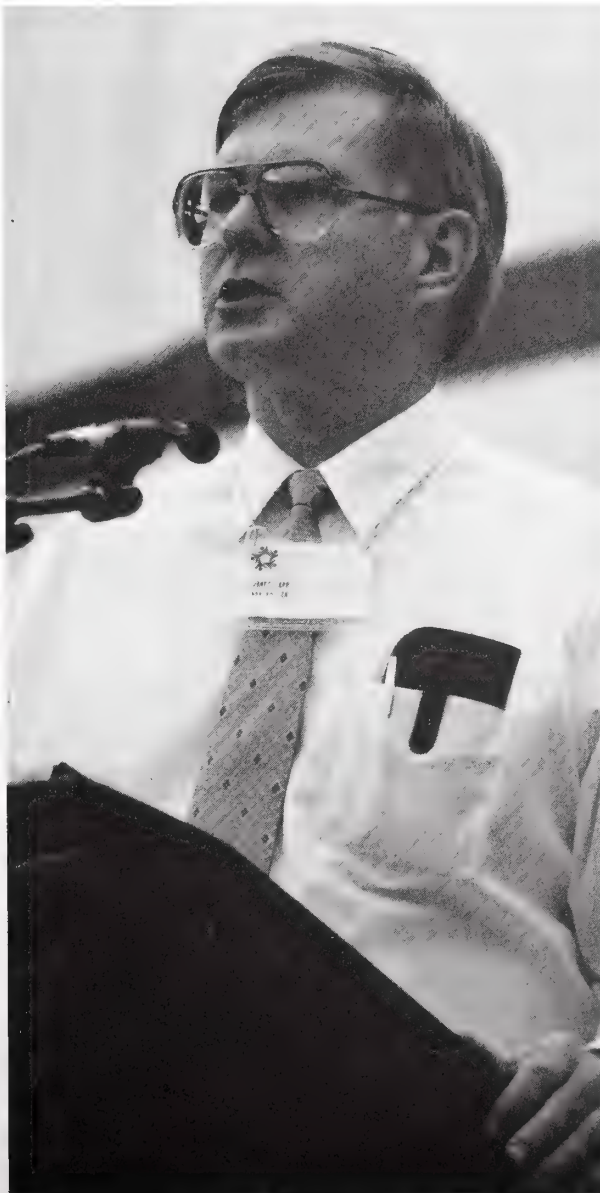
A meeting of the Assembly cannot avoid finances. The proverbial "bottom-line" will come up many times as a key variable in why certain programs flourish, flounder, or need to be scratched altogether.

Delegates to the last Assembly at Normal, Ill., in 1989 complained (kindly) that not enough time was devoted to conferring on issues. This time we have four sessions for discussion of key issues facing the Mennonite Church:

1. *Lifestyles for Christian disciples*: How do we live simply in a consumptive society?
2. *Congregational peace education initiative*: How can we keep and teach the way of peace in light of the recent Persian Gulf War?
3. *Unity and diversity*: How will we maintain unity amidst growing diversity in conviction and practice?
4. *Choosing our priorities*: Are we trying to do too much as a denomination? Might we need to pare down some activities?

Two special resolutions will come to Mennonite General Assembly for delegate action. The first commits the church "to set peace education as a priority" during the next biennium. The second will provide for a Mennonite response to the 1992 anniversary of Columbus arriving in the Americas and suggest appropriate attitudes and behaviors in relation to Native American brothers and sisters.

At General Assembly we will seek to determine how God is at work in the Mennonite Church. Some few of us will be privileged to attend. We trust the rest will pray for God's guidance in both process and decisions.



*James M. Lapp is general secretary of the Mennonite Church General Board. He addresses delegates to Mennonite General Assembly at Normal 89.*



*The statistics are not overwhelming: 85 new congregations, 2,691 new members, giving that remains constant. But Vision 95 is more than facts*

# *'Tis better to set a goal and miss than to aim at nothing and hit*

*by Willard E. Roth*

*A sea of words  
Drowning flames  
In souls  
That would ignite the world  
In love.\**

Poet Catherine Fairbairn titled those five crisp lines "Bureaucracy." Reading them, I thought quickly of Vision 95. Certainly our goal as faithful followers of Jesus is to ignite the world with love, even as the Creator Redeemer God so loved. Yet it oft seems that love's flames are drowned in a sea of words.

Words aplenty have flowed through Mennonite Church waters since the Ten-Year Goals were adopted at General Assembly in Ames, Iowa, in 1985. Like the roster of faith heroes in Hebrews 11, there is not time (nor *Gospel Herald* budget) to count or recount all the Vision 95 rhetoric, resolutions, and releases flooding the Mennonite stream. Check General Board dockets, district conference minutes, and the church press of the past six years for evidence. Here comes still another exhibit.

To get a handle on how the whole thing came to pass—actually, to be passed—I set up a breakfast meeting with two key players. They were Ross Bender (moderator) and Alice Roth (General Board member-at-large), the two that Mennonite General Board asked to propose Ten-Year Goals to General As-

sembly delegates at Ames 85. Enticed by a breakfast of Jamaican saltfish omelet and Blue Mountain coffee, the two agreed to talk with me about Vision 95—in retrospect and prospect (what was first known as Ten-Year Goals became Vision 95 in midstream).

"I don't apologize for what we did," Ross began, "but please remember: the two of us didn't come up with the idea. We were simply frontline spokespersons."

"The action of the General Board to bring the goals to Assembly," Alice remembered, "represented a Board sense that the church was being called to something. We were asked to give voice to that calling."

The two recalled Alice's dream the night before the agenda item was scheduled for Assembly debate. In that dream Alice, in spite of a tubal ligation, had a baby at age 50. The two used that dream for their introductory dialogue on the assembly floor. "It was a forceful and apt image," they said; "birth does represent a point of process—something has preceded and something will follow."

While what has happened so far since Ames 85 hasn't turned out quite like the visionaries had anticipated—a doubling of our membership and of our giving in a decade—the Ten-Year

***"As any church, we too often just think of ourselves. Vision 95 has helped us Mennonites to look outside ourselves."***

Goals have spawned activity, Ross said.

"We don't yet know what the end results may be," Alice added.

Ross agreed. "The time frame may have been overly ambitious but I have not given up."

Much of the time since Ames 85 Ross was on extended leave from seminary teaching to pastor a Colorado congregation. Is Vision 95 perceived as a top down initiative, as coming from the bureaucracy?

"Quite the contrary," Ross responded. "This is one time when members away from the centers feel involved in what is going on in the larger church, and it feels good to them."

Ross did note that some smaller congregations in more remote places really struggle because growth is not an option for them. Faithfulness becomes the rallying point. Can we affirm smallness as being faithful even as we celebrate those

\*From the publication Breakthrough. Used by permission of Global Education Associates, 475 Riverside Dr., Ste. 456, New York, NY 10115.



**and figures. It's a movement among God's people to be more faithful in reaching out with the good news to friends and neighbors around us.**

***"This is one time when members away from the centers feel involved in what is going on in the larger church."***

congregations which have grown? he wondered.

The congregation Ross pastored was in a growing urban context. After a Sunday afternoon strategy session in response to the Ten-Year Goals, the congregation planted a tree as a symbol of their commitment to intentional growth.

"Yes," Ross ventured, "for those who took the call seriously, Vision 95 has been a real blessing. 'Tis better to set a goal and miss it, than to aim at nothing and hit it. If only I had thought of that line in '85!"

Alice now finds her daily work in the center of Vision 95's global component—something she hadn't anticipated when the witness and stewardship goals were approved. As Mennonite Board of Missions' overseas vice-president, she wonders how a congregation best expresses its commitment to international outreach. "The churchwide investment in world mission can come only from the congregations; that's where people and prayers and dollars are 'banked,'" she said.

"Our Ten-Year Goals were not totally impossible," Ross said, "but more important than numbers was the fact that the Mennonite Church chose to become intentional about its spirituality, stewardship, and witness rather than just floating along with the contemporary current."

Three quiet words in the statement, repeated twice, keep gripping me, Ross went on: *even through suffering*. "We are well aware that where church growth is taking place, it is in situations of intense struggle. Witness Central America . . . Indonesia . . . Ethiopia. How might this vision be fulfilled were we to be a people under suffering? We don't invoke or program suffering; yet global experience hints of its significance in expanded Christian witness."

"The call to renewal may well turn out to be more significant than the numbers," Alice reflected.

**M**im Book is a new player on the Vision 95 team. While she may rightly be labeled a church bureaucrat, her bouncy, bubbly being defies the stereotype. As churchwide Vision 95 coordinator, Mim picks up the nitty-gritty staff work. Her Mennonite Church General Board office has that worked-in look:

here a paper, there a pencil, everywhere a paper and a pencil.

In the last several months Mim has invested enormous energy in what insiders call the Vision 95 addendum. The three-page document appears in the delegate workbook for Oregon 91 as a mid-course statement of the General Board.

Prior to drafting the document, Mim organized and chaired an evaluation consultation for which she enlisted feedback from the 20 conferences committed to Vision 95. Responses were mixed from the random sample of delegates polled.

"Too many meetings, too much talk, not enough action," wrote one delegate. "I have long advocated careful planning and preparation, but it is easy to fall into the *ready, aim, aim, aim* . . . syndrome."

*As associate secretary for the General Board, Miriam Book (at right, below) serves as churchwide coordinator for Vision 95.*





*The action that brought Vision 95 to the Mennonite Church represented a sense that as a Mennonite people we were being called by God to something new.*

Another said, "I believe there is a fine line between encouraging others with goals for their lives and discouraging them because the idea came from a 'strange place.' Some congregations are ready for outside goals and are challenged, others are needing internal encouragement that springs from Spirit-driven direction popping up as surprise opportunities for growth and witness. Vision 95 can inspire leadership, but congregational vision comes from within."

"Vision 95 has been a useful experience for the Mennonite Church," commented a delegate from a larger conference. "As any church, we too often just think of ourselves. Vision 95 has helped us to look outside ourselves."

"Looking back," said another respondent, "the delegates in 1985 were a bit optimistic. Life has a way of continuing without dramatic alterations. But, on the other hand, how do you make progress

without setting goals? I think the Vision 95 emphasis has been a good one."

A delegate for 14 years, including 1985, wrote, "Vision 95 has been successful. Success is progress toward a goal, even if not fully reached. Someone has said three things are equally hard to do: Climb a fence leaning toward you; kiss one leaning away from you; interest members in something outside of their own congregation. We may not reach the goals by 1995, but let's keep on with the successes we've had until our Lord returns."

The midway assessment appearing in the Oregon 91 workbook is in three parts. It reviews the first half of the decade with a litany of learnings and thanksgiving; anticipates 1991-95 by pointing direction and specifying involvement; and renews commitment to the vision "that our sharing of God's love in partnership with other members of the world Christian church may truly antici-

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## *Six that just keep on growing*

by  
Steve  
Shenk

Has Vision 95 made any difference? What congregations are growing in numbers—and in other ways—as the result of this special emphasis on outreach? *Gospel Herald* offers here a sampler of six churches living up to the spirit of Vision 95. The list is based on suggestions provided by Ed Bontrager of Mennonite Board of Congregational Ministries and Mim Book of General Board.

### **Cape Christian Fellowship, Cape Coral, Fla.**

A new congregation, Cape has grown in four years to 110 members and a Sunday attendance of about 185. Cape Coral is a fast-growing city, and a survey conducted by the congregation showed that 85 percent of the people are not church-goers. Using the first letters of its name, the congregation bills itself as "contemporary, caring, and friendly." It specifically targets the baby-boom generation through direct mail and advertising. "We determine what the needs of the people are and then try to meet them," says founding pastor Dennis Gingerich. He is now joined by a youth pastor and an associate pastor. The congregation, which currently meets in an elementary school, hopes to begin construction of its own church building within two years.

### **Wilmot Mennonite Church, Baden, Ont.**

Twelve years ago two declining rural congregations—Geiger and Baden—merged to form what is now a healthy, growing congregation. The membership increased slowly to 130 and spurted ahead this past year after the congregation joined the LIFE (Living in Faithful Evangelism) process of Mennonite Board of Congregational Ministries. The biggest outreach activity is a Friday-night drop-in center for young people in Baden. The congregation hired a married couple to direct it and renovated part of its fellowship hall for this purpose. The center offers a variety of activities—even video games and weight lifting. "This congregation is open to new ideas and interested in outreach," says Pastor Jean-Jacques Goulet, a French-Canadian who was formerly Catholic.

### **Family Mennonite Church, Los Angeles, Calif.**

It started in a basement 11 years ago, moved to a garage, and then purchased a condemned theater in a black neighborhood. It is the main congregation of any denomination that is reaching out to the several thousand immigrants in California who come from the tiny Central American country of Belize. The congregation has grown to about 200 people. Most of them are poor, but they give sacrificially, and the church is now self-supporting after several years of sub-



pate the continuing coming of God's kingdom 'on earth as it is in heaven.'"

In themselves the statistics for 1985-90 are less than overwhelming: 85 new congregations and 2,691 new members (about a 2 percent increase) in North America; 384 workers overseas—up from 253; dollars given have increased (17 percent growth in actual dollars), but percentage of income being given is constant.

So that members and congregations have greater ownership in Vision 95 during the five years ahead, a fivefold call is being recommended to Oregon 91 delegates:

1. To call each member to make a firstfruits commitment each year.
2. To call each congregation to send out at least one Vision 95 Team each year.
3. To call each member to engage in acts of evangelism.

4. To call each congregation to form intercessory prayer groups.

5. To strengthen personal links overseas through exchanges that will nurture mutual relations.

"With God's help," Mim Book said, "we are learning *we can* tell our stories (that's witness) . . . *we can* be spiritually moist and alive (that's renewal). I believe God is using the Vision 95 movement to transform the Mennonite Church."

Her words sounded convincing. They're words that just might ignite the world in love.

*Willard E. Roth, Elkhart, Ind., describes himself as "a pastor (Southside Fellowship), homemaker, and sometimes free-lance writer." He also works for Mennonite World Conference.*

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sidy from Southwest Conference and Mennonite Board of Missions. The congregation is involved in all kinds of outreach, from street-corner preaching to helping the homeless. The pastor is Basil Marin, a graduate of the Lark Program at Goshen College and a Belizean immigrant himself.

### **Ridgeview Mennonite Church, Gordonville, Pa.**

Although Ridgeway is located in the heart of Lancaster County farmland, today only seven families among the 500 members are engaged in farming fulltime. The congregation has grown steadily over the years and outgrew its facilities a few years ago, so began two Sunday worship services. "The average attendance increased immediately by 60," says Pastor Bob Petersheim, "so we knew we had to enlarge our building if we wanted to continue growing." Last fall the congregation dedicated a \$1.9 million addition with a sanctuary that seats 700. The main outreach of the congregation is a weekly children's club and a weekly "Time-Out" program for women and their children. Petersheim is assisted by two other pastors and by a team of lay leaders.

### **Sonido de Alabanza, Cicero, Ill.**

A Spanish-speaking congregation, Sonido de Alabanza moved this past April from a low-income neighborhood in Chicago to the nearby suburb of Cicero. The reason: many of the members

were moving there as their economic situation improved. The congregation sold its building in Chicago and purchased what used to be First Baptist Church of Cicero. The membership has doubled in the last three years and Sunday attendance has increased to about 150. The congregation expects that the move will help it grow even more. Evangelism is a priority, including revival meetings, and the members as well as newcomers are nurtured through special discipling programs. The pastor is Juan Ferreras, who previously served the Mennonite Church in Puerto Rico.

### **Whitestone Mennonite Church, Hesston, Kan.**

WOW, which stands for Whitestone on Wednesday, is attracting new people to this 105-year-old congregation. The early-evening event for children includes Bible study, choir practice, crafts and other activities, and dinner. Parents of each child are required to help in some way. Pastor Ron Guengerich hopes that some kind of adult education can be started so that WOW will become even more of an all-congregation experience. The church has also appointed outreach coordinators, sends members to visit new attendees within 48 hours, and holds special worship services for Spanish-speaking people. The congregation's 25-year-old building can no longer accommodate the approximately 350 worshippers who gather on Sunday morning. So Whitestone has started two services.





## *It all depends on how you look at it*

by Stanley Kropf

**T**he other afternoon my friend "Bad News" Dave and I were having a soda. He took a long draw on his straw, looked me in the eye, and said, "I think Mennonites are really tightfisted when it comes to supporting the church!"

"Really," I said, "what makes you say that?"

"Well" he said, "for one thing, I see all those fancy cars in the church parking lot. For another, when I go to their homes, you should just see all the fancy doodads and gadgets they have. You'd think they're trying to live a cut above."

"So how does that make them tightfisted?" I asked.

Dave took another sip from his straw and said, "Just last Sunday, before the offering, the preacher and treasurer went on forever about how there's enough in the church kitty to pay local expenses, but the kitty's too low to send more than tokens to conference and the church-wide boards in Elkhart."

"You'd think," he continued, "that if people are living a life of simplicity and can buy all those doodads while living simply, they'd be giving plenty to the church."

***Are Mennonites tightfisted or generous? That all depends on where you start to analyze and the statistics you use.***

"I see what you mean."

"No you don't," he went on. "If they were truly generous, you'd think the church would be rolling in dough."

I asked, "Have you read Kauffman's and Harder's '89 Church Member Profile II? It found that 28 percent of the members give between 5 percent and 10 percent of their take-home money to church and other charity."

"No," said "Bad News" Dave, taking another sip.

"Then it will likely be news to you that 47 percent of our members give 10 percent or more," I continued.

"That so?" he said, drinking deeply from his glass.

"Do you know that since 1985 Mennonite congregational offerings are up 34 percent? While at the same time offerings in many denominations are getting smaller."

"Bad News" just looked at me and sucked on his straw.

"And last year Mennonite congregations spent 99 million dollars."

I could see "Bad News" Dave was feeling a little glum. Apparently he wasn't used to upbeat information. So I said, "I'll give you one thing. When you adjust what the conferences and Elkhart get from congregations by inflation, they do have less money now than in 1985."

He grinned. "See what I told you; that proves Mennonites are tightfisted."

"Well," I said, "I know Mennonites aren't perfect and could be more generous, but I don't



## The bottom line

How are we doing financially? To find out, *Gospel Herald* asked each churchwide board to give a summary of its revenue and expense for the past biennium. The figures were somewhat hard to come by, since some of the boards (MCGB, MBCM, MBE, and MBM) operate on contributed funds and others (MMA and MPB) on sales of products or services. That also makes comparisons difficult. Risking that difficulty and oversimplification, *Gospel Herald* presents the following figures of net income for the biennium. *Note that all figures are for two years and the ( ) represent negative figures.*

<b>Mennonite Church General Board</b>	revenue:	\$854,780	In addition to its operating fund, General Board also handled an additional \$368,461 in expenses related to General Assemblies, Christmas Sharing, and computer and other equipment purchases. This was covered by registration fees, grants, and designated income.
	expenses:	855,485	
	net:	(705)	
<b>Mennonite Board of Congregational Ministries</b>	revenue:	\$858,940	Two good years for MBCM made it possible to wipe out a general fund deficit which had peaked at \$40,587 in January 1988.
	expenses:	817,167	
	net:	41,773	
<b>Mennonite Board of Education</b>	revenue:	\$65,340,000	MBE's figures include income and expenses for all Mennonite Church colleges, seminaries, minority education, and the Board of Education itself. In addition, capital funds for endowments and buildings had an increase of \$11,335,000 during the biennium.
	expenses:	65,519,000	
	net:	(175,000)	
<b>Mennonite Board of Missions</b>	revenue:	\$16,029,000	Of MBM's total income, \$9,787,000 came from contributions and \$6,242,000 from revenue (\$3,411,000 of this from Choice Books). MBM used 47% for overseas missions, 37% for home missions, 11% for general administration, and 5% for fund-raising.
	expenses:	15,964,000	
	net:	65,000	
<b>Mennonite Mutual Aid</b>	revenue:	\$203,000,000	MMA's increase in surplus for this biennium was used to offset a \$4 million decrease during the previous two years. The surplus will also allow MMA to continue operating in an increasingly competitive and regulated health care and investment environment.
	expenses:	193,600,000	
	net:	9,400,000	
<b>Mennonite Publication Board</b>	revenue:	\$28,626,000	MPB, which operates the Mennonite Publishing House, experienced its greatest loss in its history this past biennium. The board is making changes in its Ontario bookstore program and aggressively promoting trade book sales to change the financial picture in the next two
	expenses:	29,230,500	
	net:	(604,500)	

buy that they're tightfisted. Everywhere I go I find church members taking two months or two years for voluntary service. And last year congregations spent \$32 million more on local and extended ministries than they did in 1985. They gave \$21 million to conferences and other places and \$6 million to church agencies. I could also tell you about another \$100 million in special conference and churchwide projects. And that doesn't include Mennonite Central Committee, Mennonite World Conference, Mennonite Economic Development Associates, and who knows what all.

"You can think what you like," I continued.

"It's a little like my glass here. You can say it's half empty, that Mennonites are stingy people, and feel bad all the time because they're not doing all they can.

"For my part, I'd say the glass is half full. When you line up all the evidence, Mennonites are really pretty generous. They've only got half way left to go."

"Bad News" Dave gave one final slurppy rattling through the ice. "Yeah," he said, "My glass is empty. Thanks. I'll catch the check next time."

*Stanley Kropf, Elkhart, Ind., is director of finance for the Mennonite Church.*



# When Mennonites hit the Oregon

***Oregon 91: for youth it's the opportunity to travel and make new friends. For adults it's church business and a chance for reunions with old friends.***

*by Andrea Schrock Wenger*

**W**hy would a busy Mennonite sacrifice limited vacation time, spend hundreds of dollars on travel, and drag an entire family across the country to attend a church conference?

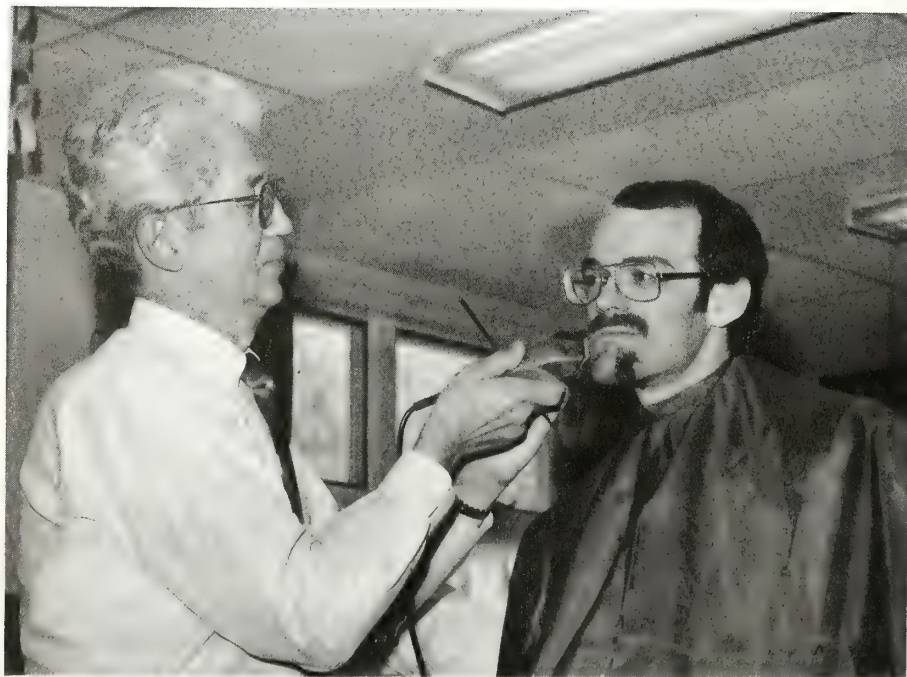
West Coast Mennonites have to answer that question almost every two years, when Mennonite General Assembly meets either in the East or the Midwest. This time it's a question for East Coast Mennonites.

But like their western cousins, Mennonites from the East are rising to the challenge. Those who look forward to church gatherings, wherever they are, will be in Eugene, Ore., July 30-Aug. 3 through creative planning, fund-raising, and determination.

Etta and Linford King, Lancaster, Pa., will drive across the country with their two teenage sons for Oregon 91. This will be the third time Etta has served as a delegate from the Atlantic Coast Conference at such a gathering.

"I really enjoy wider church gatherings," she says of her task as a delegate, which includes pre-meeting reading, attending business sessions, and reporting to her church and possibly others in the Atlantic Coast Conference after Oregon 91. "Meetings like these are the only chance we get to see the friends we made when my husband was in seminary [at Associated Mennonite Biblical Seminaries in Elkhart, Ind.] years ago. So I'm really looking forward to it."

Half of Etta's travel and conference expenses will be paid by her conference; the other half will be paid by her home congregation, Neffsville



*Traveling cross-country for a one-week church convention takes planning. Two Indiana-Michigan pastors experienced the results of their youth group's creative fund-raising for Oregon 91. At Waterford Mennonite Church, Goshen, Ind., interim pastor Tim Weaver and associate pastor Roy Hange (left) both had their beards shaved after church members pledged \$1,000 to each. The beard shaving was a highlight of the church's annual "Souper Bowl Sunday" lunch sponsored by the youth.*



(Pa.) Mennonite Church.

In a plan to use resources wisely—saving both time and money—the Kings are splitting round-trip airfare to Oregon with another family from their church, Nelson and Elaine Hoover.

“We’re going to drive out in our van, staying with friends, in motels, and in campgrounds along the way; the Hoovers will fly out,” explains Etta. “Then they’ll drive our van back, vacationing along the way, while we fly home.” Kings plan to take three weeks of vacation for travel and the conference.

Kirk King, 16, and Zach King, 14, were at first somewhat ambivalent about spending their vacation at a church conference. For Kirk it meant giving up a softball tournament. “But now,” claims Etta, “they’re looking forward to it, especially since Kirk will join the Neffsville youth group at the conference and for their plane trip home.” Kirk is still not entirely sure. “It’ll be okay, I guess,” he says.

Kirk is one of 15 ninth- to twelfth-grade Neffsville youth planning to join 2,000 other Mennonite young people for the Oregon 91 Youth Convention. Under the leadership of Neffsville youth pastor Brad Bame, they have been working for months to raise \$500 of the \$700 each person needs to travel to and participate in the Youth Convention.

**E**ach year that there is a church conference, Neffsville sends a youth group, explains Bame. “On the off years we do a service project. Our kids are used to raising funds and planning trips.”

Bame says he didn’t have any trouble drumming up interest in Oregon 91. “I think the distance was a real drawing factor. Many of our kids haven’t traveled much outside Pennsylvania, so they’re excited about the plane trip and about seeing a new part of the country.”

Besides the opportunity to travel, the youth are looking forward to “meeting new people and going to the beach,” says Sena Bender. For some in this year’s Neffsville group it will be their first convention; others have good memories of previous conventions and are eager for more fun times.

By the end of May, the group had about \$8,000 of the \$10,000 they need. The money was raised through a “scholarship fund,” in which church members were asked to contribute to each individual’s funds; a car “wash-a-thon”; and a Sunday noon meal for Neffsville members served by the youth. Another church member kicked in \$1,500 worth of frequent flier trips



*Neffsville Mennonite Church youth group members washed cars to raise funds for their trip to Oregon 91. The group washed cars for free; church members pledged funds per car washed. By noon on May 18 they had washed 43 cars, taking them more than halfway to their goal of 80 cars. From left to right the car washers are Mike Dagen and Brad Bame, Neffsville Mennonite youth pastor.*

from the airline he regularly uses. The group still plans to have a sub sale, garage sale, and work day in which church and community members will sponsor the youth per hour of donated work.

Like the Kings and the Neffsville youth group, Mennonites from all over North America—and from a few international areas—are finding creative ways to be at Oregon 91. Together with a few thousand others they will worship and celebrate and discuss as “God’s Creative Acts Continue.”

*Andrea Schrock Wenger, Ephrata, Pa., works for Mennonite Central Committee and does occasional free-lance writing.*

***Whatever their reason for going, at the 1991 Mennonite General Assembly and Churchwide Convention, participants will celebrate together that “God’s Creative Acts Continue.”***





# Oregon Mennonites are like the rest

*An introduction to the Mennonites on the West Coast who will host Mennonite General Assembly in Eugene, Oregon.*

by  
Hope  
Kauffman  
Lind

So you're coming to Oregon for Mennonite General Assembly? Then you'll be glad getting here no longer takes up to six months, as it could for travelers on the Oregon Trail in the mid-1840s. Now flying to Oregon from the East Coast takes only a day. But Oregon is still a long, long way from Mennonites east of the Rockies. Driving from Denver to Portland is a long two days or a pleasant three. Only those who go by road can really know how far away we Oregon Mennonites are.

Oregon's first Mennonites waited to move here until the 1870s, when transcontinental rail service eased the rigors of migration across the Rockies. Especially in their earliest years, they came largely from generations of movers. Many families edged their way west, generation by generation, hoping for a better living than they found in earlier established states. No doubt some hoped that moving to Oregon would solve religious problems as well. Probably a majority of those who became part of the merged Amish Mennonite and (Old) Mennonite Pacific Coast Conference (PCC) in the 1920s had Amish heritage. But even in earlier years, some persons of other-than-Mennonite heritage joined Mennonite congregations. In recent years their numbers have increased.

Most Oregon Mennonite congregations are located in the Willamette Valley—some 100 miles between Eugene and Portland and about 30 miles at widest breadth—or in foothill communities at its edge. Others are located farther to the south, east of the Cascade Mountains, or in the Coast Range toward the Pacific Ocean.

Oregon's three largest industry groups are forest products, agriculture, and tourism. Many Mennonites work in the first two; a few in tourism. Two current issues in Oregon related to these industries are whether and how much to permit the cutting of old growth timber and whether and how much to allow field burning, a method of straw disposal and disease control after grass seed crops and grains are harvested. In ways that reflect their occupations and geographic communities and their understandings of stewardship of earth and atmosphere, Mennonites are on both sides of Oregon's industry-versus-environment controversy. Many of Oregon's Mennonites also serve in the professions or own or manage businesses.

Almost half a century ago, in the 1940s, Pacific Coast Conference established the Mennonite Home at Albany and Western Mennonite (High) School at Salem. Oregon Mennonites manage Lebanon Community Hospital. They work with the Mennonite Conference of Northwest Mexico, established after PCC missionaries settled there some 30 years ago. They support Drift Creek Camp, a comfortable year-round facility tucked among towering trees and nearly surrounded by a vigorous mountain stream.





## only different

Mennonites in PCC, with congregations in Oregon, Idaho, and Washington, at last official count numbered approximately 2,400, including a small minority of Hispanics. In addition, congregations once associated officially or fraternally with PCC number nearly 900 members. Some in those congregations continue to work with PCC in particular efforts, such as assistance and collaboration with young congregations in Mexico and in women's projects and retreats. Oregon has smaller numbers of other Mennonite groups, including General Conference Mennonites. Most participate in Oregon's MCC Fall Festival (relief sale) to benefit Mennonite Central Committee.

Oregon Mennonites claim a number of churchwide scholars, administrators, and other leaders. Included are theologian Millard Lind, missiologist Wilbert R. Shenk, Eastern Mennonite College vice-president and dean Lee F. Snyder, education and worship resource Marlene Kropf, and finance secretary Stan Kropf. General Assembly moderator-elect David W. Mann and General Board executive secretary James M. Lapp each pastored an Oregon congregation in earlier years. Mennonites with Oregon connections serve on most denominational boards and numbers of associated committees. Some pastor congregations elsewhere or work at church colleges and other denominational institutions.

We also leave our marks in the larger world. Oregon farmer Lois Kenagy is widely recognized for her contributions to justice, peace, and envi-

*Scenery is one of the big attractions of the state of Oregon. Mennonite General Assembly planners report that Oregon 91 tours are filling up fast as registrations come in. Some of these will include attractions such as Mt. Jefferson (above), one of Oregon's many inactive, snow-capped volcanoes.*

ronmental issues. Pastor Jeanie Hershey was earlier named Oregon Mother of the Year. Cathy Passamore has presented her visual arts program about the sacredness of life throughout the nation.

As do Mennonites throughout North America, those in Oregon fervently discuss issues and occasionally disagree. Two current issues in Oregon, as in the larger church, are women in leadership and the meaning of ordination and authority. But Oregon Mennonites care deeply about the church, even though they do not all define it in the same terms. Many respectfully work together in mutual aid services and relief and disaster efforts in spite of maintaining disparate theological turfs.

If visitors think we Oregon Mennonites are "different," they are right. Oregon Mennonites reflect a unique historical development and geographical location. However, our faith and cultural heritage influence our likenesses to our Mennonite brothers and sisters elsewhere. Visitors who are privileged to learn to know some of Oregon's Mennonites will likely decide that the similarities are greater than the differences.

*Hope Kauffman Lind, Eugene, Ore., serves as historian for the Pacific Coast Conference. She is the author of a book of Oregon Mennonite history, Apart and Together (Herald Press).*



When several thousand Mennonites gather in Eugene:

# What are they going to do all

*Mennonite meetings are a challenge to host. Our mix of doing business in the framework of worship and fellowship, of including all generations, and of holding meetings within meetings all make for intricate logistical scheduling.*

by  
John  
Bender

When Mennonites get together at conferences and assemblies, we fill our schedules with all types of meetings. Oregon 91—expected to bring several thousand adults, youth, and children from across North America to Eugene, Ore., July 30-Aug. 3—is no exception. What takes place in the every-two-year Mennonite Church Convention and General Assembly could fill a book.

Actually, the activities fill two volumes. One, a *Program Book*, provides worship outlines, seminar descriptions, songs, tour schedules, late night activities, and other information. The other, a 110-page *Workbook*, contains the sched-

ule of General Assembly business, reports, issues, churchwide finances, and the slate of nominees.

Oregon 91, as this biennium's gathering is called, consists of several events. One is the business session, known as Mennonite General Assembly. Delegates and others will also participate in an adult convention. At the same time, Mennonite youth and children will have their own separate conventions. There will also be special activities for young adults.

All this is being hosted by Pacific Coast Conference with Sam and Roma Eicher as local coordinators. They have worked closely with Miriam F. Book of the Mennonite Church General Board in planning Oregon 91.

**Mennonite General Assembly.** Some 275 delegates from 21 district conferences in the U.S. and Canada will conduct the biennial business of the Mennonite Church. Their discussion and decisions will eventually affect the life and work of the church through its 1,145 congregations, 21 conferences, five program boards, and the General Board.

**Adult convention.** Adults will stay in motels, hotels, and campgrounds in the Eugene area. Both the adult convention and the General Assembly business sessions take place at the Lane County Convention Center and Fairgrounds. Events of the adult convention include:

**Worship.** Following the convention theme, "God's Creative Acts Continue," morning and evening corporate worship times are intended to help participants experience the presence of God and hear God's call to faithfulness in mission and stewardship. Alan and Eleanor Kreider are scheduled to lead the morning worship sessions. Speakers in the evening sessions include George R. Brunk III, John Drescher, Paul Gingrich, Bill Pannell, and Anne Stuckey. On Thursday morning adults will join the youth for a joint worship at the University of Oregon.

**Workshops.** The Oregon 91 *Program Book* lists 78 workshops throughout the week. Themes range from congregational concerns to marriage and family interests, missions, and social issues. On Thursday—with no business scheduled—participants can get involved in four day-long



*Participants in the adult choir, one of many activities which traditionally take place at a Mennonite General Assembly, rehearse for their part in one of the evening mass worship services at Normal 89.*



# week?

workshops for a more in-depth look at mission, stewardship, worship, and the environment.

**Tours.** Oregon 91 tours promise to be popular ones. Both half-day and day-long trips are being planned from the Cascade Mountains to the Pacific Ocean, with a heavy concentration on getting acquainted with Oregon Mennonites of both the present and the past.

**Late-night activities.** Mennonite convention goers want for neither day-time nor night-time activities. AKIMBO, a drama group, will perform each evening. There's storytelling, author and artist receptions, a dialogue with the speaker of the evening, alumni reunions, videos, a Mennonite Renewal Service worship, music from the new hymnal, a reception for fraternal guests, and an organ recital. Many participants can also spend any late-night energy they have left just plain visiting in the lounge areas located among the displays.

**Mennonite youth convention.** Youth activities will take place on the campus of the University of Oregon. Theme for the convention is "Dying to Live." Daily activities will include a Bible and Song Hour (BASH), recreation, choir, tournaments, tours, drama, seminars, and a day at the beach.

Evening worship sessions are being built around "Max." They include "Living to the Max," "Going for the Max," "Committed to the Max," and "Rising to the Max." According to convention planners, the purpose of this youth convention is "to communicate that Jesus has re-defined life and to challenge each other to take the next step in that life." The youth convention is being sponsored by Mennonite Board of Congregational Ministries.

**Children's convention.** "Discovering God's Wonderful World" is the theme for Oregon 91 children's activities. These include making paper, flying kites, biking, swimming, and visiting the Pacific Ocean. Planners want to acquaint children with the natural environment of the Pacific Northwest and nurture an awareness of the Earth and its inhabitants. Children's activities will take place at O'Hara Catholic School, adjacent to the site for the adult convention.

**Young adult activities.** In addition to participating in the adult convention, students and youth adults will interact with each other through events of their own. These include seminars, tours, recreation, and late-night activities. Young adult seminars will deal with issues such

as housing, jobs, education, service, gender, and spirituality. On Saturday young adults will meet with Tom Sine on the topic "A New Generation Creating New Possibilities for the 21st Century."

That's a lot going on in five days. University and hotel convention planners, who have worked with us over the years, say Mennonite meetings are a challenge to host. Our mix of doing business within the framework of worship and fellowship, of including all generations, of holding meetings within meetings—it all makes for intricate logistical scheduling. It also reflects a long-standing commitment to do and be the church together.

Miriam F. Book, who serves as General Board's associate secretary, has been at the forefront of handling the details of Oregon 91. She notes that the Convention Planning Committee for this session began its work in November 1989. While good management, communication, and coordination are essential to the success of the event, Mim places prayer at the top of her list of requirements for a good meeting.

The convention theme, "God's Creative Acts Continue," emerged as the planning committee prayed and brainstormed together, Mim says. Based on the Gospel of John, this theme "provided the core for the rest of the planning." Prayer has opened closed doors in the planning and negotiating process, and it has sustained the many volunteers in their hours of work and planning.

When Oregon 91 closes on Saturday night, Aug. 3, God's creative acts will have coursed through a week's stream of worship, mission, stewardship, care for God's creation, and church business. The creative acts that those attending will have experienced—and those the entire church will experience in the next two years—could well be akin to the report of the many things Jesus did: "Were every one of them to be written, I suppose that the world itself could not contain the books that would be written" (John 21:25b, RSV).

*John Bender, Elkhart, Ind., works on the staff of the Mennonite Church General Board as church-wide communications director.*



# Has it been 20

**T**hose who keep track of anniversaries and birthdays will be aware that the new denominational structure of the Mennonite Church came into being 20 years ago this summer. Remember? And do you know where and when each Mennonite General Assembly has been held since? What the main decisions were and who the leaders were? In case not, the following is a refresher.

*1971: Kitchener, Ont.*

moderator: John Drescher

general secretary: Paul Kraybill

- established new denominational structures, including General Assembly, in order to increase efficiency and provide better representation.
- adopted official name for denomination: "Mennonite Church."

*1973: Harrisonburg, Va.*

moderator: Don Augsburg

general secretary: Paul Kraybill

- called for universal amnesty for draft resisters who fled to Canada during the Vietnam War.

*1975: Eureka, Ill.*

moderator: Newton Gingrich

general secretary: Paul Kraybill

- passed a statement on abortion that was generally antiabortion.
- passed a statement on the role of women in the church that urged more involvement for them.

*1977: Estes Park, Colo.*

moderator: Edward Stoltzfus

general secretary: Paul Kraybill

- designated urban missions as a top priority for the denomination, and called for a special "urban thrust" by the program boards.

*1979: Waterloo, Ont.*

moderator: Willis Breckbill

general secretary: Ivan Kauffmann

- warned against militarism and conscription in the United States.
- changed General Board representation from regional system, which never caught on, to system based on district conferences.

*1981: Bowling Green, Ohio*

moderator: Glendon Blosser

general secretary: Ivan Kauffmann

- passed statement on leadership and authority that took a step toward the ordination of women pastors.



*MBCM treasurer Don Gingerich celebrates a deficit-free organization after 20 years.*

## Happy birthday, MBCM

**W**ith the reorganization of the Mennonite Church in 1971, most of the previous structure stayed intact, albeit with major revisions of some boards and committees. One new churchwide board was created, however: Mennonite Board of Congregational Ministries. It was to be "an agency . . . created for the specific task of taking an overall view of congregations and their needs."

The road for MBCM has been rocky. For many of the past 20 years, it has operated in the red—until this past year. For the first time in seven years, MBCM ended a fiscal year in the black, with all deficits paid off.

Everett Thomas, who joined MBCM as the new executive secretary two years ago, believes that's a good way for a churchwide board to celebrate its 20th birthday.



# years already?

- protested the buildup of nuclear arms.
- offered guidelines for the use of the law, including litigation in extreme cases.

1983: *Bethlehem, Pa.\**

moderator: Ross Bender

general secretary: Ivan Kauffmann

- affirmed increased cooperation with the General Conference Mennonite Church.
- responded to a booklet by evangelist George Brunk II that criticized "liberal trends" in the church.
- urged the U.S. government to cut off military aid to Central America.

1985: *Ames, Iowa*

moderator: Myron Augsburger

general secretary: Ivan Kauffmann

- adopted witness and stewardship goals that called for substantial increases in members and offerings in the next 10 years.
- passed a statement on sexuality after four tempestuous years in the making.
- gave "first priority" to funding the minority leadership training programs.

1987: *West Lafayette, Ind.*

moderator: James Lapp

general secretary: Wayne North

- condemned homosexual practice while also offering love and support for people with gay and lesbian orientation.
- passed statement on militarism, suggesting ways to counter this increasingly pervasive "evil."

1989: *Normal, Ill.\**

moderator: Ralph Lebold

general secretary: James Lapp

- called for the "deliberate exploration" of merger with the General Conference Mennonite Church.
- after 10 years of debate, authorized church institutions to comply with employees who don't want the military portion of their taxes withheld.

*Looking ahead:*

- 1991: Eugene, Ore. (George Brunk III, moderator)
- 1993: York, Pa. (David Mann, moderator)
- 1995: Wichita, Kan.\* (Donella Clemens, moderator)\*\*

\* joint convention with General Conference Mennonite Church

\*\* if formally elected at Oregon 91

## District conferences focus on four areas of concern

For the first time, in summarizing the work of the past biennium, district conferences have been asked to submit reports to Mennonite General Assembly. "The vast majority of the ministries of the Mennonite Church are carried out through our congregations and conferences," the *Workbook* notes. Assembly planners asked conferences to give reports "to assist delegates in seeing the larger picture of how 'God's Creative Acts Continue.'"

Seventeen of 21 district conferences responded to the invitation. From their reports, as printed in the Assembly *Workbook*, four common themes emerge:

**Mission.** Thirteen of the 17 conferences responding told of outreach and church planting ventures, many at home, a few overseas. Many also spoke of awareness of new opportunities but limited resources for response.

**Leadership.** Eight district conferences noted leadership concerns. These range from finding new leaders to training current leaders to providing resources and renewal for pastors and other church leaders.

**Youth.** Half the conferences responding mentioned concerns about youth. Many raised questions about how to reach young people, making the biblical and the Anabaptist-Mennonite message attractive to them. Some told of hiring full-time youth workers and beginning other programs to meet this challenge.

**Finances.** Half the conferences also told of difficulties with finances. Some are facing extreme budget deficits. Others see growth opportunities but no additional contributions from their congregations.

Perhaps the most unique problem was that registered by Northwest Conference. "As an MC [Mennonite Church] conference in western Canada, we are given multiple invitations to provide an MC perspective on the MC/GC [integration] issue," they reported. "We need to balance our time on these with the time for our ongoing ministries."



## Twenty-one questions for the church

When Mennonite General Assembly meets in Eugene, Ore., July 29-Aug. 3, churchwide boards and committees will do more than report to dele-

gates. During the five-day event, they will also ask questions of these district conference representatives. Here are some of those questions, taken from the General Assembly *Workbook* and from a questionnaire *Gospel Herald* gave the boards and committees.

# What do you think?

### ... about our identity?

1. How much plurality can we bear as a people and still be a biblical community of faith? (CFLS)
2. Do we have a unifying vision that describes an Anabaptist-Mennonite congregation? (MBCM)
3. Are we convinced that the gospel of peace includes nonresistant Christlike love toward all people, including national enemies? Will we continue to teach this central gospel truth in all evangelization and church development activities? (MBM)
4. How can we strengthen the vision and work of all of our congregations and agencies for their ministry as Anabaptist-Mennonite Christians in today's world? (MBE)
5. Given the diversity in the church, can Mennonite Publishing House expect the continued support it has received in the past decades? (MPB)

### ... about our priorities?

6. Can we sustain the current level of activities in the Mennonite Church indefinitely? If not, what shall our priorities be? (MCGB)
7. Is the church asking MBM to expand fund-raising efforts to maintain the present level of program, or should the mission board reduce the amount of churchwide global mission involvements and have fewer overseas missionaries? (MBM)
8. How should MCC respond to declining contributions from congregations? Should MCC look for money outside the church? Or should it limit its program to what it can do with the funds churches contribute? (MCC)
9. Is the Mennonite Church still committed to the support of minority groups? (HMC)

### ... about finances?

10. Is 6.5 percent of estimated Mennonite income an appropriate amount for total spending on North American and global ministries through denominational agencies? (MCGB)
11. What are the implications of congregations keeping a larger portion of their offerings for home use? Do Mennonites really intend to scale back global mission, education, and ministries that provide resources to congregations by giving less? (MCGB)
12. How are congregations working at providing assistance to needy members? (MMA)
13. How does the church assist in meeting the financial needs of lower income people in our constituency? (MMA)

### ... about our mission?

14. Are congregations in the Mennonite Church prepared to recommit ourselves to the task of inviting all people to receive God's reconciling love in Jesus Christ? Are we willing to make this the organizing principle of our congregational life and planning? (MBM)
15. Will the church give more so that more persons can enter some type of voluntary service? (MBM)
16. Are younger members in our congregations aware of the services that churchwide agencies have to offer? How can we increase their participation? (MMA)

### ... about structures?

17. What kind of church organization is needed for Mennonite women in the '90s? (WMSC)
18. Is there a need for separate men's and women's organizations in the Mennonite Church? (WMSC)
19. Can the Mennonite Church afford strong program and staff both in conferences and churchwide? What programs and ministries are best offered by whom? If churchwide agencies reduce their services, how can resources be provided for conferences who cannot employ their own staff and develop their own programs? (MCGB)

### ... about other concerns?

20. What opportunities does a woman have for leadership after her first pastorate? (WIMC)
21. How do we work at health care education in the '90s? (MMA)

**Who's asking:** MCGB = Mennonite Church General Board; MMA = Mennonite Mutual Aid; MBM = Mennonite Board of Missions; MBCM = Mennonite Board of Congregational Ministries; MBE = Mennonite Board of Education; MPB = Mennonite Publication Board; HMC = Hispanic Mennonite Convention; WMSC = Women's Missionary and Service Commission; CFLS = Council on Faith, Life, and Strategy; WIMC = Women in Ministry Committee; MCC = Mennonite Central Committee.



# "MMA? You Mean the Insurance Company?"

I was talking with an acquaintance recently when the conversation shifted to our jobs. When I told him I worked for MMA, he replied, "MMA? So you work in insurance?"

That's a common misunderstanding. Since insurance is one of our more visible services, it's not uncommon for people to think of MMA as an insurance company.

The fact is, we're a lot more than just insurance. The government has granted us special status as a fraternal benefit society. Put simply, we're allowed to assist people who have special needs instead of paying that money in taxes. That's mutual aid in action!

As manager of the Sharing Fund, I work closely with programs that meet those special needs. From assisting congregations with members who can't afford health care, to providing help in times of catastrophe, to helping a couple cover the costs of adopting a child, my

work involves a lot more than insurance.

MMA is more than insurance in other ways, too. We offer ways to save money for retirement or a child's education. We help share the burden of damage to members' automobiles. We provide assistance with financial planning, making out a will, and planning your estate. Plus, we help congregations in areas like health and wellness, understanding AIDS, and medical ethics.

To clear up another common misunderstanding about MMA—we're not really a company, at least in the traditional sense. MMA is more like a large congregation. We're not a building or a place—but a group of people who share a commitment to God and to each other.

I like to think of MMA as a place where real needs get met every day out of the caring people show for one another.

*Phyllis Misbler*  
*Sharing Fund manager*



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# How do we handle differences of

***Confrontational debate is vigorous and efficient. It clearly defines opinions and highlights differences. It can be ruthless, wounding people in the process.***

by  
**Harold  
N. Miller**

**I**t goes without saying that 1,000 Mennonite adults won't agree when they get together this summer at Oregon 91. In fact, given the issues on the agenda, some of those disagreements will likely be quite sharp.

How do we handle differences of opinion in the church? In our congregational meetings, Sunday school classes, and conference assemblies, how do we work through differing beliefs and ideas and move toward common understandings and consensus?

I recall a Sunday school class out of which one member stomped saying, "I'll never go in that class again." The finality with which she spoke left no room for dialogue. The class included sev-

eral natural leaders, persons self-confident and secure, energized rather than threatened by the expression of differences of opinion. But for this woman, differences had the opposite effect.

The problem with the class was that members tended to place new ideas *against* ones already voiced by a brother or sister. They would often say another idea was wrong. Members hammered out positions by highlighting points they did not agree with, arguing against those points, weighing their counter arguments. It was debate in which the ideas of the strong won.

Such a confrontational process is vigorous and efficient—differences between competing opinions are clearly drawn. But it is also ruthless. It can wound those who are weak. Those without the personal gifts or emotional stamina needed to champion their opinions find their voice is not heard. Those who cannot separate rejection of their opinion from personal rejection (most of us struggle with this) withdraw from the process. The public confrontations that are part of making differences of opinion explicit by placing

**"When I was a kid I loved building go-carts.  
Hesston helped me turn that love into a career."**



**Brian Nebel, '83  
Mechanical Engineer  
Excel Industries**

**“**I know what you're thinking. Go-carts? Actually, go-carts are pretty complicated machines. Of course, not as complicated as the machines I design today. I'm glad I started my career at Hesston College. Sure, I learned a lot, and I really appreciated the caring community I found there. But best of all, I turned my favorite hobby into the one job I used to only dream about. **”**

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# opinion?

them against each other are too costly.

We can choose another style of working through our differences: place different ideas *alongside* each other. This opens the way for a gentle gathering of consensus. We ignore (rather than counter) the points of the other that we feel are wrong, affirming the ones with which we agree, raising considerations we feel the other left out. We preface our comments with the word "also" rather than "no." Thus points with which we disagree tend to have less strength. They may be abandoned, moving the group closer to a common position. After sharing what we feel God is saying to the church, we listen for what witnesses to all as God speaking, watching the not-so-good-ideas drop by the wayside in a gathering of consensus.

The Roman Catholic Church models this non-confrontational style in its public handling of any changes in official church dogma. As George Carey writes in *Christianity Today*, "changes can take place in Roman Catholic theology without there ever being any official repudiation of past positions. It is simply part of the fabric of Roman Catholic theology to reinterpret the faith as time goes by, laying stress in new areas and de-emphasizing old ideas without announcing the changes."

We as a Sunday school class worked at this nonconfrontational way of expressing differences of opinion. We will attest to how difficult it is to get rid of an old pattern and learn the language of a new. Actually, we did not want to completely abandon all confrontation—a group which never places ideas against each other may allow too many deviant opinions to linger on its fringes. Fear of conflict can keep us too silent. But our church is a long way from the danger of avoiding all confrontation!

**C**ongregational and denominational discussions can also benefit from putting different ideas alongside rather than against each other. There are three reasons why:

1. The church is poorer every time a climate of confrontation silences members who, for a variety of reasons, are not strong enough to participate in a discussion. These persons slowly lose out on being party of the church's decision-making process.

2. Christian love and humility would have me put my ideas alongside another's. The moment I counter another's ideas, I am acting as if my ideas are better than theirs. Mine may very well be better, but at what point—and by whom—should that assessment be drawn? Should that



Robert Hartzler, delegate from Allegheny Conference, gives his viewpoint on the war tax question at Normal 89.

not be done by the group after hearing each other? As I take my turn listening to the other's rebuttal of my ideas, I am demonstrating—if I truly am listening—that I really do value the other person, that I really do want this to be a group decision.

3. In debate our minds are in high gear. That is good, unless our intellect occupies us so much we cannot monitor the Spirit's voice. It is the heart at peace which can sense the Spirit's leading, and few of us are mature enough to remain at peace internally through the complete course of a debate.

When ideas are placed against each other, we who are holding those ideas tend to take an adversarial stance. We tend to defend personal positions rather than search together with the others for new group positions. We tend to become deaf to the Spirit's voice in the words of our brother or sister.

Differences don't have to mean confrontation and debate. If we are willing to place our ideas and beliefs beside another's, together we can help a group move toward consensus. That's good for any group, be it Sunday school class, congregation, or Mennonite General Assembly at Oregon 91.

*Harold N. Miller is pastor of the Community Mennonite Fellowship in Corning, N.Y.*



# 'Keeping the furnaces running and

by John Bender

When Mennonite General Assembly convenes in Eugene, Ore., this summer, you can count on one person being there, faithfully working behind the scenes. She's Mildred Schrock, the only staff person who has been with Mennonite General Board since its beginning in 1971. In fact, this past year Mildred was honored for 40 years of service to the church.

It all began when Mildred saw a note in *Gospel Herald* in 1950 for a job opening as secretary to the assistant treasurer of Mennonite Board of Missions. She said to herself, "Maybe this is what I'm supposed to be doing."

Mildred was working as a bookkeeper in a grocery store in her home community, Metamora, Ill., when the door opened for her to join the staff of the denomination's churchwide mission board. She had received a secretarial certificate

from Goshen College in 1948.

After eight years at the Board of Missions, Mildred returned to Goshen College, 1958-61, to complete a degree in commerce. In 1961 she also received accreditation as a Certified Professional Secretary (CPS). Mildred now was interested in going into overseas mission. Since no openings existed for her just then, she accepted a temporary job in the Board of Mission's personnel office. By the time an overseas assignment came along, she had gotten so involved in personnel work, including the assignment as director of secretarial services, that "I felt the Lord wanted me there rather than overseas."

Mildred's association with Mennonite institutions took a new turn in 1970. In February she moved to Salunga, Pa., to work as administrative secretary to Paul N. Kraybill, then executive secretary of the Study Commission on Church Orga-

## Facts and figures of the Mennonite Church

### Did you know that?

Every organization and group generates its own set of statistics. The Mennonite Church is no exception. Between 1989 and 1991, we generated an abundance of facts and figures of our own. The following are some of the more dramatic statistics about ourselves as gleaned from the General Assembly *Workbook*.

1. Since the adoption of Vision 95 at Ames, Iowa, in 1985, we have planted 85 new churches in North America; 94 more are in the development stage. Some 2,691 persons have joined our fellowships. We gave 17.3 more than before Vision 95.
2. The operating budgets of Mennonite churchwide ministries now exceed \$100 million annually.
3. During the past biennium, Mennonite congregational expenses totaled \$191 million.
4. Since 1985, congregations have spent 12.6 percent less on outreach and 2.6 percent less on buildings. However, spending for projects such as pastor's salaries and home ministries was up 45.6 percent.
5. During the past biennium, Herald Press, a division of Mennonite Publishing House, looked at 1,700 book manuscript proposals. Of these 60 were accepted and put into print.
6. In the past two years, Mennonite Foundation received contributions of \$26 million and distributed \$11.6 million to educational, church, and charitable organizations. In the same two-year period, the amount of money to be managed by Mennonite Foundation increased by \$10 million to total \$54 million at the end of the biennium.
7. Mennonite Retirement Trust now has 5,350 participants, up 550 from two years ago. Total funds being managed for MRT participants is over \$60 million.
8. In the past biennium Mennonite Mutual Aid lost 25 percent of its members in its health care program.
9. Mennonite Board of Missions assigned 321 new persons to mission work in the past two years.
10. The Archives of the Mennonite Church now hold 2,600 collections of papers of church leaders, institutions, boards, congregations, and conferences. During the biennium, 445 researchers and historians used the Archives for study.
11. There are 37 Mennonite- and Amish-related historical associations and committees in North America.
12. Mennonite Board of Congregational Ministries, which manages the Student Aid Fund for Nonregistrants, reports loans totaling \$121,425 to 22 Mennonite college men who



# *the lights on,' that's been Mildred Schrock*

nization. The study process culminated in 1971 in the constitutional assembly that gave birth to a new church structure and an official name for the denomination, Mennonite Church.

The organizational changes gave birth to the Mennonite Church General Board. Mildred was the first support staff in the General Board office. Paul Kraybill became general secretary and the office remained in Salunga for six months until a location was secured in Rosemont, Ill., next to O'Hare Airport. Mildred recalls that on the first day on the job in Rosemont—February 1, 1972—she and associate general secretary Ivan J. Kauffmann had to sit on the floor until the office furniture was delivered.

For the first number of months "I did everything," she recalls. She set up the books, did the accounting, typed letters, and was the receptionist. Over the years her work has changed from

administrative secretary functions to more strictly accounting, including grant application processing as well as office management. General Board office staff now numbers nine, three of them part time. General Board budget in the early years was close to \$100,000. Twenty years later the 1991-92 fiscal year budget is \$661,093.

**I**n a surprise 40-year celebration for Mildred at General Board offices in Elkhart, Ind., on Jan. 29, her first supervisor at Mennonite Board of Missions, H. Ernest Bennett, recalled her as being quiet and reserved. "I soon began to feel we clicked together," he said. He commended Mildred: "in whatever circumstance of stress and hard work, the thing I always appreciated was your commitment to faith, following the Lord."

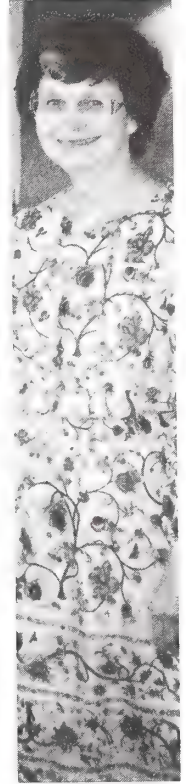
In October 1974 General Board offices moved to Lombard Mennonite Church, in another suburb of Chicago. When the office was moved to Elkhart, Ind., in August 1988, Mildred moved once again and began working for the church's fourth general secretary, James Lapp.

Today Mildred continues her work as administrative assistant for finances. "The dedication, loyalty, and conscientious way Mildred contributes to the Mennonite Church is a wonderful gift to us all," says Jim. "Many of us depend heavily on Mildred as a repository of information on almost every aspect of General Board work."

Working in church administration has not had the glamour of program board assignments, Mildred acknowledges a little wistfully. Her work has focused on "keeping the furnaces running and the lights on." While at times her "batteries have gotten pretty low," she has found fulfillment and has grown with her work. She's observed with interest the ebb and flow of churchwide trends on organization, budgeting, staffing, and programming. Accommodating to the administrative styles of at least 10 different supervisors over the years has not always been easy, yet "I guess it keeps one flexible," Mildred observes philosophically. "It has been a good, enriching experience. It doesn't seem that long," says this behind-the-scenes church worker.

At her home congregation, Prairie Street Mennonite Church, Mildred shares her talents in teaching the four-year-old Sunday school class. Her hobbies, when she finds time, include calligraphy, crafts, and reading.

*John Bender, Elkhart, Ind., serves as churchwide communication secretary for the Mennonite Church General Board.*



*For 40 years through 10 administrators, Mildred Schrock has been working behind the scenes, serving as an administrative secretary.*

have not, for conscience' sake, registered with the Selective Service System in the U.S. These funds are made available to replace partially government financial aid not available to nonregistrants.

13. According to the *Mennonite Yearbook*, 80 women are now licensed or ordained to pastoral ministry in the Mennonite Church.
14. Mennonite Central Committee currently has nearly 1,000 workers in 56 countries.
15. By the time Mennonite World Conference Assembly 13 meets in India in 1996, the majority of an estimated one million Mennonites in the world will live in places other than North America or Europe. By the year 2002, if current growth rates continue, more Mennonites will live in Africa than in North America.
16. Of the 49 churches in the Atlantic Coast Conference, 21 either built or remodeled their facilities in the past biennium.
17. While giving by congregations to church schools has dropped, giving by individuals increased from \$3 million in the early 1980s to more than \$5 million by 1990. At the same time, conferences and congregations have increased direct aid to students from less than \$500,000 in 1986 to \$1.2 million in 1991.
18. The Hispanic Mennonite Convention now numbers more than 65 churches located within 14 district conferences.



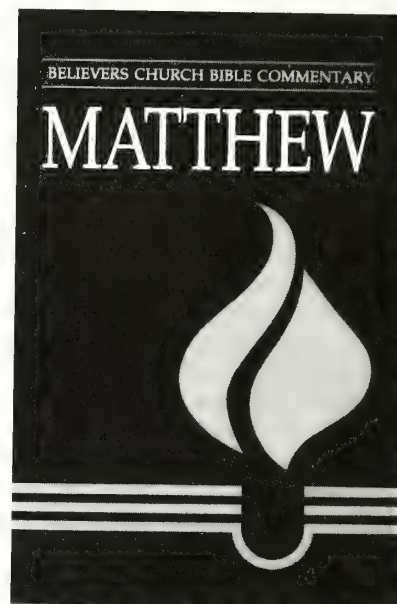
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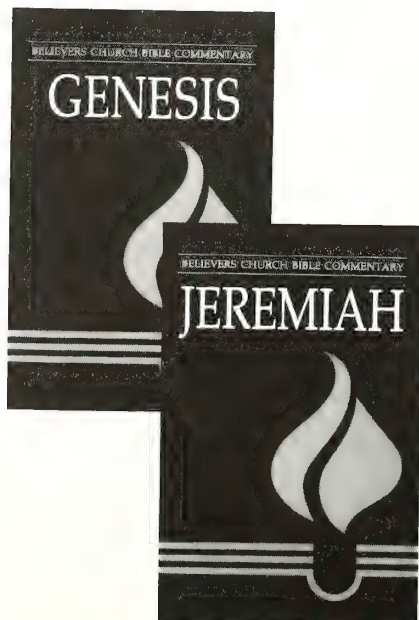
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# Whom the Spirit and election choose

**A**mong other business, delegates to Mennonite General Assembly will elect or affirm persons to 26 positions on churchwide boards and committees. The 26 will be chosen from a slate of 40 names to be presented to the Assembly by the Nominating Committee.

Six of the 26 positions will be filled by affirmation, i.e., one name only will be presented to the delegates. In these cases, "balance and continuity were determined to have a high priority," according to Lee M. Yoder, chairman of the Nominating Committee.

The remaining positions will be filled by elections in various combinations of nominees. "The Nominating Committee has given careful consideration in its selection of nominees to balance, conflicts of interest, providing choice for the delegates, and identifying nominees who could serve with strength and effectiveness," says Yoder. "A special effort was made to be inclusive in identifying nominees from blacks, Hispanics, and cross-cultural groups."

The following is the slate being presented to the delegates in Oregon:

## **Moderator-elect (1)**

*Affirm:* Donella Clemens, Souderton, Pa. (Franconia Conference)

## **Nominating Committee (3)**

*Affirm:* Leslie Francisco III, Hampton, Va. (Virginia)

*Elect 1:* Irene Bechler, Sarasota, Fla. (Southeast); Margaret Zook, Harleysville, Pa. (Franconia)

*Elect 1:* James E. Metzler, Philadelphia, Miss. (Gulf States); Lloyd L. Miller, Elkhart, Ind. (Indiana-Michigan)

*Continuing members:* Paul Burkholder, Robert Hartzler, Rebecca Jimenez Yoder, George R. Brunk III.

## **Council on Faith, Life, and Strategy (1)**

*Affirm:* Michael A. Meneses, Peoria, Ariz. (Southwest)

*Continuing members:* Richard Headings, James Longacre

## **Historical Committee (2)**

*Affirm:* \*Samuel J. Steiner, Waterloo, Ont. (Eastern Canada)

*Elect 1:* James Mininger, Hesston, Kan. (South Central); Beulah Stauffer Hostetler, Willow Grove, Pa. (Franconia)

*Continuing members:* James O. Lehman, Hope K. Lind, Steve Reschly, Albert Keim, Carolyn Charles Wenger

## **Mennonite Board of Congregational Ministries (4)**

*Affirm:* \*Don Gingrich, Parnell, Iowa (Iowa-Nebraska)

*Affirm:* \*Nancy Good Sider, Harrisonburg, Va. (Virginia)

*Elect 2:* Phil Ebersole, Toledo, Ohio (Ohio); Nancy Rodriguez-Lora, Brooklyn, N.Y. (Lancaster); Margaret L. Swartzentruber, Harleysville, Pa. (Franconia); Roy W. Williams, Land-O-Lakes, Fla. (Southeast)

*Continuing members:* Patricia Barron, Susan Godshall, Patricia Hershberger, Audrey Roth Kraybill, Darrell Jantzi, Marcus Smucker

## **Mennonite Board of Education (4)**

*Elect 4:* Ross Collingwood, Salem, Ore. (Pacific Coast); Mervin S. Good, London, Ont. (Eastern Canada); David M. Leaman, Hershey, Pa. (Lancaster); \*Naomi K. Lederach, Manheim, Pa. (Lancaster); Joseph J. Voegtlin, Tofield, Alta. (Northwest); Marcus Yoder, Cedar Falls, Iowa (Iowa-Nebraska)

*Continuing members:* Wilma Bailey, Howard Brenneman, Charles Gautsche, Ralph Hernley, J. Elvin Kraybill, Helen Lapp, Betty Livengood, Wilmer Martin.

## **Mennonite Board of Missions (4)**

*Elect 4:* Michael A. Chandler, Phillippi, W. Va. (Allegheny); Virgo Handojo, Pasadena, Calif. (Southwest); Jose A. Matamoros, Corpus Christi, Tex. (South Central); Helen H. Miller, Cleveland, Ohio (Ohio); Sue Clemmer Steiner, Waterloo, Ont. (Eastern Canada); \*Janice Yordy Sutter, South Bend, Ind. (Indiana-Michigan)

*Continuing members:* Richard Baum, Bertha Beachy, Herman Bontrager, John W. Eby, Larry Hauder, Lee Lowery, Ronald B. Shertz

## **Mennonite Mutual Aid (3)**

*Elect 3:* \*Lee Roy Berry Jr., Goshen, Ind. (Indiana-Michigan); Kathleen Grieser, Cleveland, Ohio (Ohio); Henry D. Landes, Sellersville, Pa. (Franconia); \*Ruth Hartzler Martin, Lancaster, Pa. (Atlantic Coast); Donald R. Taylor, Elyria, Ohio (Ohio); Jeff Wright, Rancho Cucamonga, Calif. (Southwest)

*Continuing members:* Beryl H. Brubaker, Wayne D. Kempf, Randy Snyder

## **Mennonite Publication Board (4)**

*Elect 4:* \*Ronald Guengerich, Hesston, Kan. (South Central); Galen E. Kauffman, Surrey, N.D. (North Central); June Mears, Pasadena, Calif. (Southwest); Harold Miller, Corning, N.Y. (New York); Elaine Stoltzfus, Ages, Ky. (Indiana-Michigan); \*Shirley E. Yoder, Harrisonburg, Va. (Virginia)

*Continuing members:* Calvin Britsch, Levina Huber, Maurice Martin, Ruth Rudy, John Scheidel, John Shenk, Elizabeth Soto, Patricia Young

**\*incumbents**



## MPH cuts pay, reduces costs to avoid year-end deficit

Scottsdale, Pa.—In a bold effort to avoid its third year-end deficit in a row, Mennonite Publishing House is cutting the wages of its employees and reducing expenses in a variety of ways. A total of \$268,000 will be saved between July 1 and Jan. 31.

The "survival strategy" was approved by the MPH board at its June 20-22 meeting and announced to the employees on June 24. Half of the savings will come from the reduced wages of the 100 employees in Scottsdale and 180 employees in the Provident bookstores. The cuts, which are for seven months, amount to 10 percent for the top managers and 5 percent for the rest.

"We were turning the corner financially, we thought," said Bob Ramer, publisher and chief executive officer. "But not fast enough for the banks, who have been lending us money." He noted that the banks won't tolerate more than two consecutive years of losses, and they are requiring that MPH show a profit at the end of this year.

Especially because of heavy losses in its Ontario stores, MPH recorded a deficit of \$452,000 last year. That prompted the MPH board to authorize the sale of the stores. But that is a long and costly process, and MPH will not see any financial benefits from that until next year.

In the Congregational Literature Division, MPH is taking a hard look at products that consistently lose money. *With*, a monthly magazine for teenagers, may be discontinued this fall, for example.

Ramer is optimistic about the future of MPH. "We have so many things working well here, and we're moving aggressively to address the ones that are not," he said. "That will help position us for the future."

Areas that are doing especially well this year include Herald Press, whose book sales are up 30-40 percent, and the Provident stores in the United States. A variety of products in the Congregational Literature Division also continue to be well received, and MPH is doing a brisk business in printing for other Mennonite institutions.—Steve Shenk

## Excavators aid school by breaking new ground together

Lancaster, Pa. (*The Marketplace*)—Last fall supporters of Lancaster Mennonite High School watched ground being broken for a new \$3.5 million auditorium/fine arts center. In the weeks that followed, men and machines transformed a grassy lot into footers and foundations. What many didn't know was that not one but four excavation firms were working side by side to prepare the site for construction. And it wasn't because they had all miraculously issued the same bid.

The decision to involve four excavators came about as LMHS wrestled with the question, "How do you decide who should do a particular job if several friends of the school offer the same service?"

The idea of a shared effort came from Ken Kreider of B.R. Kreider & Son, who had earlier worked with a second excavator on a building project for a Mennonite church. When he agreed to head up the venture and three other excavators accepted the invitation to join in, the school gave the go-ahead.

"By coordinating we were able to all feel part of the job," Kreider says. "If one had gotten the job, it would have been more difficult for the other three to feel good about donating toward the project." The other three were Ben Brubacher, John Burkhart, and Reuben Stoltzfus. All four firms donated some of their time and services, which greatly lowered the excavation costs for the project.

General contractor High Construction allowed the outside excavators to do the job rather than utilizing its own for a profit, and contributed to the project in other ways as well. The school "was struggling to get the price for the project in line with their budget and this was one way to do that," says Calvin High, senior vice-president of parent company High Industries.

Not only did LMHS benefit from more persons having a chance to give creatively toward the building project, it also received top-notch service from the four companies. "It's been a good way for the school to get a fine product for a lower price," says Kreider.

Brubacher says he would like to see businesses consider such alternate options to fund other church-related projects. "Others rally around organizations like the Elks Club, the Lions Club, and



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the local fire company and make all kinds of sacrifices," he says. "Why can't we rally around the church in the same way?"

All of the excavators are strong believers in Mennonite education and have children who are either present or past students at LMHS.—*Fern Clemmer*

## Relief efforts, peace must be linked, says African mediator

*Nairobi, Kenya (MCC)*—While some North American Mennonites debate whether to keep the peace position, millions of people suffer hunger and poverty because of war. After five weeks of travel in Sudan and Ethiopia, two countries that will require large amounts of food aid in 1991, it is clear that while drought causes crop failure, civil war is the leading cause of famine in those countries.

In both countries, fighting has driven people off the land, so that even farms unaffected by drought are unproductive. Refugees have collected in camps—around 2 million in Khartoum, Sudan's capital, alone. Food relief is greatly complicated due to the presence of warring armies, mined roads, and air attack. Meanwhile, governments and rebel groups spend large amounts of scarce resources on weapons.

While having a dramatic impact on this first-time visitor to East Africa, the terrible results of war are achingly familiar to Hezkias Assefa, a native of the Horn of Africa and a conflict resolution consultant who focuses on mediation efforts in the region. "What would greatly aid the relief effort is peace," says Assefa. "The international aid community should find ways to link food relief and the search for peace."

Assefa, a conflict resolution professor at La Roche College in Pittsburgh, came to Kenya in 1990 at the invitation of the Nairobi Peace Group, an informal organization that encourages mediation efforts in the region. His work is supported by Mennonite Central Committee.

"When agencies give food relief, they need to ask how their aid can help the warring parties find a solution to their conflict," says Assefa. Agencies like MCC should not withhold food aid to hungry people, he says, but "they should be clear that the aid should not be used to perpetuate the war."

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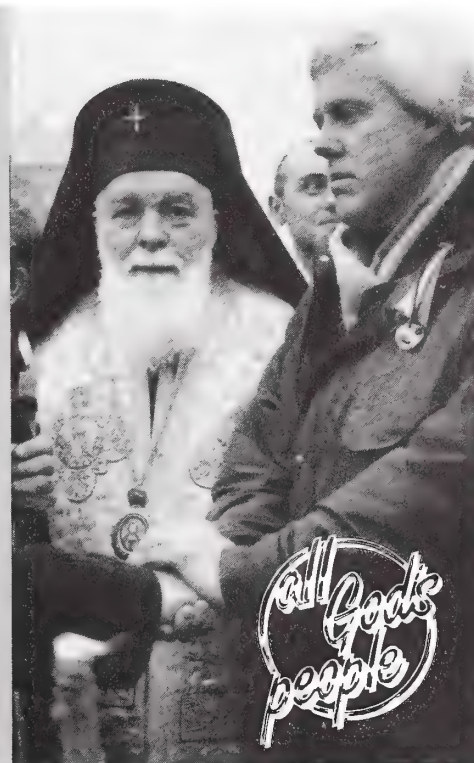
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Assefa says that one dilemma facing donors is that warring countries divide scarce resources between feeding their citizens and buying weapons. "Food relief can free resources for the combatants to use to buy weapons," he says.

But the alternative—withholding food from innocent people—is too horrible to contemplate. "That's why food relief and peace efforts have to go hand in hand," Assefa says. He suggests that for every \$100 given in food relief, \$5 should be given for efforts directed at finding a peaceful solution to the conflict. "That way we may not need to send another \$100 next year," he says.

Peace efforts will not work if they are imposed by outsiders, Assefa cautions. Peacemakers need to create forums where the parties can get together to find solutions, he says. African culture, with its emphasis on community, has much to offer to the peacemaking process, as do Mennonites, although he believes that Mennonites will have to expand the scope of their traditional peace witness.

"We must help the people who are suffering today," he states, "but we must help in a way that generates answers to the questions that have created the problem."

—*John Longhurst*



## ..... Pray

for the work,  
worship, and witness  
of Oregon '91 as

270

delegates  
from

20

Mennonite  
Church

conferences

do business in the  
Mennonite Church  
General Assembly.



OREGON '91

## ..... Pray

for the many others who will  
take part in the adult, youth,  
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George R. Brunk III, *Mennonite Church moderator*  
Miriam F. Book, *convention coordinator*  
Sam and Roma Eicher, *local coordinators*

## MCC cyclone relief in Bangladesh focuses on two areas

*Feni, Bangladesh (MCC)*—In the wake of two deadly cyclones which pounded Bangladesh, Mennonite Central Committee is continuing the immense job of relief and reconstruction, assisting local efforts through food-for-work and cash-for-work projects. MCC is focusing on Feni and Noakhali districts, where most MCC projects are located.

Work has begun on rebuilding roads, ponds, and wells and replacing vegetable seeds. MCC is also distributing food, clothing, quilts, and bandages—materials that were in MCC warehouses when the cyclones hit. Proposed future projects include house and school reconstruction and flood control walls and embankments.

MCC has already spent more than \$45,000 and distributed \$138,000 worth of material aid-in-kind for work in the cyclone-affected areas. Further work will proceed as contributed funds are available.

"So many things need to be restored that one questions where to begin," said Rollin Rheinheimer, who completed a term in May as MCC country representative in Bangladesh. "Land needs to be reclaimed, houses have to be rebuilt, fish ponds have to be excavated and stocked, boats have to be built, and roads need to be made usable."

A devastating cyclone hit the country's coast on April 30. Less than a week later, a second, but less-severe, cyclone struck. Rheinheimer says the government reports 140,000 dead and 300,000 missing. He said, however, it is impossible to get an accurate count.

Relief efforts have been hampered by almost continuous rain, coupled with winds of 70-80 kilometers per hour (44-50 miles per hour). Rheinheimer said an estimated 10 million people are homeless. He also noted that supplies, dropped by helicopter, are "far from adequate" and that "bully-types" are intimidating people and hoarding supplies.

In one area, Rheinheimer said, only one of 192 families surveyed had received relief materials. So MCC distributed to the worst-off families clothes, rice, potatoes, matches, and oral rehydration solution. "The people are almost all totally ruined financially," Rheinheimer said. "They didn't have much before, but now almost all property is destroyed."

## Pennsylvania youth re-create '60s drive-in to raise money

*Lancaster, Pa.*—Attending this summer's denominational youth convention in Oregon is their goal, but the youth group of East Chestnut Street Mennonite Church here has had a lot of fun getting there. They've done the usual fundraisers—sub sales, housecleaning and baby-sitting services, a spaghetti meal for church members—but it is their "60s Drive-In" that will linger in the young people's memories and the congregation's history.

Recreating a drive-in, complete with waitresses on roller skates, trays that hooked over customers' car windows, and wads of Bazooka bubble gum, was the brainchild of youth adviser Kate Kooker. "The idea just sort of grew," she said. Not only did all 20 members of the youth group, six junior highs, and more than 50 adults from the congregation participate, Kooker and her husband, Harley, martialed gifts of food, drinks, lumber, and publicity from more than 50 community donors.

An architect from the church designed a full-scale drive-in restaurant facade, a handyman member oversaw its construction, and youth group parents and other supportive congregational members lined up to flip hamburgers, dunk french fries, and dip ice cream.

When the first customers rolled in on the steamy hot Saturday, they could choose their lunches from custom-designed laminated menus offering burgers, steak sandwiches, sodas, cones, and banana splits. If they correctly completed three trivia questions from the '60s, they earned a free box of popcorn. If they wanted a more complete experience they could dress up in '60s fashions or ride in a vintage car—all for a donation.

How did the youth group garner such substantial community support? One executive of a large local business explained to Harley Kooker that because the young people were willing to give hours of time and energy rather than just canvassing for money, he would give beyond his charitable budget.

It was a day of work. The temperature topped 95 degrees before noon; the kids skated miles from cars to drive-in, balancing trays of hot food and cold drinks; the short-order cooks felt as greased as their grills when the drive-in finally closed at 8:30.



• **Shenk leaves Gospel Herald.**

Steve Shenk has resigned his work with *Gospel Herald* to become communications director at Eastern Mennonite College and Seminary, starting in September. He has served *Gospel Herald* since 1984, first as managing editor under Daniel Hertzler and then as assistant editor under J. Lorne Peachey. Before coming to Mennonite Publishing House, Shenk was a writer/editor at Mennonite Board of Missions for six years. Prior to that he was an MBM overseas mission associate in Japan, along with his wife, Karen Moshier. A 1973 graduate of EMC, his first job was in the media relations office at the college.

• **Addition to headquarters.**

Rosedale Mennonite Missions dedicated a new 2,000-square-foot addition recently at its headquarters near Irwin, Ohio. It houses the Choice Books program and Conservative Conference offices. Choice Books, which distributes Christian literature through bookracks in stores and restaurants, needed more work and storage space. The new facilities also have a small bookstore for the public. Conservative Conference, which previously operated out of the home of a part-time staff person, now has a more permanent location. David Miller is the general secretary.

• **Coming events:**

*Chicago Mennonite Festival*, Sept. 14, at Redeemer Lutheran Church, Elmhurst, Ill. The seventh annual event, sponsored by Chicago Area Mennonites, is a fundraiser for Mennonite outreach projects in the city. The festival includes a quilt sale/auction and the sale of crafts, paintings, and food. More information from LeRoy Kennel at 15 Tilipi Ct., Schaumburg, IL 60193; phone 708 894-3654.

*Weekend in the Birches*, Aug. 30-Sept. 1, at Bethany Birches Camp, Plymouth, Vt. Started in 1983, this is an event for Mennonites and others of the Anabaptist tradition who are scattered throughout New England. This year's topic is "Many-Cultured Mennos," and the speaker is Don Jacobs of Mennonite Christian Leadership Foundation. More information from the camp at Box 145, Bridgewater Corners, VT 05035; phone 802 672-3488.

*100th Anniversary Celebration*, Aug. 16-18, at Salem Mennonite Church, Wooster, Ohio. The main speaker will be John Drescher, an author, pastor, and former *Gospel Herald* editor. Readers' theater groups describing the congregation's history and talks by former pastors are also scheduled. More information from the church at 7012 Back Orrville Rd., Wooster, OH 44691; phone 216 264-0945.

*75th Anniversary Celebration*, Nov. 29-Dec. 1, at Calvary Christian Fellowship Church, Inglewood, Calif. This African-American congregation is the oldest Mennonite church in southern California. Former members, Voluntary Service workers, and others are invited to attend or at least send their names and addresses. More information from the church at 2400 W. 85th St., Inglewood, CA 90305; phone 213 752-8552.

• **New resources:**

*Youth ministry planning chart* from Mennonite Publishing House. This is a tool to help youth group sponsors and other congregational leaders plan their youth program for the year. It suggests a variety of Sunday school materials and other resources that are available to the youth and their leaders. The chart can be obtained free from MPH at 616 Walnut Ave., Scottsdale, PA 15683; phone toll-free 800 245-7894.

*Peacemaking stories for teenagers* from *With*. This is the special June issue of this magazine, which is published by the Mennonite Church and the General Conference Mennonite Church. The lead story is "Does Nonviolence Work?" by soldier-turned-pacifist Mike Waddell. The issue is available free by calling toll-free 800 743-2484.

*Listing of peace books for children* from Provident Bookstores. This is an updated brochure, called "Books That Make for Peace," with information about a variety of books for children of all ages. It is available free from Provident Bookstores at 616 Walnut Ave., Scottsdale, PA 15683; phone toll-free 800 759-4447.

• **Change of address:**

*Norman and Virginia Derstine* from Harrisonburg, Va., to 2100 S. Second St., Box 575, Lebanon, OR 97355.

*John H. Yoder* from Gaborone, Botswana, to Fresno Pacific College, 1717 S. Chestnut Ave., Fresno, CA 93702.

NEW MEMBERS

**Gulfhaven, Gulfport, Miss.:**

Theresa Mendez, and James Mendez.

**Hesston, Kan.:** Chris Alliman, Cedric Blough, Melody Blough, Aaron Diller, Lisa Diller, Melisa Funk, Kurt Hostetler, Derek Roth, Nathan Selzer, Jason Sommerfeld, Jenise Voth, and Karla Yoder.

**Trinity, Glendale, Ariz.:** Ruth Kauffman, Sheldon and Beth Klassen, Beverly Powell, Craig and Lori Schmitt, B. Nortell and Elda Troyer.

**Lindale, Harrisonburg, Va.:**

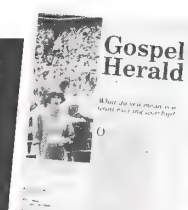
Peg Groff Engle, Larion Hostetler, Lyudmila Lukashuk, Vladimir Lukashuk, Jim Mullet, Judy Mullet, Jon Rittenhouse, Vicky Rittenhouse, Lydia Shenk.

**Bethany, Hartville, Ohio:** Keith Donaldson, Loma Kauffman, JoAnn Kauffman, Sam and Lori Coblentz, and Wayne and Betty Jean Troyer.

**University, State College, Pa.:** Roman Fomichev, and Ingrid Kopp.

**Bay Shore, Sarasota, Fla.:** Lenette Mast, Greg Shaw, Eric Miller, Wendy Beachy, Benjamin Sutter, Holley Nisley, Joy Kurtz, and Sharla Mast.

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## BIRTHS

**Beyer, Mark and Leanne** (La Belle), Watertown, Wis., Rachel Elizabeth (second child), May 6.

**Carrillo, Andrew and Elizabeth**, Lancaster, Pa., Nicole Marie (third child), June 12.

**Castellow, Marvin and Shirley** (Berger), Chesapeake, Va., Scott James (second child), June 5.

**Christo, Jordy and Cindy** (Thurmond), Sarasota, Fla., Gregory James (third child), May 11.

**Frey, Thomas and Teresa** (Lee), Elkhart, Ind., Garrett Lee (second child), June 4.

**Hartzler, Drew and Teri** (Wheeler), Iowa, Ashley Ann (first child), June 8.

**Hylbom, Tor and Mary**, San Francisco, Calif., Katelyn Majerus (first child), June 6.

**Kennedy, Mark and Adele** (Chaffee), Wauseon, Ohio, Samantha Marie (second child), June 15.

**Kropf, Ernie and Barbara** (Miller), Brownsville, Ore., Stephanie Renee (first child), May 12.

**Lederman, Kent and Jacque**, Atlanta Ga., Vincent Daniel (second child), May 7.

**Lehman, Delbert and Connie** (Boughner), Dalton, Ohio, Austin Neil (fourth child), June 9.

**Mast, Jon and Teresa** (Mead), Sarasota, Fla., Shelby Elizabeth (second child), April 6.

**Miller, Marty and Melisa** (Segovia), Hubbard, Ore., Candice Liane (second child), May 28.

**Miller, Phil and Judy**, Atlanta, Ga., Joshua Philip (third child), April 17.

**Moyer, Randy and Dawn** (Reeder), Quakertown, Pa., Amy Nicole (second child), June 11.

## MARRIAGES

**Albrecht-Soto:** Franklin Duane Albrecht, Lancaster, Pa. (Community cong.), and Elizabeth Soto, Arecibo, Puerto Rico (Hatillo cong.), April 27, by Ruth Brunk Stoltzfus.

**Baker-Hooley:** Brent Baker, Brownsville, Ore. (Brownsville cong.), and Rita Hooley (Fairview cong.), Albany, Ore., June 7, by Roy Hostetler.

**Benjamin-Riemenschneider:** Ian Benjamin, La Junta, Colo. (Brethren in Christ Church), and Denise Riemenschneider,

La Junta, Colo. (Rocky Ford cong.), June 15, by Paul Isaak.

**Bentz-Schults:** Max Steven Bentz, Harrisonburg, Va., and Donna Mae Schults, Harrisonburg, Va. (Poole cong.), June 1, by David Rogalsky.

**Brenneman-Gingerich:** Robert Jay Brenneman, Mt. Pleasant, Pa. (Scottdale cong.), and Kim Renae Gingerich, Harrisonburg, Va. (Community cong.), June 15, by John and Naomi Lederach and John Sharp.

**Brubaker-Martin:** Lynn Brubaker, McAlisterville, Pa. (Lost Creek cong.), and Diane Martin, Port Royal, Pa. (Lost Creek cong.), May 25, by Roy L. Brubaker.

**Burkholder-Frankenfield:** Kenneth Burkholder, Lititz, Pa. (Neffsville cong.), and Karen Frankenfield, Souderton, Pa. (Blooming Glen cong.), June 15, by Truman H. Brunk and Mike Derstine.

**Campbell-Peachey:** Bret Campbell, Orlando, Fla. (United Methodist Church), and Marcia Peachey, Sarasota, Fla. (Bahia Vista cong.), May 4, by A. Don Augsburg.

**Cowdard-Bauder:** Jonathan Cowdard, Phoenix, Ariz. (Trinity cong.), and Lisa Bauder, Tulsa, Okla. (Souls Harbor Church), May 18.

**Green-Miller:** Dale Green, Corvallis, Ore., and Wanita Miller, Corvallis, Ore., June 15, by Clayton Swartzentruber.

**Hartz-Knouse:** Robert Hartz, Elverson, Pa. (Hopewell cong.), and Linda Knouse, Richfield, Pa. (Lost Creek cong.), May 19, by Roy Brubaker and John Drescher.

**Horsch-Rodriguez:** Jon Horsch, Indianapolis, Ind. (Scottdale cong.), and Maria Rodriguez, Elkhart, Ind. (Aibonito cong.), June 15, by James E. Horsch.

**Jones-Smoker:** Scott Jones, Arlington, Tex. (Baptist Church), and Donita Smoker, Phoenix, Ariz. (Trinity cong.), May 18.

**Kauffman-Moyer:** Steve Kauffman, Sarasota, Fla. (Bay Shore cong.), and Lisa Moyer, Sarasota, Fla. (Bay Shore cong.), May 25, by Howard S. Schmitt.

**Malcomb-Troyer:** Robert Malcomb, Crothers, Ind. (First Mennonite cong.), and Rebecca Troyer, Indianapolis, Ind. (First Mennonite cong.), May 12, by Robert and Margaret Richer Smith.

**Mast-Wallace:** Cliff Mast, Wooster, Ohio (Salem cong.), and Amy Wallace, Alliance, Ohio (United Methodist Church), May 25, by Richard E. Wallace, Sr.

## DEATHS

**Mishler, John J.**, 84, Howe, Ind. Born: Nov. 29, 1906, White Cloud, Mich., to John and Fannie (Kauffman) Mishler. Died: June 9, 1991, LaGrange, Ind. Survivors—wife: Edna Zook; children: Richard, Doris Mast, Mary Miller, Marty Bender; 15 grandchildren, 17 great-grandchildren, 42 step-grandchildren, 60 step-great-grandchildren. Predeceased by: Ruth Dintaman (first wife). Memorial service: June 12, Marion Mennonite Church, by Bradley Miller and Paul Lauver. Burial: Shore Cemetery. He was ordained deacon in 1954.

**Reed, John Dewey II**, 35, Atlanta, Ga. Born: Jan. 16, 1956, in the Philippines, to John and Dollie Reed. Died: May 9, 1991, in an automobile accident. Survivors—wife: Lane'e Kauffman; child: John Dewey III; brothers and sisters: Mike, David, Carol Tomme, Vicki Rogers. Burial: Arlington Cemetery.

**Troyer, Katie D.**, 89, Greentown, Ind. Born: July 3, 1901, Greentown, Ind., to Abraham and Magdalene (Schmucker) Marner. Died: May 28, 1991, Kokomo, Ind., of cancer. Survivors—children: Almeda Hooley, Joel, Willard, Miriam Showalter, Omar, Philip; 24 grandchildren, 30 great-grandchildren. Predeceased by: Martin J. Troyer (husband), Sylvia Roth (daughter). Funeral: June 1, Howard-Miami Mennonite Church, by Ernest Graber and Marvin Beachy. Burial: Hochstedler Cemetery.

**Wyse, Mabel J.**, 94, Archbold, Ohio. Born: Dec. 31, 1896, Stryker, Ohio, to Jonas and Mary Ann (Beck) Short. Died: June 10, Wauseon, Ohio, of a heart attack. Survivors—sons: Mahler, Warren, Marvin S.; brother and sister: Virgil, Ann Wyse; 18 grandchildren, 39 great-grandchildren, 10 great-great-grandchildren. Predeceased by: Joseph S. Wyse (husband), Junior (son), 2 infant daughters. Funeral and burial: June 13, Lockport Mennonite Church, by Allen Rutter, Earl Stuckey, and Walter Stuckey.

**Yoder, Dorothea Ann**, 23, Walnut Cove, N.C. Born: May 17, 1968, LaJara, Colo., to Allen K. and Madonna Miller. Died: May 26, 1991, Walnut Cove, N.C. Survivors—father: Allen K. Yoder; stepmother: Lynn Yoder; sisters and brothers: Margaretha

Akers, Allen K., Jr., Denton L. Funeral and burial: May 29, Oak Hill Mennonite Church, by Marlin Yoder and Steve Craver.

**Yordy, John**, 78, Ashley, Mich. Born: Jan. 13, 1913, Milford, Neb., to David and Sarah (Stauffer) Yordy. Died: May 10, 1991, Lansing, Mich. Survivors—wife: Neva Birkey; children: John David, Wilma J. Springer Colter, Wallace E., Carl J.; brothers and sisters: Orvin, Charles, Ada Litwiller, Emerson, Grace Brauhar; 11 grandchildren. Funeral: May 12, Bethel Mennonite Church, by Gorden Myer. Burial: Collier Cemetery.

## CALENDAR

Eastern Mennonite College and Seminary board of trustees, Harrisonburg, Va., July 12-13

South Central Conference annual conference, Harrisonville, Mo., July 12-14

Virginia Conference assembly, Bergton, Va., July 17-21

Mennonite Board of Education board of directors, July 18

Hesston College board of overseers, Iowa City, Iowa, July 19-20

Mennonite Church General Board, Eugene, Ore., July 29

Mennonite Church Nominating Committee, Eugene, Ore., July 29

Oregon 91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3

Mennonite Mutual Aid board of directors, Chicago, Ill., Aug. 8-9

Conservative Conference annual meeting, Kalona, Iowa, Aug. 15-18

Franklin Conference annual meeting, Cove Valley, Pa., Aug. 16-17

Iowa-Nebraska Conference annual meeting, Wellman, Iowa, Aug. 16-18

Mennonite Church Coordinating Council, Elkhart, Ind., Sept. 10

New York State Fellowship delegate meeting, Syracuse, N.Y., Sept. 14

Integration Exploration Committee, Nebraska, Sept. 14-17

Lancaster Conference fall assembly, East Earl, Pa., Sept. 19

Mennonite Board of Education board of directors, Elkhart, Ind., Sept. 19-21

Worship Seminar, Hesston, Kan., Sept. 20-22

Vision 95 Goals Coordinating Council, Elkhart, Ind., Sept. 24

Evangelism and Church Planting Committee, Salunga, Pa., Sept. 27-Oct. 1

Vision and Goals Committee, Chicago, Ill., Sept. 28-29



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## Jesus Loves Me, This I Know

JESUS LOVES ME 7 7.7 7. with Refrain

Anna B. Warner, 1859

William Batchelder Bradbury, 1862

Je - sus loves me! this I know, for the Bi - ble tells me so. Lit - tle

REFRAIN

ones to him be - long, they are weak, but he is strong. Yes, Je - sus loves me,

Yes, Je - sus loves me. Yes, Je - sus loves me, the Bi - ble tells me so.

The image shows a musical score for the hymn 'Jesus Loves Me, This I Know'. It is written in 2/4 time and features a treble and bass staff. The lyrics are: 'Je - sus loves me! this I know, for the Bi - ble tells me so. Lit - tle'. Below this is the 'REFRAIN' section with the lyrics: 'ones to him be - long, they are weak, but he is strong. Yes, Je - sus loves me, Yes, Je - sus loves me. Yes, Je - sus loves me, the Bi - ble tells me so.' The score includes various musical notations such as notes, rests, and bar lines.

*Hymnal*  
A WORSHIP BOOK



THE LAST WORD

## Do we really want a Mennonite lottery?

Money. It's a sure topic for discussion at Oregon 91. Not that it's listed as such on the agenda. But the subject of contributions or revenue or sales seems to underlie many of the reports from the churchwide boards and committees in the Mennonite General Assembly *Workbook*.

Here's the situation as I read it: Churchwide boards are receiving fewer contributions, due partly to more money being used in district conferences. But conferences say they have shrinking resources, that more funds stay in the local congregation. Yet local churches also tell of tighter budgets; one congregation of more than 600 members reports a potential deficit in 1991 for the first time in 30 years.

What gives? Why the shift from "out" to "in"? I've heard several explanations:

1. *We're living in a recession.* Most of us aren't as generous when pay cuts, rising prices, or even potential job losses make us jumpy about the future.

2. *Fifty years of teaching are paying off.* We've been taught that mission must happen locally, that we must pay our pastors a decent wage, that Mennonite values come through Mennonite curriculum. So we have increased our congregational budgets to include all those things—plus a great deal more.

3. *We've bitten off more than we can chew.* The first of this century were years of building Mennonite institutions. In the middle years, they grew as they did things well. As the century closes, we're asking if they've outgrown our ability to maintain them. "Can we sustain the current level of activities in the Mennonite Church indefinitely?" Mennonite General Board asks Oregon 91 delegates (see page 26).

4. *We are becoming increasingly materialistic.* What were once trinkets have become necessities. Things once classified "temptations" have become the "rights" of our middle-class status.

Likely none of these are entirely responsible for the church's budget crunch; all share some blame. Equally important is the fact that we're more products of our culture than we care to admit.

Madison Avenue techniques really do work,

even with Mennonites. Direct mail opens our wallets, though we say we hate "junk mail." Telephone solicitation pulls better, though I've yet to meet one person who admits saying yes to one of those intrusions.

Even worse, we find appeal in the "lottery mentality," the temptation to get something for nothing. Like our neighbors, we want smoother roads and better schools, all without even thinking about raising taxes. We want our insurance premiums to decrease while our health care increases. We want quality programming and professional staff in our congregations, conferences, and churchwide with a giving level of no more than five percent of our income.

So our agencies ask: What do you want us to do? Expand fund-raising activities or bring home overseas missionaries (MBM, see page 26)? Look for contributions outside the church (MCC, same page)? MBE say in the Assembly *Workbook* it can only continue present work in minority education by soliciting individuals, "a much more costly way to raise funds."

Is this really what we want? A friendly telephone voice from MCC interrupting family dinner? A letter from the MBM president rivaling Ed McMahon with a \$1 million giveaway? An all-expenses-paid cruise for the biggest contributor to help wipe out the MPH deficit?

Delegates to Oregon will likely say no. But will they answer the larger questions: What is the meaning of declining contributions? How shall the Mennonite Church continue to meet its current obligations, to say nothing of new opportunities?

Yet an even more fundamental question remains: How do we modern-day North American Mennonites function in a materialistic, consumer-oriented, individualistic society? That question has haunted Anabaptists since the beginning: our relation to our culture. Today a response seems no easier to come by than it was 450 years ago when we lost our heads for the answer.—jlp

*In case you're wondering: MBM = Mennonite Board of Missions; MCC = Mennonite Central Committee; MBE = Mennonite Board of Education; MPH = Mennonite Publishing House.*



July 16, 1991



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## Why I have hope for the Mennonite Church

*There is plenty of evidence of God's action among us. Sometimes we need more faith to perceive God's presence. Other times we need courage to witness to it.*

**D**are one be hopeful about the future of the Mennonite Church? Or is hope presumptuous and unfounded? Some will say the only real basis of hope is God. Others believe the present priority is to emphasize the weaknesses of the church and the threats to its spiritual health; for them hope exists only beyond renewal.

by  
George R.  
Brunk III

These points should temper any optimism and make us cautious in our claims. However, we should also recall that no biblical prophet was respected who could not speak a word of salvation even in the worst indictment of God's people. And Paul's advice was that we not think of ourselves more highly than we ought to think, but rather that we use sober judgment. The pitfall of arrogance is not to be avoided by the path of self-effacement but by the way of honest evaluation.

Is there any sober ground for hope? I think so. Here are the reasons:

1. *Our heritage is relevant.*

The larger heritage we claim is the Christian faith. Our particular heritage is the Anabaptist-

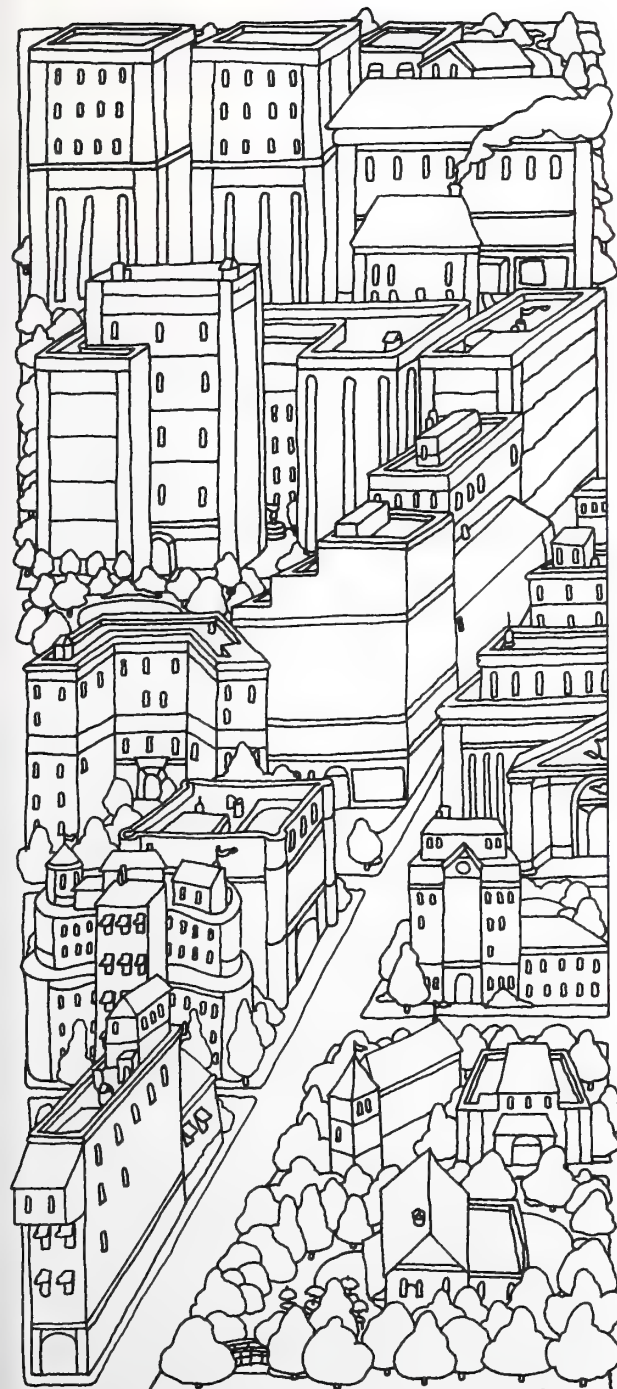
### ALSO IN THIS ISSUE

**The future of the church is in the city . . . . . 6**

**Is this the end for Yugoslavia? . . . . . 8**

**Iraq is suffering under sanctions . . . . . 9**

*Is there an innate Mennonite dislike for the city? Or is this where we must concentrate our efforts? See "The Future of the Church Is in the City," page 6.*





*True, we must temper our hope with sobriety, But we cannot let it "die the death of a thousand qualifications." God's cause needs a visionary outlook.*

Mennonite tradition rooted in the sixteenth century. At both levels the conditions in our world at the turn of another millenium are favorable to our message. The modern world view of a self-sufficient human race in a closed universe of cause and effect has lost its self-evident character. Gone also is the strength of its threat to Christian faith.

On the other hand, the increasing need to co-exist peacefully with others in a world of religious diversity makes the beliefs and experience of the Mennonites more relevant than ever. We have struggled with this problem for over 400



*George R. Brunk III will moderate the business sessions at Mennonite General Assembly in Eugene, Ore., this summer.*

years! Moreover, recent developments in the study of the Bible have tended to support rather than weaken the main tenets of the Anabaptist reading of the Scripture. The life of discipleship that accompanies salvation, the importance of the church, and the way of peace—these are examples.

When one observes the normal course of history, we see that movements seldom last more than a generation or a century. Many visions are too small or tie themselves too closely to the agenda of a particular age. We have witnessed a modern example of this with the loss of conviction and confidence in communist ideology within the Soviet Union and Eastern Europe. In the same way there have been observers ready to predict the early fall of the Mennonite Church with its commitment to an unworkable and overly demanding way of life. Why has that not happened?

What we see instead is an openness of other Christians to serious interaction with the "third way" of the Reformation. This is true with those who shape ideas as well as with those who listen to them. In lecture halls and serious writing, this "way" now has the status of equal partner in conversation where once it was cited only in ridicule and opposition. Among all types of people, the relevance of our conviction about simplicity, community, and even peacemaking make increasing sense in an age like ours.

## *2. Our people have character and virtue.*

That is the kind of statement we Mennonites don't feel comfortable making (which only supports my point!). Many generations of moral training in family and in church and, more recently, in school has made a difference. I have noticed, for example, that Mennonite workers in other cultures have less problem transcending their patriotism than most others. The habits of relating to people and building community have been impressed upon us from the strenuous efforts of building congregations for the glory of God. The value of integrity and productivity make our people desirable employees in secular jobs as well as in church-related roles even beyond our own denomination. Mennonites, or former Mennonites in other churches, show up in very significant and often unsung roles.

On any comparative basis, Mennonites are unusual in their commitment to service and mission. In a recent stay in one of our most socially isolated Mennonite communities, I was astounded as I heard the names of gifted persons who were formed in that community and have served in many locations. The womb of Menno-



nite community has conceived, formed, and given birth to a strength of personality that is a sign of the grace of God. Even while lamenting the signs of weakening in our homes and congregations, we need to recognize with gratitude the resources of many persons for the church's work.

### *3. Our institutions are strong.*

Common wisdom has it that if you put three Mennonites together, they will form a committee. It may also be true that 25 Mennonites will build an institution. Forming institutions must have its roots in our deep sense of Christian

## ***Recent developments in biblical studies tend to support rather than weaken the Anabaptist-Mennonite way of understanding the Scripture.***

community. There may be cultural influences as well. But the range and number of our institutions is exceptional—mutual aid, education, health care, mission and service, retirement facilities, business and finance, and many more.

Sometimes we complain that our institutions have so much weight that they master the church rather than serve us. But it is quite right to recognize and celebrate the powerful instruments of good these institutions have been for ourselves and for others. The stability they bring contributes to the confidence we should have in the future.

How well I remember the lament of a Christian friend in another part of the world that he did not have the structures to help him give expression to the impulse to serve Christ in his early years as a believer. He was envious of youth in North American churches and the opportunities they had. We should be grateful for our institutions.

### *4. Our congregations are alive and well.*

The local congregation is the heart and soul of the Mennonite Church. As go the congregations, so goes the denomination. Happily, we observe that the majority of congregations show considerable spiritual interest and energy. As I move about in the church, I am encouraged by the commitment of members and the creativity of leadership at the local level. The initiatives for ministry and outreach are on the increase.

So much is this the case that congregations

are needing to keep more of their financial resources at home to fund their work. The last years have seen a marked shift of giving from churchwide agencies to more local programs. While the weakening of denominational program is a potential threat to our well-being as a church, we can at least acknowledge the sign of health in the congregation that is one factor in the reallocation of funds.

### *5. The Lord of the church is at work.*

There are many among us who long for evidence of deeper spiritual relationship with God and a more profound commitment to sacrificial discipleship. I identify with them. But we would be remiss to eclipse the reality we experience now of God at work among us and in our world.

It is a natural desire of the child of God to proclaim and celebrate the evidence of God's action. The credibility of our faith and of our witness to the world is at stake here. There is plenty of evidence of God's action among us. Sometimes we need more faith to perceive God's presence. Other times we need more courageous witness to it.

My prayer for Mennonite General Assembly in Eugene, Ore., this summer is that it will help us to better name and proclaim the deeds of our God. The theme of the Assembly, "God's Creative Acts Continue," is the affirmation that points us on the way. To the extent that we believe God does work in our lives and our world, to that extent will we be motivated to move forward in the mission of the church.

Along with these signs of hope for the church I can also think of endless qualifications. However, I am determined to not let hope "die the death of a thousand qualifications." We need hope with sobriety—which is hope without pretension or a triumphalist spirit. God's cause in the world requires a visionary outlook in God's people. Without hope, vision is empty dreaming.

*George R. Brunk III, Harrisonburg, Va., is currently moderator of Mennonite General Assembly. In this role he will lead the business sessions at Oregon 91 this summer. George is the dean of Eastern Mennonite Seminary.*

***As go congregations, so goes the denomination. Happily, most of our churches show spiritual interest and energy.***



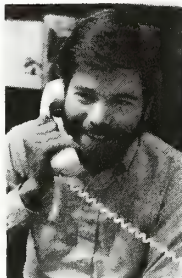
# Gospel Herald

*"He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved."*

—Eph. 1:5-6, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 29: July 16, 1991**

Photos: page 9 by Jerry Martin, page 12 by Howard Zehr, page 14 by Kevin Sensenig.

## READERS SAY

### A simple message: Jesus took my place

Thanks for "Why the Atonement Seems So Foolish to Every Human Culture" (June 18). Among Hispanic Mennonites this is the central theme in our evangelistic outreaches. While other things are necessary in our ministry, if this message would be omitted, in the end we would have had nothing of eternal value to offer people. The acceptance of this message has opened the way to heaven and also to the possibility of a life filled with purpose on this earth.

While it is to our benefit to study this theme more deeply, yet the message remains so simple a little child can understand this profound truth in simple words: "Jesus died for my sins; he took my place." May God help us as a Mennonite Church to be faithful to the proclamation of this message to all the world.

Samuel Hernandez  
Elkhart, Ind.

### Exactly what we need

I wanted to let you know how much I appreciated your editorial, "Waiting for the Next Shoe to Drop" (June 25). Like you, I too sometimes wait for the next shoe, but God is always there, often in unexpected ways, but always with exactly what we need.

Mrs. J. J. Hartzler  
Orrville, Ohio

### Road map to heaven

I was greatly encouraged by Richard Kauffman's editorial "Are We Still a Biblical People?" (June 18). I read and reread it. We must remember that the Bible is our road map to heaven.

Lydia Cardell  
Hatfield, Pa.

### Distinctions important in discussing homosexuality

In discussing the issues associated with homosexuality, it would be helpful if we would separate the *fact* of a person's sexual preference from the *practice* of that person's sexuality. Thus it is not clear whether Wilmer Swope in his letter (May 28) means a homosexual's sexual preference or the practice of homosexuality. I take it he means the latter.

However, we do have persons in the Mennonite Church who would argue that there are no such persons as celibate homosexuals, i.e., to be a homosexual means to engage in homosexual

acts. Because of such views, I suggest that in addressing these matters persons should be clear whether they mean practice or preference. To condemn all homosexuals as if they were practicing is as unfair as to imply that all heterosexuals are sexually promiscuous or adulterous. Simply put: both homosexuals and heterosexuals can be celibate. Celibacy doesn't change one's sexual preference.

Carl Keener  
State College, Pa.

### Calling us back to nonresistance

Thanks to John W. Miller ("What Do We Really Believe About the State?" May 28) for calling us back from political punditry to the harder path of following Jesus in nonresistance. It has been so easy to berate governments for their behavior. But we must do what God has called us to do, i.e., help Iraq and Kuwait rebuild and share the good news of Jesus with them.

Let me also venture a brief answer to Wayne North's question. "What Ever Became of War?" (May 28). Perhaps Wayne has forgotten there are Baptists, Methodists, Presbyterians, Roman Catholics, Assemblies of God, and who knows what all churches out there for whom the just war is not an ethical issue.

Pres Nowlin  
Powhatan, Va.

### Change theology or lifestyle?

"What Do We Really Believe About the State?" raises pertinent issues that receive far too little attention in our congregational life. This became painfully evident during the Persian Gulf War earlier this year. Four of these are:

1. "For over a generation," notes John Miller disapprovingly, "Mennonite theologians and biblical scholars have been teaching that all war is sin." Does Miller believe that some war isn't sin? Is he saying that earlier generations of the Mennonite Church held to some form of "just war" theory to which we should now return? I find that key leaders within the Anabaptist movement have consistently held that *all* war is sin—so consistently that since Schleithem (1527) this has remained the "official" position.

2. The root of this opposition to all war, says Miller, "is the belief that God's will for all people under all cir-



cumstances . . . is nonresistance." But Miller suggests Mennonites take this "teaching and example of Jesus" too far when they carry it to government and call on all to renounce war. Is he claiming God calls some Christians to be nonresistant but others to fight wars? Does somebody have to do the dirty work? Are we to conclude that the teaching and example of Jesus as through Anabaptist-Mennonite lenses do not ultimately reflect the will of God in these matters and that we should get our cues from those in the "Roman Catholic and Reformed traditions . . . who are experientially and theologically far more knowledgeable"?

3. Miller asserts that "for a generation now we have failed to teach an article of faith essential to early Anabaptism: . . . 'The sword is ordained [or ordered] by God outside the perfection of Christ.'" In the U.S., at least, respect for the state is not a neglected tenet of life. As Mennonites strive to become a more positively perceived and prestigious denomination, we have instilled the God-ordained nature of the state perhaps more thoroughly than any other aspect of our confession. So thoroughly are we training our youth in this that many of my students honestly maintain, on first impulse, that it is a sin for a Christian ever to disobey the state.

4. Miller calls attention to the ambiguity and vulnerability of the current Mennonite position—one which he aptly describes as "poised between political anarchism and a collapse of our nonresistant [or nonviolent resistant] ideals." Risk in the midst of ambiguity is indeed the milieu in which we find ourselves. We have long been a people *in* the world and are increasingly comfortable as a people *of* the world. We have become a people of power, but it is not clear whether we have the spiritual and

moral maturity to avoid being destroyed by that power.

But these are not new problems. The biblical and the Anabaptist people of faith were enmeshed in risk and ambiguity. The kingdom is already but not yet. What could be more ambiguous? Few followed Jesus to Golgotha. Not all Anabaptists endured faithfully to the end. What could be more risky than to walk the way of Jesus?

If, however, the current Mennonite scene is too dangerous for the church to survive (and it well may be), I suggest that we change our lifestyles (the economics, the sociology, and the geography of our faith) and not dislodge our biblical and Anabaptist roots.

Ray Gingerich  
Harrisonburg, Va.

#### Why we should say no to the Trinity

It's hard to say no to something as rich and meaningful as the Trinity. Tom Finger has done an excellent job of presenting the various theological truths that gain articulation in a trinitarian theology (May 7, 14, and 21). Still I believe that it is fundamental that Mennonites learn to say no to the Trinity.

The Trinity is not scriptural. Indeed, with his response to the rich man, "Why do you call me good? No one is good but God alone," one would have thought that Jesus had said enough on the subject. To get the full effect of Jesus' statement, try reading the Gospels without assuming the Trinity. You will see that the Trinity does not flow naturally from a commonsense reading of the gospel story.

What then is the Trinity? It is good theology, but it is theology. Do we as Mennonites want to place a theological creation on par with Scripture? I think not.

The history of the church from its beginning teaches the danger of theological inflation. Human-made theologies soon become more important than the word of God itself. The Reformation was fought to stop such inflation. To the degree that the church accepts the Trinity it neglects this aspect of church history. As long as the doctrine of the Trinity reigns, the Reformation remains incomplete.

By making any theological statement primary, Trinitarian or otherwise, attention diverts from the central teaching of Scripture: discipleship. Jesus did not come teaching any creed; he came calling people to follow him. To the degree that Trinitarianism blurs this central focus, it is dangerous. Creeds of whatever shape should never be more important than the simple truth of discipleship.

Mitchell Brown  
Evanston, Ill.

#### A passion for Christ, not for tradition

In support of John Drescher's concern for the modern Mennonite preoccupation with Anabaptist heritage ("Readers Say," May 7), I'd like to draw an analogy with the Poles and their relation to their heritage and culture.

Poles are very proud of their country and its contribution to Western culture. At the same time they have an uncomfortable feeling that they're not considered by others to be quite in the same category as, say, France and Germany. They're not convinced *themselves* of their own value, so they do their best to convince everybody—themselves included—that, really, Poland *is*, in fact, a very worthy country.

We Mennonites are sometimes not so different in our approach to ourselves within the world of Christian tradition. We talk about heritage, community, and tradition—and that's good, sometimes. But then, Jews have a history 10 times as long, a culture far richer, a tradition much stronger.

Maybe what the most worthy of our spiritual forefathers had—and what kept them from the limited relevance of provinciality—was a love for Christ and a burning passion that spilled out into their lives in word and deed, in obedience and praise.

Douglas Yoder  
Warszawa, Poland

#### Pontius' Puddle





# The future of the church

***The dozens of new congregations scattered among the American metropolis are like shining gems whose value has yet to be discovered by the church.***

*by Ross L. Bender*

Take another look at the structure of the Bible. Note how it begins the story of salvation history in the paradise of a garden. But it ends in a city, also described as a paradise. This city is symbolically female (the Greek *metropolis* means *mother city*), and the New Jerusalem is described as the bridal city of Jesus.

It is striking that Christianity alone among the world religions sees history consummated in the coming of the Holy City. By contrast, the Islamic paradise is a garden. The Koran abounds with beautiful descriptions of paradise, but none of the images are remotely urban: "therein two fountains of running water"; "green, green pastures"; "fruits, palm-trees, and pomegranates"; "surely for the godfearing awaits a place of security, gardens and vineyards and maidens with swelling breasts" (A.J. Arberry in *The Koran Interpreted*).

Buddhism has an infinitude of paradises, but they can be characterized as cosmic rather than urban. Take this description of Western Pure Land: "Palaces, halls, forests, and ponds shine and glitter everywhere. Flocks of wild ducks, geese, and mandarin ducks fly about. . . . One may see multitudes from all the worlds being born into this land like sudden showers of rain" (Genshin in *Essentials of Salvation*, translated by Philip Yampolsky).

Hinduism has its holy cities, notably Varanasi (Benares). But these do not possess the eschatological significance of the New Jerusalem.

Thus the notion that sacred history is moving toward an urban consummation strikes many people in the world as weird or terrifying. But the historical and demographic evidence certainly points to the continued growth and multiplication of urban centers. The biblical record itself shows a movement to the city, the birth and expansion of the Christian church primarily in cities, and the expectation of the divine city.

The Christian transformation of Rome, the greatest city of its day, represented an urbanization of Christianity. To Anabaptists it also represented the fall of the church. This, coupled with

their unpleasant experiences in cities like Zurich and Muenster during the Reformation, may have contributed to the innate Mennonite dislike and fear of the city.

It must also be said that the historical movement to the cities, accelerated by the Industrial Revolution, has caused and continues to cause massive dislocation, pain, and suffering. To visit any major city of the world is to be confronted with the overwhelming dimensions of the gap between rich and poor, the extremes of human misery juxtaposed with the gluttonous luxury of the ruling classes.

But, as is now becoming apparent, the future of the Mennonite Church is in the city. It is time we begin to formulate urban theologies. This is not so hard a task as it may seem, since all the material we need is right in the Bible. We find much of it in the picture of the Holy City. In the book of Revelation this city has at least three dimensions:

1. The New Jerusalem is an embodiment of Eden. The river of the water of life and the tree of life (Rev. 22:1-2) spring from the river flowing from Eden and the tree of life in the middle of the garden (Gen. 2:8-10). This is the same river which Ezekiel saw flowing from the temple; the leaves of the trees growing by the river, which promote healing, are the same (Ezek. 47:1-12). The water of life is the living water of which Jesus speaks to the Samaritan woman (John

## ***The multiethnic pattern of the Mennonite church in the city can speak to us most of the coming of the Holy City.***

4:10). There is a river which flows through the Bible, making the wilderness blossom and urban ruins flourish.

2. The bejeweled foundations of the city walls are Edenic. The list of the 12 precious stones (Rev. 21:19-20) is similar to the list Ezekiel uses in speaking of the king of Tyre: "You were the model of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you: ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl" (Ezek. 28:12-13).

These lists, incidentally, are similar to the list of gems in Job in the description of wisdom (Job 28:12-19) and to the lists in Exodus of the gems used to decorate the breastpiece (Exod.



# is in the city

28:17-20; 39:10-13). The lists in Exodus, like that in Revelation, comprise 12 precious stones; eight of the stones listed in Exodus are present in the Revelation catalogue. So the holiness manifest in these images of gemstones through the Bible also characterizes the Holy City.

3. Although this is not part of the description of the Holy City in Rev. 21-22, the population around the throne is of every nation, tribe, people, and language (Rev. 7:9). It is perhaps nothing short of miraculous that today in Philadelphia, Mennonites worship in seven different languages and that the largest Mennonite church is Vietnamese. This multiethnic pattern is also true for many other North American cities. Although it will take patient work to maintain a sense of Mennonite identity and unity, to keep the glossolalia from disintegrating into babble, it is this aspect of the urban Mennonite church which speaks to us most of the coming city.

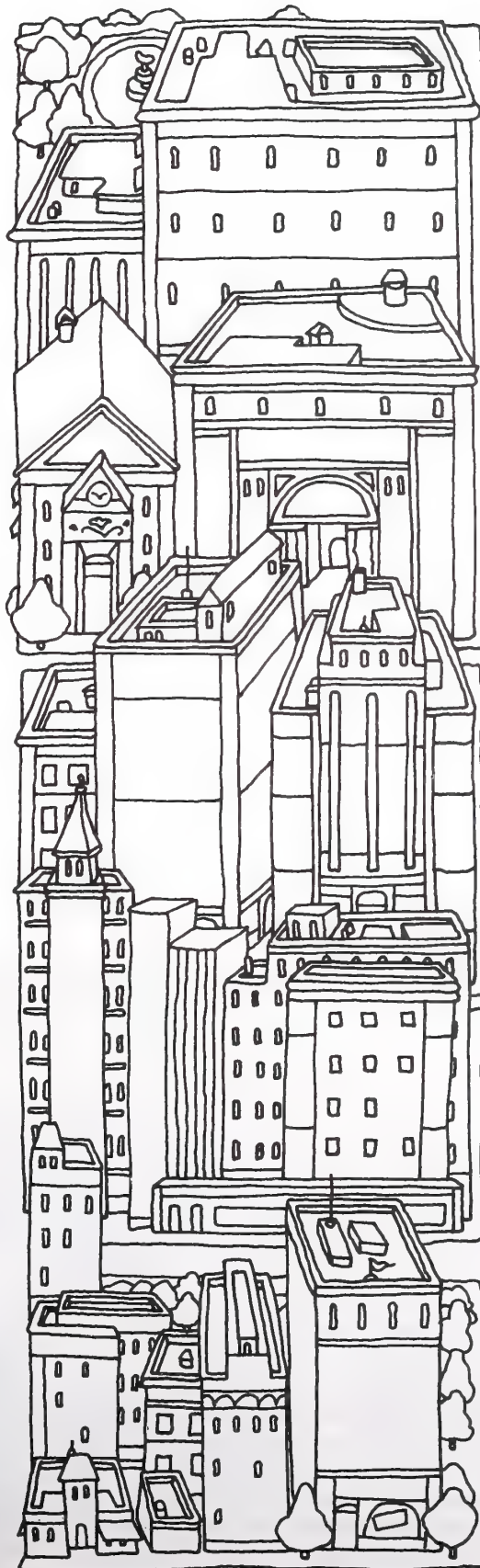
**T**he coming city is the Holy City. It is essential that we learn as a church to value the city and the urban experience. There has been an untold amount of labor and suffering among the Mennonites of the great cities since the beginning of the post-World-War-II urban thrust. Mennonites in the city are a heterogeneous bunch, from the poorest of the poor and the newest of the refugees to the yuppiest of the muppies.

Church life in the city is fraught with class and racial tensions and the stresses of urban life. The task of planting and maintaining churches in this situation is at best difficult. A lot of heroic effort has gone unsung. The dozens of new congregations scattered among North American cities are like shining gems whose value has yet to be discovered by the church as a whole.

The Holy City is coming, and at times we are given glimpses of it. We see the river of life that flows from the throne of Jehovah, and the tree of life, whose leaves are for the healing of the nations. We see the urban towers shining like precious jewels. We see the bride coming down from heaven, prepared for the consummation.

"Oh, what a beautiful city,  
Oh, what a beautiful city,  
Oh, what a beautiful city,  
Twelve gates to the city,  
Hallelujah!"

*Ross L. Bender is a member of the West Philadelphia Mennonite Fellowship. He teaches English as a second language at the University of Pennsylvania.*



*Christianity is alone among the world's religions in seeing history consummated in the Holy City.*



# Is this the end for Yugoslavia?

by N.  
Gerald  
Shenk

If offered a front-row seat to view the spectacular disintegration of a post-Marxist society, a reasonable person might well ask first what the cost may be. How close can you be without getting dragged into the maelstrom?

That was my question during a recent teaching sojourn in Yugoslavia as adjunct professor at Evangelical Theological Seminary (ETS). This trip continued relationships I built during some nine years of living in Yugoslavia. Mennonite Central Committee and the Eastern Mennonite Board of Missions have cultivated a partnership with Yugoslavia's evangelical churches for more than two decades.

This time back, I discovered that programs at ETS, the largest evangelical seminary in Eastern Europe, have expanded dramatically this year to include students from countries previously unable to travel abroad for theological education. Enrollment increased from 40 to almost 100 students, with substantial representation from Russia, the Ukraine, Romania, and Bulgaria.

These young Christians preparing for leadership in the churches of the region are open for truth. Old models have broken down; new proposals are being elaborated with bewildering speed and diversity. New freedoms would suggest that almost anything is possible. Old restrictions have been almost entirely eliminated; little or no new regulations have yet been worked out to define limits to the emerging dynamics of church in Yugoslav society.

Sheer anarchy characterizes much of economic and social life in the region. External constraints are eroding; those who will survive current turmoils with their personal integrity intact are persons of character with clear internal guidance. The churches stood out in the former regimes as the only institutions to preserve human freedom. Today they enjoy a special reputation as strongholds preserving moral discipline and integrity.

In this atmosphere I found a receptive response for teachings on peace and Christian counterculture. The connections nurtured by the Mennonite Church over the years have become a vital channel to communicate alternative ways of relating to the nationalist tensions that threaten to tear apart the societies ETS students come from.

The critical edge of Christian presence in these societies must be sharpened against both failures of the past and potential abuses of the present. Finding themselves in a time of crisis and transition, students gravitate toward perspectives represented by the "upside-down kingdom" of God. They recognize that this

awareness should also serve to protect them in part from cultural assumptions being imported wholesale from the West.

Then there are the new religious movements. It is urgent that church leaders be equipped to deal with these, since new groups of all sorts are appearing without restriction across Eastern Europe these days. I observed a colorful band of Hare Krishna devotees chanting, drumming, and passing out vegetarian snacks on the main square of Zagreb, Croatia's capital. This makes it difficult for the small evangelical movements there, for they too are regarded as new religious movements by the majority Catholic and Orthodox populations around them.

Students were naturally suspicious of links between powerful Orthodox or Catholic figures and the new nationalist political forces in each region. But they were also deeply concerned about the ways in which Western evangelicals appear to be linked to their own cultural assumptions on power and social privilege. A word for a Christian counterculture is quite timely in Yugoslavia today.

I spent one weekend in Serbia with a recent graduate of ETS who had been called there to pastor one of the largest Pentecostal congregations in the land. Of 200 present for Sunday services, about 120 were young people fresh from the streets in the past several months. They were full of questions, and their pastor asked me to address a forum on the Christians and war. Amid the current turmoil, able-bodied young Yugoslav males can be summoned at any moment; friends may end up on opposite sides of the civil strife which divides the country. Regional rivalries and ethnic loyalties overlap in very complex patterns. Mistrust and illegal weapons stockpiles have accumulated rapidly.

The western Yugoslav republics of Slovenia and Croatia made their long-awaited moves for complete independence within days of my departure. Violence is escalating rapidly. I feel I have returned from a land that no longer exists.

Mennonites have invested decades of mostly symbolic presence with other believers in Eastern Europe. The current crisis has created a receptivity for our peace witness like never before. Even if this is the end of Yugoslavia as a nation-state, it is an opportune moment for our witness to the transnational truth of the kingdom of God.—June 26, 1991

*N. Gerald Shenk is associate professor of church and society at Eastern Mennonite Seminary, Harrisonburg, Va.*



## Iraq is suffering under sanctions, say MCC representatives

*Baghdad, Iraq (MCC)*—Three months after a ceasefire officially ended the Persian Gulf War, two Mennonite Central Committee representatives say war is still being waged against the people of Iraq through U.S.-initiated economic sanctions. Harry Huebner and Jerry Martin visited Iraq following the cessation of hostilities between Iraq and the U.S.-led forces.

Martin, MCC country representative in Jordan, has visited Iraq twice since the end of the war. Huebner, professor of theology and ethics at Canadian Mennonite Bible College in Winnipeg, Man., returned in June from a month in Iraq exploring possible relief efforts there.

Iraq's infrastructure—hospitals, power plants, water and sewage systems, even government—is “virtually destroyed,” both men said. They told stories of demolished buildings, contaminated water supplies, malnourishment, and hospitals without medicine. There is a great need for electrical generators as a result of the embargo, Huebner said. “When you have an electrical problem and no spare parts, you're stuck,” he said.

The city of Basra had electricity only 50 percent of the time he was there, Huebner said. Hospitals are not able to do surgery, leaving some people to die who otherwise could have been saved. “The weakest people in society are affected the most,” Martin said.

Huebner said people are frustrated at skyrocketing food prices, even though food supplies are apparently adequate. He said food, particularly staples, cost as much as five times more now than before the war.

MCC has sent 40 metric tons of milk powder in two shipments to Iraq, plus a shipment of medical supplies. MCC also sent \$5,000 worth of infant formula before the war started.

The embargo further hurts because Iraq cannot sell its oil, its leading export commodity, making it impossible to earn money for medical supplies and equipment and supplies necessary to rebuild.

Huebner offered three informal suggestions for helping the Gulf region.

First, MCC should join with other non-governmental organizations in calling for a broader lifting of the sanctions. “We need to make a clear and unequivocal statement that the sanctions are a war against the people of Iraq and need to be lifted,” he said.

MCC in January had officially opposed any embargo of food and medicine, which had been originally included in the United Nations embargo. The food and medicine embargo has been lifted by the UN since the ceasefire.

Second, MCC should have a presence in Iraq, although that could be difficult logistically.

Third, MCC should distribute food and

medicine to the country, focusing particularly on children. Huebner pointed out that Iraq has virtually no capacity to produce medicines because facilities were destroyed and the necessary chemicals are unavailable due to the embargo.

MCC is currently considering sending more infant formula and medical supplies to Iraq, said Ed Martin, secretary for the Middle East and South Asia. The short-term placement of a public health nurse is also being explored.—*Rich Preheim*

## MCC sends first worker to Syria

*Damascus, Syria (MCC)*—Roy Hange of Goshen, Ind., is Mennonite Central Committee's first placement in Syria, teaching English as a second language at Syrian Orthodox Seminary in the capital city of Damascus. He is also studying Syriac and Arabic.

MCC has had contact with the Christian churches there during the past 10 years as MCC administrators and representatives have made fraternal visits to the country. MCC has also provided some grants for projects of some Syrian churches and had contact with Syrian organizations who work with people with developmental disabilities.

“We're very interested in the church in the Middle East and want to work with and in support of them,” said Ed Martin, secretary for the Middle East and South Asia. “Syria is one place where we have gradually built up relations with the church.”

Hange, who arrived in late June, is the lone MCC representative in Syria where his assignment is to build relationships. “MCC is interested in exploring further relations with the Syrian Orthodox Church,” he said. He said he hopes to learn how Christians and the church “live out their faith in Syria.”

Syrian Orthodox Seminary serves the more than 150,000 Syrian Orthodox Christians in Syria, Iraq, Lebanon, and Turkey. The Eastern Orthodox Church is the largest Christian church in Syria, with 450,000 members. The country also has 183,000 Catholics and 18,000 Protestants. A majority of the population is Muslim.

Hange's term is for four years. He previously served with MCC in Egypt 1982-85. A graduate of Associated Mennonite Biblical Seminaries, he served most recently as associate pastor of Waterford Mennonite Church in Goshen, Ind.

*Om Mohammad gets water from a makeshift outlet amidst the rubble in Baghdad. She said her son was missing somewhere in the war zone.*





## MBCM appoints Stuckey and Stoltzfus to leadership ministries office

*Elkhart, Ind. (MBCM)*—After three years of interim staff arrangements, Mennonite Board of Congregational Ministries will fill its leadership ministries office with a two-person team. Dale Stoltzfus and Anne Stuckey will begin on Oct. 1 as partners in the office last filled full-time by Harold Bauman.

Stuckey, former pastor at First Mennonite Church of Iowa City and now residing in Somerset, Mich., will manage the Ministerial Information Center. She will provide reference summaries for pastoral candidates listed by the center, and work with conference ministers in the placement of those candidates. MBCM is planning to move the center from a simple listing agency to an advocacy system.

Stuckey will work quarter-time for MBCM. With the remainder of her time, she will continue with a variety of freelance preaching and writing assignments.

Stoltzfus, who is currently conference minister of Allegheny Conference, will serve primarily as pastor to conference ministers, and carry chief responsibility for implementing the learnings of the Pastorate Project in conferences and congregations. That project, funded by the Lilly Foundation of Indianapolis, is intended to help strengthen relationships between congregations and pastors.

Stoltzfus will be half-time for the first

year while he reduces time in Allegheny Conference. Before going to Allegheny, whose office is in Somerset, Pa., he was a pastor and church leader in New York City for many years.

## Large churches call for more resources

*Mt. Pleasant, Pa.*—A large congregation is not just a small church that's grown larger. It's a unique body with a different purpose and a different way of operating.

With those words, Paul Lederach, retiring pastor of Franconia (Pa.) Mennonite Church, opened a "Sharing and Fellowship Meeting" of pastors of large Mennonite congregations. This two-day symposium was held June 24-25 at Laurelville Mennonite Church Center.

Some 20 persons from 18 Mennonite congregations with memberships of 400 or more attended the meeting. It was called by Lederach in cooperation with Mennonite Board of Congregational Ministries.

In his presentation Lederach noted that two-thirds of the Mennonite Church attends one-third of the churches. Many of these are growing larger, which gives them the advantage of quality programming, specialized ministries, and greater staff efficiency. Large congregations also have

unique problems, including a loss of intimate relationships, the tendency to develop congregations within a congregation, and the temptation to "go it alone" without the conference or the larger church. Lederach also said that to date most churchwide programming has ignored the large congregation.

"Serving a large congregation is a privilege few will ever have," said Bill Detweiler, pastor of Kidron (Ohio) Mennonite Church. He quoted statistics that eight out of 10 seminary graduates will never serve a church with more than 150 members. Detweiler addressed the group on the subject of long-range planning.

Also speaking were Charles Gautsche of Central Mennonite Church, Archbold, Ohio, on large church organizational structures; and James Waltner of College Mennonite Church, Goshen, Ind., on assimilating new members.

The group agreed to meet regularly, likely every two years. They called for an "in-depth workshop" and a materials resource center to help pastors of large congregations.—*J. Lorne Peachey*

## AMBS research arm approves projects

*Elkhart, Ind. (AMBS)*—The Institute of Mennonite Studies rose to its mission during the annual meeting of its Executive Council at Associated Mennonite Biblical Seminaries.

The council approved publication of the 15th title in the institute's Occasional Papers Series: "Alternative Models for Mennonite Theological Education," by Jim Egli and Paul Zehr; volumes four and five in the Text-Reader Series: *Essays on Biblical and Systematic Theology*, edited by Ben Ollenburger; and *Essays on Anabaptist Theology*, edited by Wayne Pipkin.

Other publication projects approved were volumes 7-9 of the Classics of the Radical Reformation Series: *Anabaptist Writings of David Joris*, by Gary Waite; "Confession" of Peter Riedemann, translated by the Hutterian Brethren and Wayne Pipkin; and *Selected Writings of Andreas Karlstadt*, by E. J. Furcha.

The annual meeting was the first under new director Ross Bender and new associate director Wayne Pipkin. The institute, founded in 1958, is the research arm of AMBS and includes representation from other Mennonite schools.

A primary task of the council is reviewing progress on current projects and ex-



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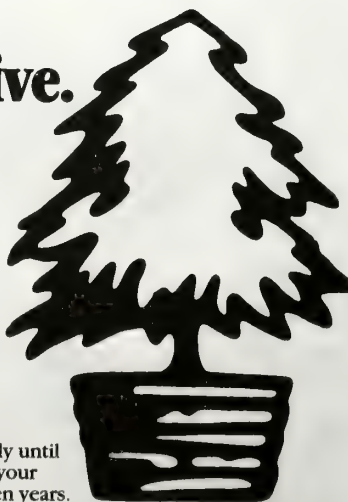
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ploring future projects. At present, three of a series of six monographs dealing with the study of peace in the Bible have been approved. The series is being published by Westminster-John Knox Press. In another project, the council approved publication of a Mission Focus Pamphlet Series edited by Wilbert Shenk.

In process is the Peace Theology and Violence Against Women Consultation to be held Oct. 4-5 on campus. The council also approved a Seminar on Christian Initiation to be led by Marlene Kropf, a staff person with Mennonite Board of Congregational Ministries and part-time AMBS faculty member.

## MCC Canada cuts back in order to meet budget

*Winnipeg, Man. (MCC)*—When a family's bills are greater than its income, the choice is clear: reduce expenses. The same principle is true for large organizations like Mennonite Central Committee Canada.

At their June 8-9 meeting, members of the agency's Executive Committee were told that staff had followed their instructions to hold back expenses by reducing \$300,000 from programs to bring the bud-

get in line with giving from Canadian Mennonites. MCC Canada had budgeted for \$6.1 million from supporters this year. The agency now expects to receive only \$5.6 million.

At the meeting the Executive Committee also approved a preliminary budget guideline for next year which would find MCC Canada budgeting for about the same amount as it expects to receive this year.

Historically, MCC has gathered information about needs overseas and in North America from workers and local partners, created a budget, and then asked supporters to help it meet those needs. Canadian Mennonites have usually come through, with total donations to MCC between 1984 and 1989 increasing by \$200,000 a year on average. In 1985, the year of the Ethiopian famine, and again in 1989, MCC Canada received \$6 million.

Except for the unusually large amount of donations in 1989, giving to MCC Canada since 1988 seems to have plateaued around \$5.3 to \$5.6 million. "We want to bring our program expenses into line with what we think our supporters can give us," says Harold Koslowsky, coordinator of personnel and administrative services. "At the same time," he adds, "we want to challenge people to remember the many needs around the world."

## Goals for convention

The Convention Planning Committee developed four goals to guide its planning on the theme, "God's Creative Acts Continue." They are:

- To experience a fresh inbreaking of God's creative acts through worship, teaching and preaching, fellowship, and discernment.
- To affirm God's creative acts continuing through dynamic evangelism and world mission, gracious stewardship of our wealth, and responsible care for the environment.
- To celebrate God's continuing acts through inclusion of new members of the Mennonite Church, wholesome family activities, and strengthening the unity of the church with the General Conference Mennonite Church and the larger body of Christ.
- To demonstrate God's continuing acts through dialogue on crucial denominational issues, exercising accountability of churchwide agencies and their ministries, choosing of leaders for church wide programs, and visionary planning for the future.

The Worship Committee has planned morning and evening sessions around God's creative acts, particularly in the areas of stewardship and mission. "It is our desire as a committee that each worshiper will experience the transcendent presence of God and hear God's call to faithfulness in these important aspects—stewardship and mission of the Christian life," say Larry and Becky Hauder, co-chairs of the Worship Committee. The New Revised Standard Version will be the translation used for recitation and study.

Registrations as of July 10 were 1,420 adults and 270 children. Both figures are lower than expected. Youth Convention registrations, on the other hand, have topped 2,000.

Adults can still register for the convention by calling General Board at 219 294-7131. On-site registrations can be made for all or part of the convention.



Associated  
Mennonite  
Biblical  
Seminaries

### INTERTERM COURSES January 6-24, 1992

*Amos*  
Perry Yoder

*Exegeting the Parables:  
Praxis and Proclamation*  
Mary Schertz

*Biblical Hermeneutics*  
Willard Swartley/Ben Ollenburger

*Rethinking Mennonite History*  
Walter Sawatsky

*Personality and Faith*  
Daniel Schipani

*Christian Ministry  
in the Urban World*  
Gary Martin

### PASTORS' WEEK, January 27-31, 1992 "The Passion/Resurrection Story—Our Story"

For more information contact:

Steven L. Fath, Admissions  
3003 Benham Avenue  
Elkhart, IN 46517-1999  
(219) 295-3726

**Mennonite Church General Assembly  
July 30 to August 3 • Eugene, Oregon**



• **Graybill succeeds Shenk.** In a temporary internal reshuffling at Mennonite Publishing House, David Graybill will succeed Steve Shenk as assistant editor of *Gospel Herald*. He will also continue as editor of *Christian Living*, with help from James Horsch, who is editor of *Purpose* and *Mennonite Yearbook*. Shenk will leave in August in order to take a position at Eastern Mennonite College and Seminary as communications director, starting on Sept. 3. Graybill has been editor of *Christian Living* for one year. Before that he was book editor and *Festival Quarterly* managing editor for Good Enterprises in Intercourse, Pa. Earlier, he served briefly as interim news editor of *Gospel Herald* (1979-80).

• **Yoder retires from GH.** Elva Yoder, secretary for *Gospel Herald* and the longest-serving employee at Mennonite Publishing House, retired on June 28 after 42 years. She joined the MPH staff in 1949, starting as a folder operator and then moving into other areas. In 1966 she became *Gospel Herald* secretary, and served three successive editors—John Drescher, Daniel Hertzler, and Lorne Peachey. During those 25 years, she estimates that she typed the names of at least 75 percent of the members of the Mennonite Church. She compiled more than 50,000 births, marriages, and deaths for the pages of *Gospel Herald* and typed 25,000 letters for her supervisors. Yoder, a native of North Lima, Ohio, plans to continue living in Scottsdale, Pa.

• **New bookstore owners.** A group of about 50 investors in Ontario has purchased the two Provident bookstores in Waterloo from Mennonite Publishing House. MPH had decided last February to sell Campus Court and Dutton Plaza stores in that city because of continued financial losses despite their new locations. The new owners are consolidating the two stores into one, at the Campus Court site, starting on Aug. 1. They also are continuing to use the Provident name.

• **Zehr retires from stores.** Delford Zehr, general manager of the Ontario Provident bookstores for Mennonite Publishing House, retired on June 30 after 36 years. He was a public school principal



**Dreams and fears.** *New Orleans, La. (MCC)*—"The Dreams and Fears of St. Thomas," a new documentary photo exhibit, is now available for free loan from Mennonite Central Committee. In this unusual exhibit, viewers learn to know residents of St. Thomas, a New Orleans housing project, through portraits and quotations about their fears and dreams for the future, collected by Howard Zehr of MCC. Pictured above is Juanita Crockett and daughter in one of the photos from the exhibit. St. Thomas was cited as an example of "the despair at the bottom of urban America" in *The New York Times* last January. Viewers of the exhibit will discover that St. Thomas is more than poverty and despair. This exhibit is designed to be freestanding on two to three tables. It is suitable for use in churches, schools, libraries, and other public settings. To schedule use of the exhibit, contact MCC at Box 500, Akron, PA 17501; phone 717 859-1151. The exhibit is also available from MCC Central States in North Newton, Kan., and MCC Great Lakes in Kidron, Ohio.

and teacher before joining the MPH staff in 1955 as assistant manager of the Kitchener, Ont., store. In 1958 he moved to London, Ont., to manage the three-year-old store there. He became Ontario general manager in 1975.

• **Businessman killed.** Harrisonburg, Va., businessman Perry Brunk, 59, was killed on July 1 when the single-engine airplane he was piloting crashed in a storm in Augusta County, Va. He was the owner of Miller Drywall and Building Supply Company in Harrisonburg and

People's Supply Company in Hyattsville, Md. He and his family moved from Maryland to Virginia in 1970. He was active in a variety of Mennonite organizations, including Mennonite Economic Development Associates and Laurelville Mennonite Church Center. He is survived by his wife, Fern Maust.

• **Church addition.** Fairhaven Mennonite Church of Sebawaing, Mich., has a new addition to its building—an office trailer. It provides space for three Sunday school classrooms, for children's church, and for fellowship meals.

• **Coming events:**

*Workshop on Calling the Called*, Sept. 20-21, at Maple Lawn Homes, Eureka, Ill. It is to help congregations be more successful in calling out members who are potential pastors. The event is sponsored by Illinois Conference and Maple Lawn Homes. The speaker is John Martin, a professor at Eastern Mennonite Seminary who has written a book titled *Calling the Called*. More information from Robert Harnish at 309 467-2337.

*Bible Conference*, Oct. 4-6, at Plainview Mennonite Church, Hutchinson, Kan. The annual national event is sponsored by Fellowship of Concerned Mennonites. The theme is "Living in the Light of the Lord's Return." More information from George Brunk II at 1516 Hawthorn Cir., Harrisonburg, VA 22801; phone 703 434-4007.

*Singles Retreat*, Oct. 4-6, at Lakewood Retreat Center, Brooksville, Fla. It is sponsored by Southeast Conference. The speaker is Dan Yutz, a sociology professor at Taylor University. More information from Miriam King at the conference office, Box 7311, Sarasota, FL 34278; phone 813 378-4311.

*Indiana Mennonite Softball Tournament*, Aug. 31-Sept. 2, in Ft. Wayne, Ind. The 14th annual event is for church slow-pitch teams in Indiana and beyond. All profits go to Mennonite Central Committee. The entry deadline is Aug. 1. More information from Roger Miller at Box 165, Hometown, IN 46748; phone 219 637-3523.

*Special Art Exhibits*, July 5-Aug. 31, at The People's Place, Intercourse, Pa. One features art quilts by Dorcas Kraybill of Baltimore, and the other features watercolors on a baseball theme by Tim Swartz of Philadelphia. More information from the gallery at The People's Place, Intercourse, PA 17534; phone 717 768-1171.

*125th Anniversary Celebration*, Aug. 10-11, at Sycamore Grove Mennonite Church, Garden City, Mo. It commemorates the coming of Mennonites to Cass County, which now has five Mennonite congregations. More information from Sycamore Grove Church at Box 320, Garden City, MO 64747; phone 816 862-8514.

*50th Anniversary Celebration*, Sept. 18-20, at Warwick River Christian School, Newport News, Va. The planners need



help locating former students who have lost contact with the school. More information from Kathryn Baer at 1 Holloway Rd., Newport News, VA 23602.

• **New books:**

*God Our Savior* by Norman Kraus. This is a systematic theological statement on the revelation of God through Jesus, and is intended as a companion to the author's *Jesus Christ Our Lord*. Kraus is a retired Mennonite professor and missionary. The book, published by Herald Press of Mennonite Publishing House, is available for \$19.95 (in Canada \$24.95).

*Tirzah* by Lucille Travis. This is a children's novel about a Hebrew boy who is part of the exodus from Egypt led by Moses. The author is an English teacher and writer. The book, published by Herald Press, is available for \$5.95 (in Canada \$7.50).

• **New resources:**

*Packet on chronic mental illness* from Franconia Conference. Intended for congregations and pastors, it includes stories about living with mental illness, ideas for ways to minister, a bibliography, and additional resource list. The packet is available for \$5 from Karen Jantzi at the conference office, Box 116, Souderton, PA 18964; phone 215 723-5513.

*Peace video for children* from Mennonite Central Committee. It features a children's peace festival, called Global Peace Village, held in Calcutta, India. The eight-minute video is titled *Children Creating Peace*. It is available for free loan from MCC at Box 500, Akron, PA 17501 (phone 717 859-1151), or from any other MCC office.

*Writings by Art Meyer* from Mennonite Central Committee. Titled "Christianity and the Environment: A Collection of Writings," it is the 13th in MCC's Occasional Paper Series. The author, who died in March, was a retired science teacher and longtime environmentalist. The writings are available for a suggested \$1 donation from MCC at Box 500, Akron, PA 17501; phone 717 859-1151.

*Peace poster* from Mennonite Central Committee. It pictures a boy soldier in El Salvador and tells about the many children who learn to fight wars instead of go to school. The 11" X 17" poster is available in English or Spanish. It can be obtained free from

MCC at Box 500, Akron, PA 17501; phone 717 859-1151.

*Training manual for draft counselors* from Lombard Mennonite Peace Center. An updated edition, it includes information on the U.S. Selective Service System, conscientious objector status, biblical teachings on peace, and counseling skills. The manual is available for \$25 from LMPC at 528 E. Madison St., Lombard, IL 60148; phone 708 627-5310.

*Packet on refugee sponsorship* from Mennonite Central Committee Canada. Called "Reaching Out to Refugees," it is a guide for Canadian churches who want to sponsor refugees. It is available free from MCC Canada at 134 Plaza Dr., Winnipeg, MB R3T 5K9; phone 204 261-6381.

• **Job openings:**

*President*, Mennonite Economic Development Associates, starting sometime next year. The 2,000-member organization, based in Winnipeg, Man., is for business people concerned with applying faith to business and using business-oriented means of assisting the poor. Contact board chair LeRoy Troyer at 1442 Deerfield Ct., South Bend, IN 46614; phone 219 259-9976.

*Assistant hosts/hostesses*, Interna-

tional Guest House, Washington, D.C. These are one-year voluntary service assignments. Needed are two people—one to start in August and the other in December. Some cross-cultural experience is desirable. Contact Annabelle Kratz at 13495 Brighton Dam Rd., Clarksville, MD 21029; phone 301 596-9057.

*Publications writer*, Hesston College. Requirements include a bachelor's degree and writing/editing background. Experience in recruitment and student publications is helpful. Send résumé to Larry Bartel at HC, Box 3000, Hesston, KS 67062.

*Nursing instructor*, Hesston College, starting this fall. This is a part-time position in medical-surgical nursing and/or nursing fundamentals for one year. A master's degree in nursing is preferred. Send résumé by July 30 to Bonnie Sowers at HC, Box 3000, Hesston, KS 67062.

*Executive director*, Camp Hebron, Halifax, Pa., starting immediately. Contact board chairperson Rosalie Roland at 1711 Gray Dr., Mechanicsburg, PA 17055; phone 717 697-8643.

**Change of address:** Roy and Betty Bucher from Doylestown, Pa., to 6977 Paris Ave., N.E., Louisville, OH 44641.

**NEW MEMBERS**

**First Mennonite, Middlebury, Ind.:** Jeremy Bear, Jason Birky, Jeff Bontrager, Eydie Eash, Jason Elswick, Jeremy Elswick, Chris Frey, Margaret Frey, Mark Frey, Jon Kauffman, Kris Miller, Mike Miller, Ryan Riegsecker, Heather Shriner, Phil Troyer, Justin Weaver, Ron Adams, and Suezell Adams.

**Bean Blossom, Morgantown, Ind.:** Joshua Ercoli, Jennifer Ercoli, Justin Wagler, Emilie Wagler, and Amanda Wagler.

**First Mennonite, Fort Wayne, Ind.:** Evelyn Baltes.

**Scottsdale, Pa.:** Larry Miller, Wilma Miller, Laurie Miller, Andy Miller, Martha Heath, Catherine Glenn, and Jay Yoder.

**Cape, Cape Coral, Fla.:** Edward Gray, Bob and Camille Herdoiza, Rick and Dawn Krakow, Cathy Kubesh, and Mark and Christina Susswein.

**Glenn Heights, Lakewood, Colo.:** Kent Weaver and Judi Weaver.

**St. Jacobs, Ont.:** Dale Metzger, Maida Hewton-Metzger, Sipaphay Chounramany, Kham-say Khouthathong, Somchith Khouthathong, Chansy Mohamed, Veota Phavongxay, So Sengthavongsa, and Hong Sayarin.

**Beth-El, Colorado Springs, Colo.:** Lesa Kauffman, Bell Morehead, Vickie Altstaetter, and Zahra Kitson.

**Locust Grove, Burr Oak, Mich.:** Craig Begley, Steven Eichorn, Matthew Franz, Clinton Gautsche, Jeffery Marvin, Jeremy Marvin, Darian Miller, David Miller, Mark Miller, Brian Oswald, Jeremy Schrock, Jesse Schwartz, Tobey Schwartz, Matthew Schwartz, Eric Yoder, and Benjamin Younts.

**Wooster, Ohio:** Debra Sue Keim.

**Salem, Shickley, Neb.:** Will and Marge Swartzendruber, and Steve and Gina Swartzendruber.

**Norma, Bridgeton, N.J.:** Tony Duda and Millie Duda.

**Pleasant View, North Laurence, Ohio:** Mike Detrow, Bethany Hilty, and Amanda Robinson.

**Peace, Dallas, Tex.:** Jan Borntrager and Stan Spate.

**Martins, Orrville, Ohio:** Susan Troyer Kornhaus.

**Correction:** In the May 21 "New Members," Susie Sprunger (Cazenovia Church, Ill.) should have been Susie Springer.



# EASTERN MENNONITE College & Seminary

**New logo. Harrisonburg, Va. (EMC&S)**—Two hundred freshmen will not be the only new thing this fall at Eastern Mennonite College and Seminary. The school's image will have a fresh look as well with a new logo. The new symbol, which officially debuted on July 1, employs a theme of the sun on the horizon, with sunlight representing both faith and knowledge. The new image was developed by Creative Perspectives, a communications firm in Charlottesville, Va., in consultation with EMC&S staff. The nine-month process included discussion with and responses from faculty and students. Ellen Foth White of Creative Perspectives said the design and symbolism of the new logo "expresses the college and seminary commitment to Christian values and to outstanding academics," adding: "It also presents a more polished and professional image."



## BIRTHS

**Bontrager**, Marlin D. and Becky (Stoltzfus), Kalona, Iowa, Chelsy Renee (first child), Jan. 29.

**Bontrager**, Robert and Beth (Gerig), Harrisonburg, Va., Erin Rachel (second child), June 8.

**Brenneman**, Matt and Kim (Stoltzfus), Wellman, Iowa, Brandt Matthew (first child), June 18.

**Castellow**, Marvin and Shirley (Bergey), Chesapeake, Va., Scott James (second child), June 5.

**Dickerson**, Gary and Lois (Crampton), Hawkesville, Ont., Guy (first child), March 1.

**Gehman**, Jerry and Faith (Beachy), Atmore, Ala., Marnin Kyle (third child), June 14.

**Gingerich**, D. Gareth and Ella (Zook), Kalona, Iowa, Melissa Jean (third child), June 22.

**Godshall**, James Allen and Kimberly Ann (Derstine), Sumneytown, Pa., James Trevor (second child), June 15.

**Hertzler**, Barry and Dolores (Blauch), Harrisonburg, Va., Joshua David (first child), June 13.

**Hollsopple**, Sam and Robin (Saylor), Wauseon, Ohio, Breanna Joy (first child), June 17.

**Kuepfer**, Wayne and Loretta (Newswanger), Millbank, Ont., Alicia Ada (first child), May 22.

**Landis**, Randy and Tammy (Schlosser), Telford, Pa., Shane Kyle (second child), June 19.

**Litwiller**, Phil and Jane (Hersberger), Hesston, Kan., Carrie Christine (by adoption), Jan. 28.

**Martin**, Calvin and Karalee (White), Crawfordsville, Iowa, Allison Rachelle (second child), May 23.

**Mitchell**, Jeffrey and Georgette (Mager), Perkasio, Pa., Cameron Ross (first child), June 22.

**Nelson**, Clinton, Sr., and Sarah (Walker), Riverside, Iowa, Robert Dale (second child), June 11.

**Neuenschwander**, Steve and Beth (Grieser), Archbold, Ohio, Shem Steven (second child), June 12.

**Newman**, Terry and Sandy (Yoder), Harrisburg, Pa., Lindsay Debra (first child), June 9.

**Nisly**, Omar and Barbara (Harris), Hutchinson, Kan., Jennifer Jeannine (second child), May 30.

**Penner**, Don and Kristen (Reusser), Hawkesville, Ont., Sarah Jane (third daughter), March 26.

**Reed**, John Dewey II (deceased May 9), and Lane'e (Kauffman),

Atlanta, Ga., John Dewey III (first child), May 27.

**Rufenacht**, Doug and Eileen (Rupp), Archbold, Ohio, Daniel Amos (first child), June 6.

**Schlabach**, Lawrence and Ruth (Schrock), Kalona, Iowa, Kendal Jon (first child), March 8.

**Shantz**, Brian and Sandra (Eby), Elmira, Ont., Luke Kenneth (third child), June 21.

**Shelly**, Karl and Michelle (Sherrick), Beech Grove, Ind., Lucas Micah, (second child), May 30.

**Swantz**, Rod and Beth (Litwiller), Kalona, Iowa, Taylor Elizabeth (first child), June 5.

**Vallejos**, Joaquin and Edith, Stratford, Ont., Claudia Melissa (third child), June 2.

**Verden**, Craig and Maggie (Black), Waukesha, Wis., Dillon Riley (first child), June 12.

**Waidelich**, Mike and Eileen (Moyer), Archbold, Ohio, Zachary Lee (fourth child), June 15.

**Wideman**, Fred and Carolyn (Klaming), Hawkesville, Ont., Jacob Alexander (first child), June 9.

## MARRIAGES

**Cressman-Roth**: Steven Cressman, New Hamburg, Ont. (Mapleview cong.), and Elaine Roth, Wellesley, Ont. (Mapleview cong.), May 25, by Victor Dorsch.

**Ebersole-Mohn**: Timothy Ebersole, \_\_\_\_\_, Pa. (Church of the Brethren), and Melissa Mohn, Ephrata, Pa. (Ephrata cong.), June 15, by Albert Sauls.

**Fisher-Roth**: Steve Fisher, Solon, Iowa, and Dawn Roth, Solon, Iowa (Washington cong.), June 15, by Firman Gingerich.

**Grosbach-Ediger**: Roy G. Grosbach, Dallas, Tex. (Peace cong.), and Judith A. Ediger, Dallas, Tex. (Bethel cong.), June 15, by Margaret Ediger.

**Keiser-Lehman**: Anthony Keiser, Canton, Ohio, and Christine Lehman, Kidron, Ohio (Kidron cong.), June 8, by Marion Berg.

**Leichty-Roth**: Matthew Todd Leichty, Mt. Pleasant, Iowa (Wayland cong.), and Karma Kay Roth, Wayland, Iowa (Sugar Creek cong.), June 15, by Dean Swartzendruber.

**Lowry-Goossen**: Brad Lowry, Philadelphia, Pa. (Presbyterian Church), and Eulalia Goossen, Iowa City, Iowa (First Mennonite cong.), June 1, by Firman Gingerich and Paul Goossen.



**Selfhelp staff from 70 shops. Akron, Pa. (MCC)**—More than 150 people representing some 70 Selfhelp Crafts stores in the United States gathered here for their annual workshops. This year, local managers and board members from 25 states attended the two events, organized to provide marketing resources and encourage the exchange of information between shops. John Johnson (left), a management consultant with Greenfield Associates in Lancaster, Pa., discussed how staff and board members can improve their working relationships by defining roles and clarifying responsibilities. Overseas crafts producers who attended the workshop shared stories and reflections. Wantana Thianhorn of Lao Song Handicrafts in Thailand talked about how Selfhelp Crafts is helping her people earn a living with dignity. Selfhelp headquarters staff talked about purchasing strategies, advertising and display ideas, product and country promotions, education and product design.

**Marshall-Driver**: James Herbert Marshall, Harrisonburg, Va. (Episcopal Church), and Judy H. Driver, Harrisonburg, Va. (Harrisonburg cong.), May 25, by Steve Yoder.

**Metzler-Huber**: Donald Metzler, Atmore, Ala. (Christian Fellowship), and Phyllis Huber, Atmore, Ala. (Christian Fellowship), June 22, by Steve Longenecker.

**Miller-Dagen**: Jim Miller, Harrisonburg, Va. (Community cong.), and Sharon Dagen, Harrisonburg, Va. (Community cong.), June 1, by Norman Kraus.

**Stewart-Fenton**: Tom Stewart, Bayonne, N.J. (Catholic Church), and Barb Fenton, Wauseon, Ohio (Tedrow cong.), June 22, by Randall Nafziger.

**Valenta-Martin**: Calvin Valenta, Kitchener, Ont. (St. Jacobs cong.), and Jane Martin, Woodstock, Ont. (Berean Bible

Church), June 15, by Harvey Martin.

**Wright-Davis**: Daniel Allen, Vale, N.C. (Wesleyan Church), and Candace Sheree' Davis, Hickory, N.C. (Mountain View cong.), June 8, by Edward M. Godshall.

**Zeager-Shenk**: Mervin E. Zeager, Middletown, Pa. (Stauffers cong.), and Karen J. Shenk, Salunga, Pa. (Mountville cong.), May 25, by David W. Shenk, J. Frank Zeager, and Enos D. Martin.

**Zehr-Shank**: Kirkwood Zehr, Harrisonburg, Va. (Lowville cong.), and Kristin Shank, Harrisonburg, Va. (Sonnenberg cong.), June 15, by Milton Zehr and Duane Sider.

**Zook-Yoder**: Robert Zook, Lancaster, Pa. (Mt. Pleasant cong.), and Ethel Yoder, Lancaster, Pa. (Blossom Hill cong.), June 22, by Mark Leaman, James Hess, and Rodney Nafziger.



# DEATHS

**Alderfer, Abram A.**, 78, Souderton, Pa. Born: Aug. 6, 1912, Mainland, Pa., to Rein A. and Susan (Alderfer) Alderfer. Died: June 9, 1991, Sellersville, Pa. Survivors—children: Floyd, Ferrill, Carolyn Glazier; sisters and brothers: Carolyn, Naomi Moyer, Sanford A., Harold A.; 8 grandchildren, 8 great-grandchildren. Predeceased by: Elizabeth Kulp (wife). Funeral and burial: June 11, Salford Mennonite Church, by Willis A. Miller and John L. Ruth.

**Cross, Clara M.**, 82, Middlebury, Ind. Born: Feb. 28, 1909, LaGrange, Ind., to Rudolph J. and Mary Ann (Yoder) Kaufman. Died: May 5, 1991, Goshen, Ind. Survivors—sons: Kenneth, James, Allen; stepdaughter: Amanda Thomas; stepsons: Melvin, Alvin, Mahlon Cross, Jr.; brother and sisters: Melvin, Fannie Bontreger, Betty Miller, Alma Yoder, Sylvia Miller; 9 grandchildren, 12 stepgrandchildren, 3 great-grandchildren, 10 step-great-grandchildren, one step-great-great-grandchild. Predeceased by: Mahlon Cross (husband), Sylvia Larimer (daughter), Howard Cross (stepson). Funeral: May 9, First Mennonite Church, by Harold Yoder and Joe Slabach. Burial: Miller Cemetery.

**Fry, Lena**, 73, Middlebury, Ind. Born: Oct. 27, 1917, Custer Co., Okla., to Levi J. and Lizzie (Schrock) Stutzman. Died: June 4, 1991, Middlebury, Ind. Survivors—husband: Joe A. Fry; sons: Ivan, Wayne, Lloyd; sister and brothers: Gertie Yoder, Jerry, Henry; 3 grandchildren, 2 great-grandchildren. Funeral: June 7, First Mennonite Church, by Harold Yoder and Joe Slabach. Burial: Grace Lawn Cemetery.

**Gehman, Michael Ryan**, 9, Souderton, Pa. Born: Aug. 18, 1981, North Penn Hospital, Pa., to Dennis and Sharon (Moyer) Gehman. Died: June 11, 1991, Sellersville, Pa., as a result of a car accident. Survivors—parents; sisters: Renee Lynette, Kelly Nichole. Funeral and burial: June 15, Salford Mennonite Church, by Willis A. Miller and John L. Ruth.

**Gingerich, Maude Edna**, 84, Kalona, Iowa. Born: Aug. 6, 1906, to Simon C. and Mary (Kauffman) Swartzentruber. Died: June 7, 1991, of heart failure. Survivors—children: Harold Ray, Daniel E., Beulah

Miller, Marianna Miller; sister: Blanche Marner; 20 grandchildren, 29 great-grandchildren. Predeceased by: Daniel C. Bender (first husband), John W. Gingerich (second husband). Funeral and burial: June 10, Lower Deer Creek Mennonite Church, by Wayne Bohn and Dean Swartzendruber.

**Hershberger, Burdette Curtis**, 64, Sleeman, Ont. Born: Nov. 17, 1926, Milford, Neb., to John A. and Susan (Rediger) Hershberger. Died: May 22, 1991, Rainy River, Ont., of Lou Gehrig's disease. Survivors—wife: Ada Marie Christner; children: Mary Jill Hershberger, John Douglas, George Anthony; foster children: David, Conrad, and Jewel Elaine Ross; sisters and brothers: Hilda Roth, Elva Troyer, Iola, Albert, Edgar A.; 2 grandchildren. Funeral and burial: May 25, Sleeman, Ont., by Leroy Yoder, Ottis Yoder, and Paul Stoll. He was ordained to the ministry in 1974, and served as pastor of Point-O-Pines Mennonite Church, International Falls, Minn., and Big Grassy Indian Mission, Morson, Ont.

**Jantzi, Marie**, 54, Wellesley, Ont. Born: Aug. 14, 1936, Wellesley Twp., Ont., to Emmanuel W. and Elizabeth (Steckley) Gerber. Died: May 22, 1991, Stratford, Ont., of an embolism. Survivors—husband: Ivan Jantzi, father; children: Ross, Lyle, Maryann, Susan; brothers and sisters: Enos, Arthur, Nicholas, Stanley, David, Kathryn Kuepfer, Amy Kuepfer, Margaret Wagler, Shirley Gerber; one grandchild. Funeral and burial: May 25, Mapleview Mennonite Church, by Victor Dorsch.

**Kuhn, Dorothy E.**, 80, Lancaster, Pa. Born: Dec. 27, 1910, Nine Points, Pa., to Clarence W. and Bertha V. (McCord) Niblock. Died: June 4, 1991, Lancaster, Pa. Survivors—children: Dorothy Singer, Arlene Brandt, James; step-children: Arlene Hammil, Doris Seiders, Charles, John, Kenneth Kuhn; 6 grandchildren, 11 great-grandchildren, 17 step-grandchildren, 15 step great-grandchildren. Predeceased by: James S. Reisinger (first husband), Charles T. Kuhn (second husband). Funeral: June 6, Elizabethtown Mennonite Church, by Richard Frank and Walter Keener. Burial: Good's Mennonite Cemetery.

**Leasa, Thelma Frances**, 84, Belleville, Pa. Born: Oct. 30, 1906, Garden City, Mo., to Al-

bert B. and Saloma (Zook) Leasa. Died: June 16, 1991, Harrisonburg, Va. Survivors—sisters and brother: Bertha Stutzman, Lucille Morris, Kenneth. Funeral and burial: June 20, Allensville Mennonite Church, by Philip Barr.

**Martin, Earl L., Sr.**, 72, Manheim, Pa. Born: Aug. 14, 1918, Sadsbury Twp., Pa., to Samuel and Ada (Martin) Martin. Died: June 18, 1991, Lancaster, Pa. Survivors—wife: Anna Shenk Witmer; children: Earl L., Jr., Arlan R., Norma White, Marian Hammond, Arlene Martin, Louann Martin, Erma Martin, Revenda Nolt; stepdaughter: Lois Jean Gehman; stepson: J. Robert Witmer; brothers and sister: Ivan, Frank, Raymond, Anna; 14 grandchildren, 2 step-grandchildren. Predeceased by: Esther Myers (first wife). Funeral and burial: June 21, Hernley Mennonite Church, by Chester I. Kurtz, Paul M. Witmer, H. Howard Witmer, and Ellis D. Leaman.

**Miller, Franklin J.**, 49, Middlebury, Ind. Born: July 21, 1941, Goshen, Ind., to Ernest and Ruth (Mishler) Miller. Died: May 6, 1991, Elkhart, Ind., of an extended illness. Survivors—wife: Judy Kennell; children: Jenelle, Tonya, Lori; brothers: Duane, C. Keith. Funeral and burial: May 8, Shore Mennonite Church, by Gail Fisher and Herb Troyer.

**Miller, Martha**, 74, Middlebury, Ind. Born: July 15, 1916, Haven, Kan., to Noah and Lizzie Ann (Yoder) Chupp. Died: Feb. 4, 1991, Goshen, Ind. Survivors—husband: Perry N. Miller; children: Ida Mae Bontrager, Lloyd, Ray, LeRoy; brothers and sisters: Samuel, Joseph, Mary Stutzman, Saloma Bickel; 12 grandchildren, 10 great-grandchildren, 4 step-grandchildren. Funeral: Feb. 7, First Mennonite Church, by Darrell Gascho and David Helmuth. Burial: Grace Lawn Cemetery.

**Musselman, Ella**, 92, Harleysville, Pa. Born: Dec. 8, 1898, Harleysville, Pa., to Jonas and Elmira (Shaner) Drissel. Died: May 31, 1991, Souderton, Pa., of cardiac arrhythmia. Survivors—children: Homer D., Richard D., Stanley D.; 6 grandchildren, 12 great-grandchildren. Predeceased by: Melvin R. Musselman (husband). Funeral: June 3, 1991, Souderton Mennonite Church, by Willis A. Miller and John L. Ruth. Burial: Salford Cemetery.

**Saltzman, Orville Glen**, 69,

Born: July 3, 1921, Shickley, Neb., to Peter and Elizabeth (Reeb) Saltzman. Died: June 19, 1991, Valdosta, Ga., of injuries received in an automobile accident. Survivors—children: Aldora Loepp, Glada Stutzman, Mary Jane Stutzman, Velda Nowotny, Joann Mayer, Joy Ahrens, John, Fred, Victor, Ted, Troy, Steve; brothers and sisters: Albert, LaVoy, Esther Yoder, Verna, Beulah Roth; 28 grandchildren. Predeceased by: Fern Grace Roth (wife), Donald, Robert Lou, Hope Smith (children). Funeral and burial: June 22, East Fairview Mennonite Church, by Cloy Roth, William Saltzman, and Lloyd Gingerich.

# CALENDAR

Virginia Conference assembly, Bergton, Va., July 17-21  
Mennonite Board of Education board of directors, July 18  
Hesston College board of overseers, Iowa City, Iowa, July 19-20  
Mennonite Church General Board, Eugene, Ore., July 29  
Mennonite Church Nominating Committee, Eugene, Ore., July 29  
Oregon 91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3  
Mennonite Mutual Aid board of directors, Chicago, Ill., Aug. 8-9  
Conservative Conference annual meeting, Kalona, Iowa, Aug. 15-18  
Franklin Conference annual meeting, Cove Valley, Pa., Aug. 16-17  
Iowa-Nebraska Conference annual meeting, Wellman, Iowa, Aug. 16-18  
Mennonite Church Coordinating Council, Elkhart, Ind., Sept. 10  
New York State Fellowship delegate meeting, Syracuse, N.Y., Sept. 14  
Integration Exploration Committee, Nebraska, Sept. 14-17  
Lancaster Conference fall assembly, East Earl, Pa., Sept. 19  
Mennonite Board of Education board of directors, Elkhart, Ind., Sept. 19-21  
Worship Seminar, Hesston, Kan., Sept. 20-22  
Vision 95 Goals Coordinating Council, Elkhart, Ind., Sept. 24  
Evangelism and Church Planting Committee, Salunga, Pa., Sept. 27-Oct. 1  
Vision and Goals Committee, Chicago, Ill., Sept. 28-29  
New Pastor Orientation, Elkhart, Ind., Sept. 30-Oct. 2  
Fellowship of Concerned Mennonites annual Bible conference, Hutchinson, Kan., Oct. 4-6



THE LAST WORD

# What is the future of the church?

*The future enters into us, in order to transform itself in us, long before it happens.*

—Rainer Maria Rilke

Scratch us Mennonites with a quote about the future, and you'll soon discover two distinct, often opposing views about where we're headed.

Some of us see our world getting worse and worse—on a downhill slide since creation. Need examples? Take (in alphabetical order) abortion, abuse, adultery, AIDS, bankruptcy, bestiality, blackmail, brutality, censorship, communism, crime. . . .

For others of us the world is much like it's always been, with an occasional emphasis now and then on one problem or another. We believe, however, that you have to look rather far today to find debauchery to rival Noah's (Gen. 9), adultery plus murder more flagrant than David's (2 Sam. 11), or rape and abuse and dismemberment more abhorrent than that of the Levite, his concubine, and his host (Judg. 19).

What we believe about our world is also true about our church. For some of us the church has been losing ground ever since Jesus gave its keys to Peter. Modern examples we might cite include problems with divorce and remarriage, disagreements and anger about homosexuality, apparent openness to all sorts of biblical interpretation, misuse of the Lord's Day. . . .

Others of us look at the same church and see gains. We point to family-oriented conferences and assemblies, Mennonite Disaster Service, lay involvement, women in leadership, and multi-ethnic last names as evidences of God continuing to work among us, maybe even to improve us.

Strange how the same circumstances, the same set of facts, the same experiences can lead people in the same church to such different conclusions. That is especially true when it comes to the future.

More than we realize, our future is an extension of who we are. It is not something that happens to us. It becomes what we expect it to be.

Believe that the church is sliding into unfaithfulness, and that's how we'll experience it. See the church as attempting to follow God more closely, and that is what it will become. What we dream about the future is often what our future will be.

This issue *Gospel Herald* presents two authors who dare to dream a bright future for the Mennonite Church. Moderator George R. Brunk III finds plenty of evidence of God at work among us and therein finds hope (page 1). Ross L. Bender pins his dreams for the church on our response to the urban environment and the possibilities for realizing God at work there (page 6).

True, there are reasons to be sober, to temper optimism with realism. "However," says Brunk, "I am determined not to let hope 'die the death of a thousand qualifications.'"

So what will be the future of the Mennonite Church? That depends a great deal on what we want it to be.—jlp

## 1.8 billion less a half million

Given a choice, most of us won't elect martyrdom as part of our future. Yet that is exactly what is expected to happen to an increasing number of the world's Christians in the years ahead.

Religion sociologist Martin Marty, writing in *Context* and quoting from the *International Bulletin of Missionary Research*, notes there were 230,000 Christian martyrs in 1970. In 1980 that number rose to 270,000. This year it is projected to be 284,000. In the year 2000 a half million Christians are expected to die for their faith.

More statistics from Marty: 1.8 billion of the world's population claims to be Christian—that's exactly 33.3 percent of the human race, making Christianity by far the most "popular" religion (Muslims are second with 962 million). Of the 1.8 billion Christians, 1.2 billion are "practicing."

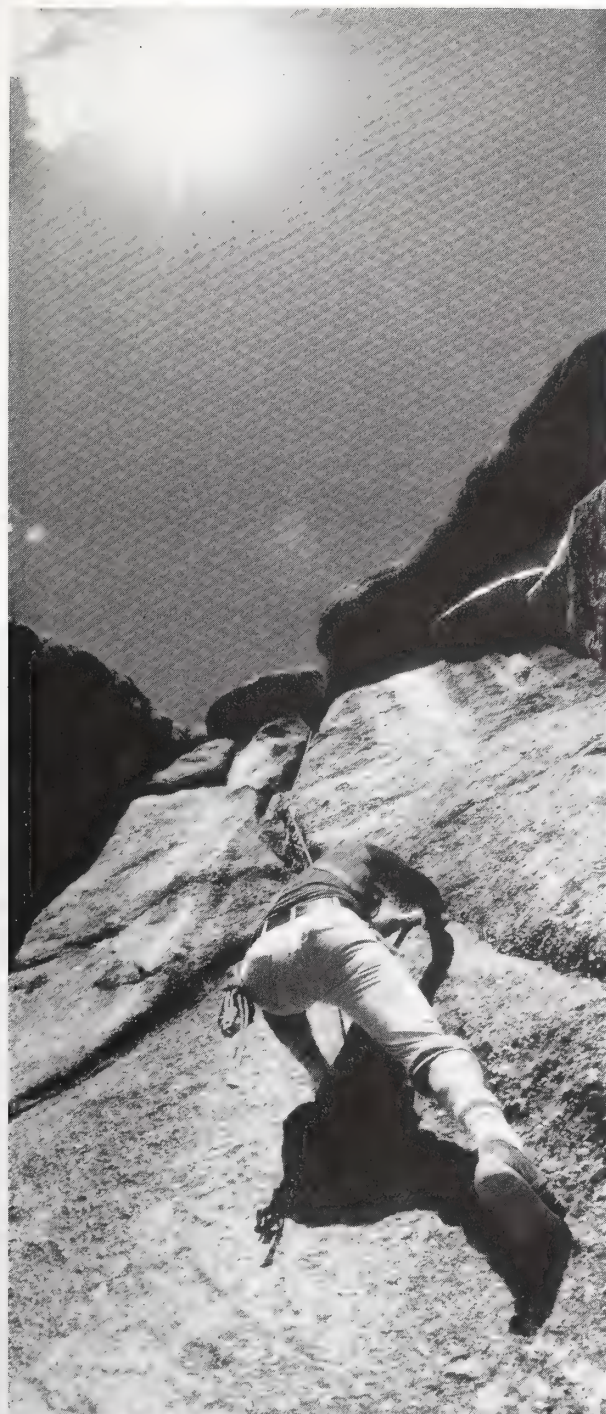
Makes one wonder: would a bit more practicing mean more or less martyr-ing?—jlp





# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Once Rene Brunk climbed mountains for recreation. Today he goes to shopping malls to talk with the lonely, the depressed, and the disabled. See page 6.

## *But they did fight wars in the Old Testament, didn't they?*

by  
Weldon  
Schloneger

**W**ars are difficult times for those of us who believe in the way of peace. Times of conflict cause us to raise questions about our position and to think through why we believe as we do.

Last winter's Persian Gulf War was no exception. Out of the many questions that war raised, one which surfaced again among Mennonites was: what about war in the Old Testament?

What about it? To answer that we need to look again at the biblical record. We must observe the ways war was fought and what God's commands were in relation to these wars.

The horse figures prominently in the descriptions of battles in the Bible, both as fact and as metaphor. In this the Bible reflects a culture in which the horse is an instrument of war (to this day it continues as the symbol of the aggressive strength of the conqueror).

The Egyptians used chariot horses to pursue the Israelites and to pin them against the waters of the Red Sea. But Yahweh acted as warrior (Exod. 15:3), and the horses, chariots, and riders of Pharaoh's army were drowned—"horse and rider he has thrown into the sea" (Exod. 15:1). At that time Israel used no horses. God did the fighting; the people had only to "keep still" (Exod. 14:14) and watch.

Not long after Israel entered the land of promise, a coalition of enemy kings from the north assembled a great army, "in number like the sand

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***In Israel's early history, Yahweh acted as warrior and did the fighting, drowning Pharaoh's horses in the Red Sea. Israel had only to keep still and watch.***

on the seashore, with very many horses and chariots" (Josh. 11:4). Yahweh informed Joshua, "I will hand over all of them, slain, to Israel." And Yahweh instructed Joshua that when the battle was over, Joshua was to hamstring every horse belonging to the enemy. He was to sever each horse's hamstring tendon, rendering them useless as instruments of war. Israel was not to depend on war-horses for victory but solely on the miraculous power of Yahweh. Joshua obeyed, cutting the hamstrings, burning the chariots. He accepted Yahweh's policy of deliberate military weakness.

King David's military policy differed from Joshua's—and from Yahweh's original intent. David developed a professional, standing army—"his men" (2 Sam. 5:6). At the Euphrates River, David and his foot soldiers and his cavalry defeated King Hadadezer. The tradition of hamstringing the horses of the enemy persisted, but 2 Sam. 8:4 reveals David yielding to the temptation to use the booty of war to increase his own military strength: "David hamstrung all the chariot horses, but left enough for a hundred chariots." Those one hundred horses were just so beautiful, so powerful, so suitable for warfare, so necessary for Israel's security that David felt he had to have them.

David's theological schizophrenia mirrors our own. While he saved enemy horses to increase his military might, he wrote, "Some take pride in chariots, and some in horses, but our pride is in the name of the Lord our God" (Ps. 20:7). And again, "The war horse is a vain hope for victory, and by its great might it cannot save" (Ps. 33:17). We say, "In God we trust," while we find comfort and satisfaction in the fact that Patriots are superior to Scuds.

Solomon followed in his father's military footsteps—and then some. He built 40,000 stalls for chariot horses and owned 12,000 war-horses (1 Kings 4:26). He used his wealth to purchase war-horses in the international weapons market. He bought Egyptian horses for 150 shekels of silver apiece, kept some, and resold others to the surrounding nations at a profit, perhaps to maintain the balance of power in the region (1 Kings 10:28-29).

In contrast to their original position of stillness, simply watching as Yahweh made war on the Egyptian cavalry at the Red Sea, Israel under Solomon fought with homebred horses, imported horses, and captured enemy horses. They called on God to bless them as they tried to overcome enemies with superior horse power.

While the kings of Israel pursued their reli-

ance on war-horses, the prophets continued to assert that Yahweh's power was not dependent on worldly weapons systems. Both Elijah and Elisha bore the descriptive nickname "the chariots of Israel and its horsemen." The prophetic word is Yahweh's true instrument of warfare, more powerful than any cavalry. Isaiah restates Yahweh's consistent word: "Alas for those who go down to Egypt for help and who rely on horses . . . their horses are flesh, and not spirit" (Isa. 31:1a, 3b).

In the end, it is the cavalry of Calvary that will confront the cavalry of the enemy. The red horse of slaughter, the black horse of famine, and the pale horse of death confront the white horse and its rider (Rev. 6:1-8). The rider of the white horse "is called Faithful and True, and in righteousness he judges and makes war. . . . He is clothed in a robe dipped in blood, and his name is called The Word of God" (Rev. 19:11, 13).

Following the white horse are "the armies of heaven, wearing fine linen, white and pure . . . following him on white horses" (Rev. 19:14). This heavenly cavalry has but one weapon: the sharp sword which comes from the mouth of their commander-in-chief, a sword which will strike down the nations. Again, the Word alone is sufficient; only the Word can conquer. The rebellious cavalries of the nations attack the King on the white horse, but they are utterly destroyed by the sword that comes from his mouth (Rev. 19:15-21).

The weakness of earthly cavalries has been exposed. The war-horse, no matter what its degree of high-tech sophistication, can never overcome the powerful Word of truth spoken by the warrior on the white horse wearing the bloody robe of Calvary.

So the question of war in the Old Testament comes down to the transposition of letters in one word: *cavalry* becomes *Calvary*. Just as God's intention for Israel was to do without the horse, so the events of Calvary call us not to rely on instruments of war for our security.

*Weldon Schloneger is the pastor of the Bethel Mennonite Church in West Liberty, Ohio. He credits Millard Lind's work, Yahweh Is a Warrior, as an important source for the ideas in this article.*

***In the end, the cavalry of Calvary will confront the horses of the enemy. In this battle the Word will conquer.***



# Every doomsayer has been batting .000

by Frank Ramirez

The morning after the ceasefire in Iraq took effect I caught a glimpse of Henry Kissinger on the *Today Show* on TV. Hey, I thought, don't I know you? Didn't you used to be the antichrist?

It was back in the early 1970s, during my days in California (otherwise known as the womb of the gods). New religions pop up like puppies there, and old ones take on new life. I had been to Calvary Chapel a few times, enjoyed Christian rock, and was leaning again toward Christianity as my religion of choice.

Those were apocalyptic times. The United States was reeling in Vietnam and Cambodia. A presidency was on the verge of toppling. Governments in Europe were experimenting with socialism. Belief in basic values was being questioned.

Books by writers such as Hal Lindsay confidently pointed to current events as clear pointers to the end. The strident nature of their call turned off some nonbelievers—and many believers as well.

The world didn't end.

Henry Kissinger now dwells in that twilight zone between his memoirs, *Time* magazine, and interviews with perky wake-up hosts who have to remind us who he was. And I'm happy to say that even though the world didn't end, many of those converts from that time when our nation seemed to be falling apart are still believers.

Yet the same people are still publishing books interpreting current events as clear pointers to the end.

Saddam Hussein was only the most recent of a number of antichrists touted by sincere people of faith. To be honest, Hussein was not much of an antichrist. The emperor wore no clothes, and the mother of all battles turned into a lulu of a rout.

Nevertheless, in a short amount of time Saddam created a tremendous furor among preachers and believers regarding his place in biblical prophecy. Books appeared with the speed of a blitzkrieg affirming the end was near. (Alas for the publishing trade, such books quickly have become dated.) There were reports on National Public Radio of children who came to school crying because of what they had heard at church.

Attempts to match current world events to Armageddon are nothing new. The events of a millennium ago doubtlessly will be repeated dur-

ing the months leading to that moment in the year 2000 when the odometer turns over and we get to see all those zeros pop up.

The danger of those who cry "Wolf!" is that they distract potential believers from the true facts of the gospel—that no one knows the hour this will occur. We are such things as dreams are made of, and in his own time the dreamer will cry "Wake!" to the sleepers and bring us all to the new world of the morning.

Vernard Eller has written the best book on the subject—*The Most Revealing Book of the Bible*. It is currently out of print but available in an authorized study edition through the University of La Verne (Calif.). Vernard points out that every doomsayer has been batting .000. Is it fair to assume, he asks, that God would reveal a message about which every single generation but one would be doomed to a false interpretation? His book suggests that a more biblical approach to the book of Revelation is to take its message of salvation *seriously* instead of *literally*, especially since no one agrees with another on what it literally says. The Bible promises that no one will know the hour of the end but that all will know what is expected of them. Revelation, then, presents a gospel consistent with the rest of the Bible.

Every preacher who stands up and identifies the date and time, including those who pointed to Hussein and Iraq as the keys to understanding, while making an honest mistake, ends up looking stupid in the eyes of the world. And all of Christendom looks foolish in the process.

All people of faith take a beating from these speculations. The materialists thrive on those who make a spectacle of themselves, since it confirms their fondest suspicions.

I suggest a moratorium on hysteria about the end. I'd like my fellow preachers to think twice before failing again at the game of biblical prophecy. I suggest we all take a deep breath and calm down, and that believers in general get back to the business of the gospel. There are enough hurting people who need what we have to offer to keep us busy until the end really comes.

And you know, I've got a funny feeling: if we just stop looking and pointing and matching, the show really will close.

*Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind. This article first appeared in Messenger, publication of the Church of the Brethren.*



# Gospel Herald

*"So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God."*

—Eph. 2:19, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 30: July 23, 1991**

**Photos:** cover by Camerique, pages 6-7 by Jane Herstine Friesen, page 9 by Beth Hege, page 13 by Jim Bishop.

## READERS SAY

### Prevention beats the cure

Your editorial "Children of the Sawdust Trail" (June 4) reminded me of the ongoing debate concerning the age to make a Christian commitment.

Our children are talking about drugs, sex, pregnancy, birth control, and alcohol long before junior high. By then both male and female are showing up as patients in our nation's pregnancy, family planning, and venereal disease clinics. If our preadolescent children are beginning to make these adult decisions, then why are they not challenged to make the most important decision—to follow Jesus as Savior and Lord for life?

As I work with these sexually active young adolescents, I am overcome with sadness. I believe that had the good news of the gospel become a real live factor in their lives, then they would not be needing these health care services.

I personally believe my own preadolescent decision to become a follower of Jesus has saved me from many irreversible and avoidable heartaches. The gospel is good news for our children too!

*B. E. Beiler  
San Antonio, Tex.*

### Calling evil good

*Gospel Herald* is being degraded in its Christian witness by publishing letters that uphold homosexuality.

What if some one unlearned in the Scripture should believe them? "Woe unto them that call evil good" (Isa. 5:20).

*Arvilla J. Bechtel  
Spring City, Pa.*

### An idea for peace in the Middle East

There is no way Israel can submit to President Bush's and James Baker's requests to give up territory for a peace treaty with Arab nations. They cannot discontinue the expansion of settlements in the disputed territories or ban Ethiopian Hebrews from these settlements. Yitzhak Shamir is well aware of Jehovah's promise that Israel should occupy the land from the river of Egypt to the Euphrates. To give up some of this land would only let enemies come closer to their goal: the extinction of Israel.

Even though wealthy Arab nations could easily resettle displaced Arabs, some of us Bible-believing, Christ-trust-

ing peacemakers want to help provide them an opportunity for self-support and productivity. So we've come up with this plan:

We propose building small dams in the Euphrates and Tigris rivers, along with the larger ones that Turkey is building. These would avoid any water being wasted at flood time. This water of eastern Turkey could be equitably distributed to the Middle East, giving displaced Arabs opportunities for better irrigation farming and community vocations.

This proposal was first made to President Bush, James Baker, and Mennonite Central Committee on March 21. We had an appreciative response from Shamir, stating, "We hope that before long we shall be able to sit with neighboring Arab states to discuss these problems, which are the really important problems of the area."

*Paul E. Hooley  
West Liberty, Ohio*

### Only one side of the story

I was disappointed by your news item "Traditional Hutterites Cut Ties with Newer Communities" (June 11). It is misleading since it gives only one side of the picture.

It is not true that all traditional Hutterites have cut ties with the newer communities. It is true that the Lehrer and Dariusleut Elders have sent a letter stating this, but the letter is based on a great deal of misinformation. There were only 40 ministers present when this letter was formulated. There are many Lehrer and Darius ministers who are completely opposed to this letter.

Just this April we had a joint East and West conference to which over 100 brothers and sisters came from South Dakota, Minnesota, and Canada. We have had 14 intermarriages between the East and the West, including two of my own children. We have started jointly a community in Germany, which is also being financed by western colonies. So you can see that we will not so easily be separated.

Please do not call us "The Society of Brothers." We are Hutterites. The Society of Brothers has been dead for many years. It simply does not exist anymore.

*Johann Christoph Arnold  
Elder of Hutterian Brethren  
Rifton, N.Y.*



### To understand the ideal and to apply it today

Levi Miller's classification of me with the "fallen contemporary Mennonitism" school of Anabaptist studies ("Searching for a Usable Past," June 25) led me to reflect both on his category and my being in it. Of course all human culture, including the church, falls short of its vision and ideals. In this sense 16th-century Anabaptism, as well as contemporary Mennonitism, are part of the fallen condition.

What Miller's classification does not enunciate is the concern those of us have who studied with Bender. We are concerned to understand the Anabaptist "ideal" and apply it usefully to our present Mennonite situation. We are convinced that the "ideal," although not perfect, was a faithful reflection of the biblical witness to Christ for the 16th century. And we are concerned to find how it might help us get our bearings in the confusion of present-day pluralism.

While we do not dispute that the social origins of the Anabaptist movements of the 16th century were diverse, we nevertheless affirm a common vision and ideal toward which they aspired. And it was that vision which gave definition to the movements as "Anabaptist." What does this vision call us to today?

*C. Norman Kraus  
Harrisonburg, Va.*

### Another look at history

Mattie Marie Mast's article, "What Shall We Do with 1492?" (June 11) reminded me of questions which confronted me while doing research into my family's genealogical history. I found that on May 10, 1728, several of my Mennonite ancestors in eastern Pennsylvania signed a petition with many other Mennonite neighbors of Colebrook Dale to "petition Governor Gordon, praying for relief against what they suffered, and were likely to suffer, from the Indians, who had fallen upon the back inhabitants about Falkner's Schwamm and Goshenhoppen."

Mattie's questions are even tougher than she suggests. To say that the lands our European ancestors settled in this country were "purchased" misstates the larger part of history. Treaties were continuously broken by the government; there was endless land-grabbing by a variety of westward moving people. It is certainly true that we who are not indigenous to this land

have "benefited from the violence" of the American expansion.

Not only did our European ancestors come to "own" land (ownership of Mother Earth being totally unknown and adverse to Native American religions) that had been stolen from the original caretakers of the land, the 1728 petition shows that at least on one occasion they also petitioned the government for "relief" from the Indians. What kind of relief were they expecting from government to which they did not swear allegiance? Did they ever call for adherence to existing treaties between the nations?

I do not know what attempts were made by our white Mennonite ancestors to develop communication and friendship and respect between themselves and the native peoples. Did any of them ever come to recognize the original inhabitants as more than mere generic "Indians"?

*Dennis Glanzer  
Flagstaff, Ariz.*

### "The sword is ordained of God outside the perfection of Christ"

Was the Gulf War a massive mistake, as many Mennonites believe? I'm not sure. I'm a pacifist, but nations are not addressed in the Sermon on the Mount. While I'm convinced that rational alternatives exist to nearly all wars, at least a few seem virtually inevitable. The war against Nazi Germany seems to be an illustration of the latter.

Yes, the struggle against Hitler cost tens of millions of lives, vast property damage, and almost incalculable national treasure. But the alternative would probably have been a Nazi Empire brutally imposed for generations upon many peoples. Was the war worse than such a triumphant reich?

If Saddam Hussein had not been opposed by military force, he would have been in control of 20 to 30 percent of the world's oil. He might have driven oil prices through the ceiling, to the detriment of the entire world. With his military establishment, his vaulting ambition, and his disregard for other peoples, he was a loose cannon on a crowded, heaving deck.

Could long-term sanctions have roped him in? Apart from the issue that sanctions themselves are an application of force, I doubt if they would have been enough to subdue the enormously stubborn Saddam.

Am I then upholding the concept of "just war"? I don't like the term. It's an abstract intellectual contrivance. There are so many qualifications that perhaps no war in history would have met all the tests.

If I say that at least a few wars are virtually inevitable, and also that as a pacifist I could not fight in any of them, am I not in a paradoxical position? If I am, it is because a paradox has been built into the biblical materials.

What is the paradox? The first half is that the state is not addressed in the Sermon on the Mount and that Rom. 13 gives the state a sword. If it has a sword to maintain said order, can it be expected never to use that sword to maintain international order—or even to defend its very existence? The second half is that the individual committed Christian is called upon to heed Matt. 5:38-48 and other Scriptures.

It may be that we need some version of a two-kingdom position: the spiritual kingdom of Christ and the material kingdom of the state, with Christ's kingdom of course being superior. But I don't tell the state, "Do as you please; it's no business of mine." I dialogue with the state. I have a prophetic obligation. I suggest alternatives to military action. I say to my country, "Your actions must be in line with the democratic principles that are rooted in your history." And I appeal to biblical principles of justice.

The core of my concern is that Mennonites should not try to transform the state into a nonresistant Christian. Apples cannot become oranges, nor frogs princes. As John W. Miller implied in "What Do We Really Believe About the State?" (May 28) we need to read again the 1527 Anabaptist Schleithem Confession. In dealing with the state, Schleithem declared, "The sword is ordained of God outside the perfection of Christ."

*Stanley Shenk  
Goshen, Ind.*

### What does "606" signal?

With reference to the *Mennoscope* item, "Mennonite Anthem" (June 11): I must confess I too have considered acquiring a "vanity" license plate for my car. Until now I've refrained. What are we saying about our "simple" lifestyle with vanity plates? And what kind of signal does "MH 606" send?

*Jim Maust  
Schwenksville, Pa.*



# From climbing mountains to sitting

***Depression is a common enemy of anyone with a problem. We compare ourselves with people more fortunate than we. We also must look the other way.***

*by Jane Herstine Friesen*

**F**or most of us, malls are places to shop. They're not the places we think about visiting when we want to talk with people. And few of us take the time when we're shopping a mall to talk to the handicapped we might see there.

Rene Brunk of Trinity Mennonite Church in Glendale, Ariz., does all of them, however. He goes to malls with a purpose: to stop and sit and talk with strangers; to share of himself and learn from others.

It was not always so. Rene was once an energetic outdoorsman who loved to camp and climb mountains for as long as he can remember. He and his wife, Diane (Byler), met at Rocky Mountain Mennonite Camp in Colorado and often climbed Pike's Peak together that summer. They were married in 1977 at Hesston Mennonite Church.

Rene did his 1-W alternative service at Hesston College, working as a cook. After his marriage, he worked in construction, painted houses, and cooked.

About eight years ago, Rene began to have physical problems which doctors could not diagnose. Finally, after three years of testing, the verdict came: multiple sclerosis (MS). To learn at age 32 that his chance at a lifetime career was gone and that his mountain-climbing days were over was a fearful and tragic discovery for Rene.

How has this affected his life? Physically, his right arm and leg are affected, which slows down his motor ability. Rene has no balance, so he walks with a cane. A few years ago, he had to stop working.

To fill his days and challenge his mind and hands, Rene began taking an oil painting class

three times a week. Since he can no longer climb mountains, he now paints mountain scenes. He also works on other subjects.

Rene says, "I believe God gave me the talent to paint. There are no limits to what I can put on canvas." He enjoys expanding his imagination and talent with paint and brush.

"I was always very health conscious, as is my family," Rene says. "So where does MS come from? No one knows."

As his illness progressed, Rene became depressed. But that depression was short-lived. He did not want to live in defeat. "Wherever I went, I saw other handicapped people much worse off than I. One man had no legs—they were amputated up to his trunk," he recalls. "But he walked with his hands and scooted along on the floor. In spite of an obvious handicap, he was determined to keep going. And he had a good attitude!"

"I noticed other handicapped people were smiling, and I wasn't! I thought, 'I better go home and read my Bible and pray. Something is wrong with me!'"

The number one enemy of MS patients is depression," Rene says. "But it is a common



*Rene Brunk (left) visiting in a shopping mall: "I like to find people on the fringes, those who are ignored and neglected in a group or in the mall."*



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# in malls

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enemy of anyone with a problem. We often compare ourselves up, with people more fortunate than we." We also need to look the other way, at those less fortunate than we.

Rene observes that too many Christians with handicaps or other problems succumb to self-pity and live in defeat. He wants Christ to be his help and strength to root out self-pity and depression, and he wants to help others be overcomers as well.

"I know God is with me every moment," he says, with his ever-ready smile and merry hazel eyes. Rene's voice is gentle as he goes on, "He helps me, guides me, and speaks to me. And I want to be more sensitive to the Spirit to learn what God wants me to do. It's taken years to process this and get where I am today. It doesn't happen overnight."

Rene and Diane took hospice training before he had MS. Now Diane works at Glencroft Retirement Center in Glendale. Rene has always enjoyed older people so he began visiting the residents. They tell him, "You cheered me up," and he responds, "You cheered me too." If they say they're lonely, he tells them, "God is only a thought away. Why don't you talk to him? If we com-

***Most people are too busy to stop and visit with the handicapped. They are like those who pass by on the other side.***

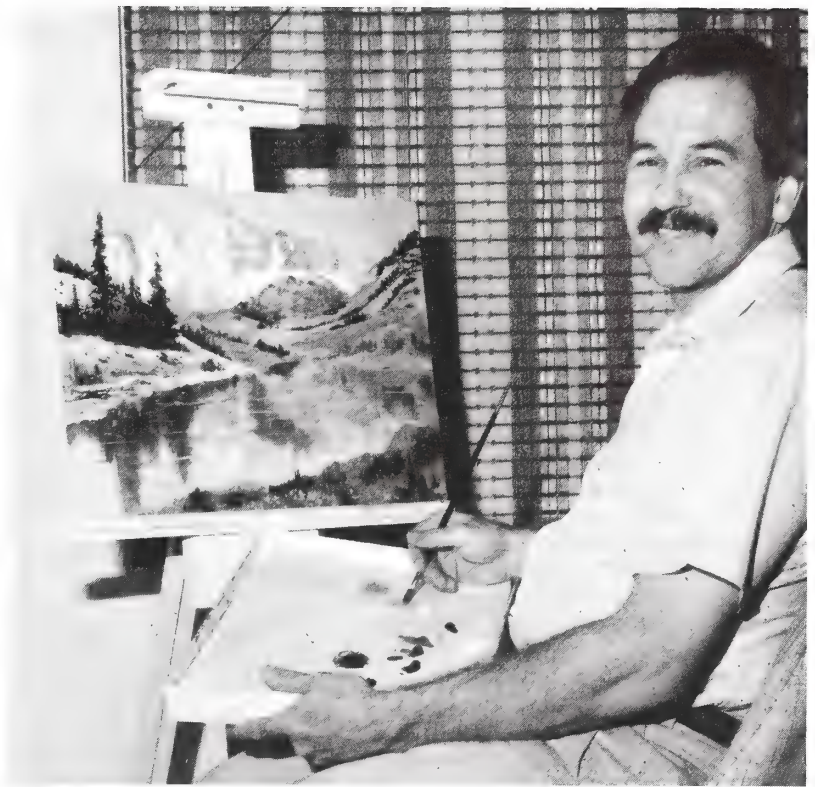
mune with God and talk to him, he's right there."

Rene believes, "We need an awareness that God wants to help us, but we have to ask." He adds, "Asking does not mean being cured. It may and it may not mean that."

Having gained confidence from his work with the elderly, several years ago Rene began visiting with handicapped people at city malls in Glendale and Phoenix. He wanted to broaden his ministry of listening and caring.

"The handicapped are everywhere!" he says. "I probably see them before others do. Everyone has a handicap, but many are not as obvious as those who have a physical one. Some have social, mental, emotional, or spiritual handicaps."

Rene recalls experiences in church and Sunday school as a youth when he'd have to witness to people. "I'd always get lockjaw, poured in concrete!" But since his bout with MS, he has gradually overcome his reticence to speak with strangers.



Rene says, "People go to the mall to buy something. If they are sitting, it's not because they want to but because they have to. They're sitting ducks—a captive audience!" He approaches them slowly, walking with his cane.

"Are you having a good day?" he asks. They're suspicious of his motives and wonder what he's selling or what he wants. Sometimes it takes a while before they drop their defenses. He insists, "I just want to know how you really are."

Rene feels deeply with these people with whom life has been unfair, particularly handicapped men who were once strong and virile. Now many feel they are less of a man. Once they realize he is for real, they relax and begin to share with him what they feel. He finds that both men and women are hungry for kindness and love, for someone who truly cares and appreciates them.

If they ask, he tells them he's a Christian, but he wants to keep the conversation as neutral as possible. Rene believes God has given him a gift to speak to people. He sees a big lack in their lives and believes the church is failing by not helping to meet this need in our society.

"Most people are just too busy to stop and visit with the handicapped. They are like those who passed by the man lying on the road from Jerusalem to Jericho," he laments. "I like to find the people on the fringes, those who are ignored and neglected in a group or in the mall."

*Mountains are still a favorite with Rene. What once he climbed now he paints.*

*Jane Herstine Friesen is a free-lance writer who lives in Phoenix, Ariz.*



**Relief agencies say funds strained by large number of disasters**

Religious relief agencies say contributions are up, but the unusual number of natural disasters and war-related tragedies in the first half of 1991 have put a severe strain on supplies of food and other aid. The wild card in their ability to respond, say spokespersons for these groups, is the amount of media attention a particular disaster generates. For example, they say, the plight of Kurdish refugees and Bangladesh cyclone victims got intense media coverage, and contributions poured in. But long-term problems like famine in Africa do not attract as much attention and thus contributions are not as high. (RNS)

**Christian universities come under fire for seeking tax-free bonds**

Jerry Falwell's Liberty University is not the only school to come under fire for seeking tax-free government bonds to finance building projects. Church-and-state separationists have targeted two

more institutions: Pat Robertson's Regent University in Virginia Beach, Va., and David Lipscomb University, a Church of Christ school in Nashville, charging that both should be constitutionally barred from such funding arrangements.

Americans United for Separation of Church and State contends that Regent's request for \$10 million in tax-free city bonds to build 14 off-campus dormitories should be denied because the school provides theological training. "We have no problem with Pat Robertson running his school any way he wants to. But we don't expect the government to subsidize it for him," Joe Conn of Americans United said.

Americans for Religious Liberty filed suit against \$15 million in tax-exempt bonds issued to Lipscomb for building construction because the university requires daily Bible classes and chapel attendance. Last January, the Virginia Supreme Court struck down a \$60 million bond issue to Liberty because it mandates chapel attendance and expects students to adhere to certain doctrines. (NIRR)

**Reports on sexual concerns dominate Presbyterian assembly**

Debate over a controversial document on human sexuality dominated the 1991 General Assembly of the Presbyterian Church (USA), but the assembly reached agreement on a number of other issues, including a new statement of faith. In a separate vote, delegates adopted a policy dealing with sexual misconduct by clergy.

Delegates to the gathering approved a new policy that provides ways for victims of misconduct by clergy to seek redress within the 2.9-million-member church. That followed on the heels of a vote that overwhelmingly rejected a human sexuality document, which had recommended a new sexual ethic that questioned such traditional Christian standards of conduct as prohibition of sex outside of marriage.

The "Brief Statement of Faith" was the product of seven years of work and study. The 80-line document uses language that is intended to be free of gender bias and also makes implicit references to environmentalism and ordination of women. (RNS)

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## West Coast MCs and GCs focus on evangelism at joint meeting

Canby, Ore. (GCMC)—Evangelism received top billing at the annual meeting of Pacific District of the General Conference Mennonite Church when it met jointly with Pacific Coast Conference of the Mennonite Church here June 21-23. Marilyn Miller, secretary for evangelism and church planting for the GC Commission on Home Ministries, addressed the theme "Evangelism: Sharing Joy in Our World."

"The great commission is the last thing Jesus told the church to do—and it is the last thing churches do," Miller said. "God wants us to go to all nations with our peace witness and evangelism."

She said "the advantage of a multi-cultural church is that we receive the gifts of other cultures. Jesus knew how to receive"—a skill that would strengthen the witness of the Mennonite church. "Mennonites are good at giving, but do we know how to accept the gifts of others?"

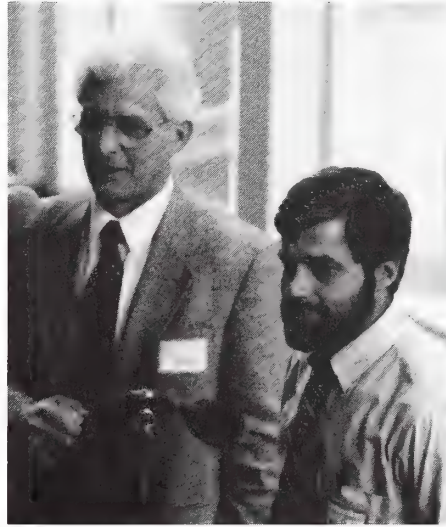
Among the churches in the West, the answer may be yes. It seems they have gained at least modest success in drawing members from diverse ethnic groups, as witnessed by worship services led by Iglesia Menonita Penticostes, a presentation by Hmong Mennonite leader Shoua Moua, the news of two more Hispanic church planting projects, and the Sunday-morning bulletin with a congregational response printed in four languages.

Business sessions were held separately for MC and GC delegates the first morning. Both groups bid farewell to Harold Hochstetler, retiring conference minister for Pacific District and Pacific Coast Conference. Larry Hauder, pastor of Hyde Park Mennonite Church, Boise, Idaho, will succeed Hochstetler in the half-time position as of Sept. 15.

Announcing Hauder's appointment at a joint business session was a minor *faux pas*, considering the MC side did not vote on it until later. The GCs had earlier accepted Hauder's appointment which was made by a committee of their district. For Pacific Coast Conference, however, his nomination had to pass the entire delegate body. As it happened, Hauder's nomination sailed through.

The event served as an example of the differing styles of governing by the GCs and MCs. The joint session featured a dialogue between outgoing moderators Clayton Auernheimer of Pacific District and Richard Headings of Pacific Coast Conference.

"On the MC side we talk about matters and work toward oneness," Headings said



Richard Headings (left), outgoing moderator of Pacific Coast Conference, introduces Larry Hauder, the new half-time conference minister for his conference and the GC Pacific District.

of governing by consensus. "Sometimes we end up in a holding pattern. The GCs discuss an issue for a certain amount of time and then vote on it."

Auernheimer earlier had made a joke about this, saying that the GCs finished their business session two minutes shy of the scheduled three hours. A weary MC delegate responded, "Maybe next year," noting the addition of a second Pacific Coast Conference business meeting.

Steve Ratzlaff, pastor of the dually affiliated Seattle (Wash.) Mennonite Church, said, "Pacific Coast Conference skirts around issues. Often a controversial topic is tabled and never comes back. Pacific District is prone to confront issues, get them out in the open."

Philosophical differences as well as geographic distances present hurdles for West Coast Mennonites. Pacific District includes five states: Washington, Oregon, Idaho, California, and Arizona. From Seattle to Tucson measures some 2,000 miles. The MC conferences are divided differently, with Pacific Coast Conference covering Oregon, Washington, and Idaho, and Southwest Conference taking California and Arizona.

Last year Pacific District met jointly with Southwest Conference and adopted a plan for each congregation to consider dual affiliation. This year the Integration Committee for the three groups reported on a survey that showed "overwhelming support" for a merger between the MC and GC denominations.—Beth Hege

## Manitoba group proposes radical new plan for farmers in trouble

Winnipeg, Man. (MCC)—A radical new form of land ownership which could help farmers get out from under crushing debt loads is being proposed by a Mennonite Central Committee-supported agricultural concerns group in Manitoba. The new concept, called "land trust," would find debt-ridden farmers transferring title of their land to a community-based trust. The trust would use its nonprofit status to obtain grants, low-interest loans, and donations from a variety of sources to pay off debts owed to banks and other lending institutions.

The idea is being promoted by Stewards of the Land, an ecumenical group supported by Manitoba's Mennonite, Anglican, Catholic, and United churches. The goal of the group is to foster community in rural Manitoba and promote responsible farming practices. Around 85 percent of the group's budget is provided by MCC.

The idea of land trusts is not a new one; housing, conservation, and land trusts exist in British Columbia and a number of American states. Through a trust the community is able to provide long-term security for farm families, promote earth stewardship by requiring farmers to use sound conservation practices, and preserve productive farmland from development.

The trust also keeps money in the community. According to Ray Epp, coordinator of Stewards of the Land, Manitoba farmers paid over \$200 million last year to service their debts. Most of this money went to lending institutions outside the community, he says. "But it would stay at home if a community land trust was the source of financial support, rather than a bank."

Farmers who participate in a land trust would still make the day-to-day decisions about how the farm is run, as well as building up and selling equity in the operation. The farmer would also continue to own the buildings, livestock, and machinery. But the trust would own the land—the farmer would only lease it.

"Individual ownership of land has always been the cornerstone of farming in western Canada," Epp says. "But this idea may have to change if farmers hope to get out of the huge debt many find themselves in."—John Longhurst



## Goshen College among top international schools

*Goshen, Ind. (GC)*—A new report puts the Goshen College international education program squarely among the best in the United States. "In the Nation's Service: The Contributions of Its International Liberal Arts Colleges" lists 52 private schools whose graduates receive more than their fair share of prestigious positions in government and academe.

Goshen College president Victor Stoltzfus joined his colleagues at the other schools in a conference at Beloit (Wis.) College, the home of the study. He was one of four asked to tell what it means to be an "international college."

For the report, the authors examined the number of students earning degrees in foreign languages, studying abroad, and attending from a foreign country. In an article on the conference, *The Chronicle of Higher Education* singled out Goshen College because of the 80-85 percent of its students who go to another country, mainly through Study-Service Term.

Notice by the *Chronicle* is good news in itself, said Stoltzfus, who is quoted in the publication. "I believe this is the first time we have gotten any kind of write-up from them," he said.

Members of the newly formed "International 50" plan to meet again in 1992 and cooperate year 'round, since the large research universities snag most federal international funds and programs. Though they produce less than 2 percent of all college graduates, the 52 smaller schools contribute more than 10 percent of the students to graduate schools of international affairs, more than 9 percent of the doctoral degree recipients in international fields, and a significant part of America's diplomatic service.

While Goshen College has yet to produce an American ambassador, many alumni go on to graduate school and serve in academic, church, and social programs. For example, former professor Henry Weaver helped administer international programs for the University of California after helping found SST, and LaMarr Kopp, a graduate and former faculty member, became Pennsylvania State University's vice-president for international education.

Many of the colleges represented in the study are elite institutions whose students come from rich and powerful families, Stoltzfus said. Any potential students, or their cost-conscious parents, looking at the list can see a bargain in Goshen College. "I'll bet our tuition is the lowest," Stoltzfus said.—*Wayne Steffen*



Jennifer Lindberg (right) gets help on her "How Many" project from Patricia King.

## VSer creates mural to mourn deaths in Persian Gulf War

*San Antonio, Tex.*—Jennifer Lindberg, a Voluntary Service worker here with Mennonite Board of Missions, remembers that as a child she was deeply affected by the story of *Sadako and the 1,000 Paper Cranes*. Sadako, a young girl who died of the radiation exposure she suffered in the bombing of Hiroshima, undertook to fold 1,000 paper cranes before her death, in a quiet yet poignant stand for peace.

This past spring, in the wake of the Persian Gulf War, Lindberg herself felt prompted to find a creative and hopeful way to witness for peace. The peace project that she began in March was born of her need to better understand the statistics cited by the American press during

the Gulf War, and thus grieve the lives lost in the conflict.

The "How Many Is 100,000?" project is an enormous mural literally overflowing with human figures. Comprised of panels 2 feet by 4 feet, each containing about 250 figures, the finished mural will consist of 450 panels, together containing pictures of some 100,000 people.

"I chose that number," Lindberg explains, "because that was the initial estimate of collective casualties in the Persian Gulf War. Estimates now range from 200,000 to 300,000. Although 100,000 is merely a representative number, it is still enormous; I have a hard time imagining how big that number really is."

The project grew from this need to "see" a number. Recalling the impact that the story of Sadako's 1,000 cranes had made upon her as a child and the feeling of loss that she had experienced when viewing "that seemingly endless list of names" at the Vietnam War Memorial in Washington, D.C., Lindberg decided that her peace project, too, would be a means of helping others to visualize a seemingly incomprehensible number.

When the project is finished, Lindberg hopes to display the mural in churches and schools. "The purpose of this project," she reflects, "is to remind adults and to teach kids that war is a tragedy, regardless of what your particular views on the Persian Gulf are. War is not Hollywood; war is not *Rambo*. The people who die in war are not actors who can get up and walk away when the filming is over."

Although it is currently only 10 percent complete, the mural is already an awe-inspiring sight; the 45 existing panels embody a dizzying array of people of all ages and races. No expected date of completion has been set.

The speed with which the mural grows depends in part upon the help that Lindberg receives. Schoolchildren and church groups, as well as friends and relatives, have already contributed to the project by donating money and by helping to cut out figures for the mural.

Although the mural may not be finished until next year, Lindberg and those who have been assisting her already sense the value of the "How Many" project. "My dream for this mural is that it provide a vehicle for mourning and thus for healing," says Lindberg.

People interested in helping with the project are invited to contact Lindberg at the VS unit, 602 Mission St., San Antonio, TX 78210.—*Patricia King*



## Younger people move into MCC service at 'brisk pace'

*Winnipeg, Man. (MCC)*—Is Mennonite Central Committee having trouble attracting younger people to service? Over the past few years the agency has worried that younger people, including the large "baby boomer" group, would not be willing to make commitments for 2-5 years.

A recent survey shows that fear to be unfounded. Some 82 percent of MCC's 960 workers are under the age of 45. Of that number, 54 percent are "boomers," while 28 percent are ages 18-29—a group often referred to as "busters." In the first half of this year 33 percent of applications came from "boomers," while 49 percent came from "busters."

The bulk of leadership at MCC, at the field and office levels, comes from the "boomer" age-group. At MCC Canada headquarters, 72 percent of office staff come from the "boomer" category.

According to MCC Canada acting executive director Larry Kehler, the survey results show that "boomers have moved into leadership at MCC more fully than I first thought." At the Board of Directors level, however, "this age-group is only thinly represented," he says.

Despite this, Kehler concludes that "the management of MCC is being transferred into younger hands at an appropriately brisk pace."

## Third Mennonite church established in Hawaii

*Honolulu, Hawaii (MBM)*—A second English-speaking Mennonite congregation is underway in the Honolulu area. Worship services began in April in Waipahu, a rapidly growing area about 15 miles west of the city and near Pearl Harbor. Gary and Judy Morris are leading the new group, called New Life Christian Fellowship Leeward. They continue to lead the older group as well.

Some 35-40 people attended the first service at Waipahu Elementary School. Two people became Christians that evening, and the first home Bible study group began in May.

Morris are being assisted in the new work by the three other members of the leadership team of the mother church, New Life Christian Fellowship Honolulu.

The third Mennonite congregation in

Hawaii is a Vietnamese church led by James and Ruth Stauffer.

Irvin Weaver, MBM vice-president for home ministries who visited Hawaii recently, pointed out Morris' good work in developing local leaders. "The three other persons on the leadership team—Paul Horiuchi, Junior Godoy, and Peter Lewis—are taking more responsibility for the parent church," he noted. Two others are in training. The parent church, according to Weaver, reflects the ethnic diversity of Honolulu, with white people in the minority. Attendance is about 60 each Sunday.

The church planting efforts in Honolulu are a cooperative effort of MBM and Lancaster and Franconia conferences.

## Retired professor offers to help congregations with computer setup

*Harrisonburg, Va.*—"Congregations need help setting up new computers and training people to use them. Art Smucker is available to do just that." So reported Ken Reinford to the Council of Mennonite Computer Users, which met here.

Smucker, retired chemistry professor and former director of academic computing at Goshen College, has offered to help congregations with computer installation and training on a voluntary service basis. In return for travel expenses and hookups for his recreational vehicle, he will spend up to a week on location providing support for congregations beginning to use computers. Interested congregations may contact him at Mennonite Central Committee, Box 500, Akron, PA 17501.

Another highlight of the computer group's meeting was approval of a draft statement on "Computerized Information: The Ethical Use of Personal Information" as a study document. Congregations and church agencies need to be aware of the potential for misuse of data, said Nancy Floyd. Individuals and groups may obtain copies of the document and offer their responses by contacting Floyd at Eastern Mennonite College, Harrisonburg, VA 22801.

Reinford also reported that the Congregational Systems Committee, which he chairs, has again updated its recommendations for computers in the congregation. Copies of the recommendation are available from him at Provident Bookstore, Lancaster Shopping Center, 1625 Lititz Pk., Lancaster, PA 17601.

## It all starts on July 30

The big week for which Carlos Romero and Miriam Book have invested hours, days, nights, and months begins on July 30.

**Q.** What's one special feature you've planned?

**A. Mim:** I've asked people to give seven brief Vision 95 stories during the General Assembly sessions. There will also be a 30-minute Vision 95 staff report. I look forward to hearing these stories on stewardship, pastoring in a city that previously had no Mennonite fellowship, developing new leaders within a congregation, and global witness. In two of the worship services adults will have an opportunity to make a public commitment or recommitment to a deeper walk with God and to stewardship and mission.

**A. Carlos:** The youth will hear Christian musician Phil Kaegy in a concert, and after the daylong trip to the coast, will have a picnic and BASH (Bible And Song Hour) in downtown Eugene.

**Q.** What would you like people to do who won't be at Oregon 91?

**A. Mim:** Oregon 91 sets the stage for the life and work of our church for the next two years. In that sense we're all involved in Oregon 91. I encourage brothers and sisters across the church to read the pre-Assembly and post-Assembly reports in the various church papers and to pray for the leading of God's Spirit in all the activities of the week.

**A. Carlos:** I would urge people to pray for the youth that they might commit or recommit themselves to the life of the church as they ponder what "Dying to Live" means in their life.

**Q.** What will you do after Oregon 91?

**A. Carlos:** I will spend a week of vacation with my family. Then I look forward to the process of evaluation of the whole convention experience.

**A. Mim:** I will spend a couple days on holiday in Oregon with members of my family. I will spend another weekend in a spiritual retreat. And I look forward to sitting down with Carlos and other staff to evaluate the Oregon 91 event and to sort out what that means for the 1993 convention.

**Mennonite Church General Assembly  
July 30 to August 3 • Eugene, Oregon**



OREGON 91



• **New Franconia church.** Franconia Conference is establishing a congregation in the fast-growing Audubon-Oaks suburb of Phoenixville, Pa. Word of Joy Community Church, as it is called, is led by Jim and Millie Maust, who previously served pastorates in Harrisonville, Mo., and Harleysville, Pa. The emerging church is currently looking for a meeting place and is planning a telephone campaign to invite community people to the first worship service. The church-planting project is supported by six other Mennonite congregations in the area.

• **New church building.** Moorepark Mennonite Church of Three Rivers, Mich., has outgrown its building and hopes to erect a new structure in a new location. Landlocked in its present site, the 45-year-old congregation purchased a six-acre property two miles closer to town. At the time of the purchase five years ago, the members agreed to begin construction after 80 percent of the funds were raised. They are eager to start soon, but are still short of their goal. So they are currently inviting people in other areas to help them.

• **Cambodian congregation.** A Mennonite congregation that was started over a year ago for Chinese immigrants in the western part of Philadelphia is now predominantly Cambodian and relocated in the southern part of the city. Called Philadelphia Mennonite Church of Life, it was founded by Ted Yao, who retired last fall. Since January, the congregation has been renting space in a United Methodist church building. The pastor is Luke Stoltzfus, and he is assisted by Sarin Lay, a Cambodian man, and Mary Chang, a Chinese woman.

• **AMBS summer school.** The new summer school at Associated Mennonite Biblical Seminaries attracted 96 students. There were 76 in the four courses offered June 3-21 and June 25-July 5, and 20 in the Greek language course (which is not new), July 8-Aug. 23. AMBS is offering summer school for an initial three-year period. The experience includes fellowship gatherings and chapel services.

• **Author has 200,000 books.** Herald Press author Mary Christner Borntrager now has 200,000 copies of her book series

in print. First published in 1988, the four books are novels set in an Amish community. Borntrager, formerly a social worker, started writing them after she retired. She is a Mennonite who grew up Amish. The books are: *Ellie* (9 printings), 74,000; *Rebecca* (7 printings), 60,500; *Rachel* (3 printings), 40,500; and *Daniel* (2 printings), 25,000. The author is currently working on the fifth book.

• **40-year ministry.** Former members of Blenheim (Ont.) Mennonite Church hosted a 40th-anniversary service in honor of Arnold Cressman's ordination to the ministry. The congregation, disbanded in 1974, celebrated the event with their former pastor in the old church building, which is now a retreat center for Eastern Canada Conference. Cressman served that congregation until 1961, when he moved to Scottsdale, Pa., to become field representative for the denomination's Commission on Christian Education. Later he served at Mennonite Publishing House and at Laurelville Mennonite Church Center.

• **Nebraska churchman.** J. R. Barkman, a longtime Nebraska Mennonite leader, received an honorary doctorate from Briercrest Biblical Seminary in Carletonport, Sask., at the age of 91. A would-be missionary who could not go overseas because

of the Great Depression, he became a pastor in Henderson, Neb., and founded Grace Children's Home. Later he helped establish Grace College of the Bible and much later—when he was 73—he formed Grace Mission to conduct projects in Mexico and other countries. Barkman was also an evangelist, criss-crossing the country as recently as two years ago.

• **Developing a camp in Brazil.** Mennonite Board of Missions workers John and Crissie Graber have a new assignment in Brazil: to direct the development of the camp operated by Brazil Mennonite Church near Colmeia in Tocantins State. Construction plans this summer include a pole-barn meeting hall and a dormitory for 50 people. MBM is currently recruiting North American volunteers to help with the construction.

• **Bible study in Argentina.** Believers among a variety of Native American groups in Chaco Province of Argentina eagerly attend Bible studies, according to Mennonite Board of Missions workers there. Some of the recent studies have been aimed especially at women, who have not had many opportunities to study the Bible before. MBM missionaries Willis and Byrdalene Horst and Michael and Rebecca Wigginton emphasize group interaction in the studies.

• **Staying in Suriname.** Max and Pauline Beachy, missionaries in Suriname, are staying in that South American country, contrary to earlier plans. Rebel activity had been hindering their work, and they decided to transfer to Ecuador. But changes in the political situation and a major malaria outbreak led them to stay. Beachys serve with Mission Aviation Fellowship and are overseas mission associates with Mennonite Board of Missions.

• **Historical minister.** The Pennsylvania Historic Commission has erected a roadside marker honoring William Rittenhouse, the first Mennonite minister in America and the founder of the first paper mill in America. He was ordained in 1690 to serve the first Mennonite congregation, which was located in Germantown near Philadelphia. That same year he began the manufacturing of paper from the waste materials of a nearby linen mill, becoming the first and for 130 years the largest paper maker in America. The Rittenhouse Homestead is administered today by Germantown Mennonite Church Corporation and is open for public tours.

• **New Call to Peacemaking.** After more than a two-year lull in activity, New Call to Peacemaking is being reconstituted as



**Tearing down church barriers.** Millersburg, Ohio—Encounter 91 “tore down a lot of barriers between denominations. It was wonderful to see Methodists, Baptists, Mennonites, Presbyterians, and other churches working together,” said one woman who attended the eight-night event. A large yellow tent in a pasture held as many as 2,500 people to hear Mennonite evangelist Steve Wingfield from Harrisonburg, Va. Some 35 congregations participated in the planning of the grassroots ecumenical meetings. More than 400 persons made new or rededicated commitments to follow Christ. Each of these new Christians is teamed with a “spiritual buddy” for discipling as the follow-up to Encounter 91 continues. More than 150 pastors and church leaders participated in a four-day evangelism conference before the start of Encounter 91.



a cooperative effort of Mennonites, Friends, and Brethren to further their common peace witness. "The focus for the '90s will be broader," says Linda Peachey, a Mennonite representative on the new steering committee. "It will include not only military violence but also domestic violence, economic injustice, and racism."

• **Pastor transitions:**

*Steven Nyce* became associate pastor of Souderton (Pa.) Mennonite Church on June 1. He is a 1991 graduate of Eastern Mennonite Seminary.

*Roy Bucher* became interim pastor of Beech Mennonite Church, Louisville, Ohio, in July. He succeeds Paul and Grace Brunner.

*Norman Derstine* will become transition pastor of Lebanon (Ore.) Mennonite Church in August. He succeeds Richard Headings.

• **Missionary transitions:**

*Dennis and Connie Byler* returned from Spain in June for a one-year North American assignment. They are Mennonite Board of Missions workers who assist several Christian renewal fellowships in Burgos. Their address is 2401 W. Wilden St., Goshen, IN 46526.

*Albert and Lois Buckwalter* returned to Argentina in June following a medical leave in North America. They are longtime MBM missionaries who are continuing their Bible translation work among Native Americans on a retirement basis. Their address is Casilla 53, 3700 Pcia R Saenz Pena, Chaco, Argentina.

*Robert and Nancy Lee* returned from Japan in June for a six-month North American assignment. They are MBM appointees, with Robert serving as director of Tokyo Mission Research Institute and Nancy as a consultant to China Educational Exchange. Their address is AMBS, 3003 Benham Ave., Elkhart, IN 46517.

*Herman and Mary Ann Hartzler* returned from Spain in July for a three-month North American assignment. They are MBM overseas mission associates who work in media and literature with Gospel Missionary Union. Their address is c/o Willie Miller, Box 466, New Paris, IN 46553.

*Erin Osinkosky* returned from Uruguay in May following a one-year MBM assignment as a mission intern. She assisted with a variety of Mennonite outreach min-

istries in Montevideo. Her address is 1157 Stuart St., Harrisonburg, VA 22801.

• **Coming events:**

*Development Seminar*, Sept. 17-19, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. It is for development officers and stewardship staff people from Mennonite and related organizations. It is the fourth such event sponsored by Mennonite Foundation. The featured speaker is Clinton Schroeder, a Minneapolis attorney who is an authority on taxation, estate planning, and charitable giving. More information from Jean Leinbach at Mennonite Foundation, Box 384, Goshen, IN 46526; phone toll-free 800 348-7468.

*Conference Ministers and Women Pastors Meeting*, July 31, at Lane County Convention Center, Eugene, Ore. It is a 5:00-6:30 dinner meeting during the Oregon 91 convention of the Mennonite Church. It will explore issues related to women in ministry. More information from Jane Friesen at 6849 Regents Park Blvd., Toledo, OH 43617; phone 419 843-2420.

*Folk Concert*, Aug. 17, at Spruce Lake Retreat, Canadensis, Pa. Featured will be nationally known John McCutcheon, a folk singer, songwriter, and storyteller. He appeals to all ages. More information from Spruce Lake Retreat at R. 1, Box 605, Canadensis, PA 18325; phone 717 595-7505.

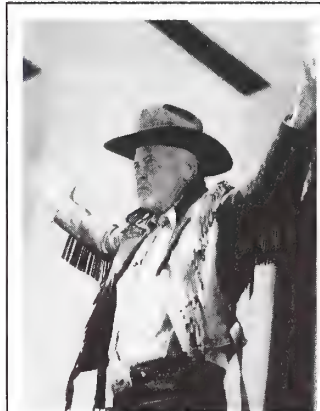
*CPS Reunion*, Sept. 20-22, in Evansville, Ind. This is the 50th anniversary reunion for World War II conscientious objectors who served in Camp 18 of Civilian Public Service in Denison, Iowa. More information from Charles Llocanower at 59503 CR 13, Elkhart, IN 46517; phone 219 875-5276.

• **New resources:**

*Mission education materials* from Mennonite Board of Missions. They help children and others learn more about MBM mission workers and are invited to support them with their prayers, letters, and offerings. This year's focus is on Spain. For the first time, the Children's Caring Project and Family Mission Thanks-Giving materials are combined. Under the theme "Celebrating Jesus in Spain!" the materials include a meal planner, mission bank, place mats, a video, music tape, and resource book. They are available from Church

Relations at MBM, Box 370, Elkhart, IN 46515; phone 219 294-7523.

*Video on Mennonite Publishing House* from MPH. Featuring Peter Dyck, a longtime church worker and storyteller, it presents the story of MPH's ministry today. The 12-minute video, titled *Cover to Cover*, was produced by Michael Hostetler. It is available for free loan from Rhoda Kalend at MPH, 616 Walnut Ave., Scottsdale, PA 15683; phone 412 887-8500.



**Show and tell.** *Harrisonburg, Va. (EMC)*—More than 1,000 students from kindergarten age through 12th grade in the central Shenandoah Valley filled Lehman Auditorium at Eastern Mennonite College for a "Young Authors Celebration." The centerpiece of the program was a free-wheeling talk by noted children's author Robert Newton Peck, winner of several literary awards for his 1973 book, *A Day No Pigs Would Die*. He described how he uses everyday events and people he grew up with in developing his stories. "Writers show, not tell, a story; they paint pictures for the reader," Peck said. Along the way he played piano and harmonica, balanced a broom on his chin, and involved children from the audience. Afterward, students met in groups across the campus to share stories they had written.

• **Job openings:**

*Minister of evangelism*, Ohio Conference. The person must have an understanding of and the ability to articulate an Anabaptist theology of evangelism and church growth. Experience in urban ministry is desirable. Contact George Bixler at the conference office, Box 210, Kidron, OH 44636; phone 216 857-3011.

*Director of Multicultural Center*, Goshen College, starting as early as January. The person will encourage intercultural openness on campus and help minority students feel at home. Qualifications include a master's degree (doctorate preferred) and relevant work experience. Women and minorities are urged to apply. Send résumé to Norman Kauffmann at GC, Goshen, IN 46526.

*Teachers and administrators*, Lake Area Christian School, Sturgis, Mich., starting this fall. This is a new school supported by local Mennonite congregations. Send résumé to the school at 63590 Borgert Rd., Sturgis, MI 49091; phone 616 651-5135.

*Teacher*, Locust Grove Mennonite School, Smoketown, Pa., starting this fall. Needed is a junior high science teacher. Contact Dave Helmus at the school, Box 37, Smoketown, PA 17576; phone 717 394-7107.

*Staff persons*, Adriel School, West Liberty, Ohio. Needed is a married couple to work in a professional treatment program with adolescents. Training is provided. Contact Melissa Hannah at the school, Box 188, West Liberty, OH 43357; phone 513 465-0010.

*Assistant hosts/hostesses*, International Guest House, Washington, D.C. These are one-year voluntary service assignments. Needed are two people, one to start in August and the other in December. Contact Annabelle Kratz at 13495 Brighton Dam Rd., Clarksville, MD 21029; phone 301 596-9057.

*Dietary supervisor*, Dock Woods Community, Lansdale, Pa. A registered dietician is preferred. Send résumé to Janet Landes at Dock Terrace, 275 Dock Dr., Lansdale, PA 19446.

*Youth ministries director*, Bahia Vista Mennonite Church, Sarasota, Fla. This is a full-time position which may be divided between youth and Christian education. Send résumé to the church at 4041 Bahia Vista St., Sarasota, FL 34232.



# NEW MEMBERS

**Faith, South Hutchinson, Kan.:** Amy Michelle Campbell and Carrie Nichole Yutzey.

**Charlotte Street, Lancaster, Pa.:** Yolanda Dixon, Andre Martin, and Betti Risser.

**Valley View, Spartansburg, Pa.:** David Bishop, Coleen Bishop, Fred Barstow, and Edna Barstow.

**East Goshen, Ind.:** Dan and Cindy Steiner and Ruth Willstead.

**Midway, Columbiana, Ohio:** Kris Witmer.

**Beaverdam, Corry, Pa.:** Sydney and Louise Smith, Matthew Hawkins, and Charlotte Hawkins.

**Germantown, Philadelphia, Pa.:** Doug Alderfer, Lowell Bishop, Angel Chiang, Sandra Harrill, Lois Hernandez, Francis Vernitsky, and Donald Winters.

**West Zion, Carstairs, Alta.:** Shari Hartzler, Ken Buschert, Bruce Smith, and Wilma Koch.

**Carpenter Park, Hollsopple, Pa.:** Carl Fisher, Norma Fisher, Mindy Davidhizar, Stephanie Holsopple, and Lori Greene.

**Harrisonburg, Va.:** Jenny Lou Showalter.

**Gilead, Chesterville, Ohio:** Chris and Janice Overholt.

# BIRTHS

**Hawkins, Matthew and Charlotte** (Christaful), Union City, Pa., Rachel Lorraine (first child), June 16.

**King, Glen and Judy** (Culp), Goshen, Ind., Jordan David (third child), June 21.

**King, Neal and Mary Lou** (Rohrer), Cochranville, Pa., Kelly Sue (first child), Feb. 5.

**King, Richard and Ann** (Beck), Wauseon, Ohio, Lana Lynn (fourth child), June 28.

**Kreider, Jerry and Audrey** (Oberholtzer), Lancaster, Pa., April Cherie (second child), April 8.

**Lamb, Harold and Trisha** (Hooper), Wooster, Ohio, Anthony Robert (first child), June 27.

**Lawrence, Richard and Sheila** (Widrick), Cape Vincent, N.Y., Rebecca Faye (fourth child), May 20.

**Lohr, Donald and Janet** (Geil), Broadway, Va., Rachel Geil (second child), June 29.

**Miller, Steve and Ruth** (Coblentz), Holmesville, Ohio, Coty Jacob (second child), Jan. 10.

**Nickel, Ray and Janet**, Seattle,

Wash., Sydney Rae (third child), June 10.

**Pitonyak, Steven and Christine** (Troyer), Erie, Pa., Wil Steven (first child), June 22.

**Raber, Ernest and Delores** (Shoup), Mt. Eaton, Ohio, Michelle Lynn (third child), April 25.

**Schwartz, Katrina, Sturgis, Mich., Ashley Katrin** (first child), June 20.

**Slabaugh, Mark and Kathy**, Goshen, Ind., Kari Jo (second child), June 27.

**Wright, Paul and RoseAnn** (Yoder), Walnut Creek, Calif., Nigel Jonathan Yoder (first child), May 9.

**Yoder, Dennis and Mary** (Coblentz), Holmesville, Ohio, Megan Joella (third child), June 19.

**Yoder, Wendell P. and Darlene** (Unzicker), Meyersdale, Pa., Timothy Andrew (fourth child), June 1.

# MARRIAGES

**Brunsmma-Yoder:** David Brunsmma, Goshen, Ind. (East Goshen cong.), and Yolanda Yoder, Goshen, Ind. (East Goshen cong.), May 18, by Mark Akers.

**Edelman-Dinsmore:** John Edelman, Blacksburg, Va. (Christiansburg cong.), and Diane Dinsmore, Blacksburg, Va. (Christiansburg cong.), June 8, by Mark Akers.

**Hayes-Miller:** Robert Hayes, Strasburg, Ohio (Christian Church), and Wava Miller, Winesburg, Ohio (Longenecker cong.), May 18, by Melvin Leidig.

**Hengartner-Martinez:** J. Jay Hengartner (Normal Ill. cong.), and Ruth Martinez, June 15, by Gary Chocklett.

**Jans-Steiner:** Brian Jans, Goshen, Ind. (Bellwood cong.), and Lori Steiner, Berea, Ohio (Wooster cong.), June 22, by Wayne A. Nitzsche.

**Langdon-Zehr:** George Langdon, Boston, Mass., and Linda Zehr, Lowville, N.Y. (First Mennonite cong.), June 15, by Lester Bauman.

**Miller-Zook:** Jon Miller, Middlebury, Ind. (Shore cong.), and Melissa Zook, Middlebury, Ind. (Shore cong.), June 8, by Brad Miller.

**Paxson-Majewski:** Mark Paxson, Valley Forge, Pa. (Ambler cong.), and Cynthia Majewski, Horsham, Pa. (Ambler cong.), June 22, by Barry William Loop.

**Rhodes-Yoder:** Glen Rhodes,



**Disabilities week. Canadensis, Pa.**—"This retreat could make the difference in holding our family together," was one mother's comment. She was one of nearly 170 who attended a week-long event for families with a disabled member July 1-5 at Spruce Lake Retreat. Internationally known artist, author, and lecturer, Joni Eareckson Tada (pictured with husband Ken), teamed with recording artist Sandi Rios, mother of a severely disabled daughter, for the opening night concert. Music and personal stories from this spirited team drew an enthusiastic response from the crowd of over 600. The concert proceeds will help fund scholarships to allow more families to attend such retreats in the future. It was a retreat with a difference in that it addressed the needs of the whole family and not just of the disabled member. The week was cosponsored by Eareckson and her California-based organization, Joni & Friends, and by Christian Overcomers of Westwood, N.J. Both ministries are committed to meeting needs in the disabled community and raising awareness in the larger Christian community. Registrants could choose seminars on strengthening marital relationships, dealing with losses associated with a disability, and the significance of God's sovereignty in their lives. "We scheduled lots of free time where families could get together with other families, because that's often where ministry happens," said Eareckson. "Disability puts a lot of stress on families. There is a high divorce rate—something like 85 percent."

Carlsbad, N.M. (Carlsbad cong.), and Rhonda Yoder, Lovington, Ill. (Arthur cong.), June 8, by Wayne King.

**Schultz-Gerber:** Dale Schultz, Millbank, Ont. (Poole cong.), and Donna Gerber, Milverton, Ont. (Poole cong.), June 15, by David Rogalsky.

**Schultz-Jespersen:** Kevin Schultz, Edmonton, Alta. (Holyrood cong.), and Rhonalee Jespersen, Edmonton, Alta. (Spruce Grove Alliance Church), June 1, by Fred

Friesen and Ray Landis.

**Shaffer-Gindlesperger:** Rodney Shaffer, Hooversville, Pa. (Church of the Brethren), and Anna Gindlesperger, Davidsville, Pa. (Kaufman cong.), June 22, by Donald D. Sharp.

**Shelly-Willis:** Glen Shelly, Evanston, Ill. (Reba Place cong.), and Barbara Willis, Evanston, Ill. (Reba Place cong.), June 15, by Allan Howe.

**Stalter-Beeler:** Terry Stalter, Eureka, Ill. (Roanoke cong.), and Christal Beeler, Eureka, Ill.



(Roanoke cong.), June 1, by Rick Troyer.

**Yoder-Berkhimer:** Floyd E. Yoder, Johnstown, Pa. (Stahl cong.), and Pamela J. Berkhimer, Johnstown, Pa. (United Methodist Church), June 15, by Harold and Mary Grace Shenk.

**Yoder-Harms:** Jerry Yoder, Manhattan, Kan. (Bonneyville cong.), and Jene Harms, Manhattan, Kan. (Grace cong.), June 29, by James Voth and Harris Waltner.

## DEATHS

**Ebersole, Elva S.,** 89, Elizabethtown, Pa. Born: Aug. 9, 1901, Conoy Twp., Pa., to Albert M. and Mary (Kraybill) Stoner. Died: June 8, 1991, Halifax, Pa. Survivors—children: David M., J. Delmar, Clara E. Cutman, Lois E. Kelchner, Marianna E. Longenecker, Ruth Zimmerman, Esther Yoder (foster daughter); sister and brothers: Mary S. Good, Menn K., Andrew K.; 29 grandchildren, 37 great-grandchildren. Predeceased by: Walter W. Ebersole (husband). Funeral and burial: June 12, Good's Mennonite Church, by Russell J. Baer, Steven P. Longenecker, and J. Nelson Bechtold.

**Erb, Emma,** 90, New Hamburg, Ont. Born: Mar. 12, 1901, Wilmot Twp., Ont., to Aaron and Susanna (Wagler) Gingerich. Died: June 24, 1991, Nithview Home, of coronary thrombosis. Survivors—brother and sister: Isaiah, Lavina Gingerich. Predeceased by: Christian O. Erb (husband). Funeral and burial: June 27, Mapleview Mennonite Church, by Victor Dorsch.

**Gascho, Eva Catherine,** 78, Zurich, Ont. Born: Feb. 4, 1913, to Solomon and Leah Baechler. Died: June 4, 1991, London, Ont., of cancer. Survivors—husband: Clarence Gascho; daughters: Martha, Eunice Kropf; sisters and brother: Verda Baechler, Gladys Gingerich, Irma Buehler, William; 3 grandchildren. Funeral and burial: June 8, Zurich Mennonite Church, by Ephraim Gingerich.

**Haas, John,** 71, Hatfield, Pa. Born: June 22, 1919, Towamencin Twp., Pa., to Fred and Bertha (Markley) Haas. Died: June 6, 1991, Sellersville, Pa., of cancer. Survivors—wife: Mabel

Godshall; daughter: Dawn McDermott; brother and sisters: Oscar, Arlene Sell, Bertha; 4 grandchildren, one great-grandchild. Funeral and burial: June 10, Upper Skippack Mennonite Church, by John M. Miller and Charles Ness.

**Hernley, Elam R.,** 95, Lititz, Pa. Born: May 3, 1896, Lititz, Pa., to Jonas B. and Ella Mary (Risser) Hernley. Died: June 7, 1991, Ephrata, Pa., of heart failure. Survivors—children: Elva Ruth Markley, Charles Richard, Marilyn Louise; 10 grandchildren, 19 great-grandchildren, 2 great-great-grandchildren. Predeceased by: Mabel Ruth Stouffer (wife). Funeral and burial: June 10, Scottdale Mennonite Church, by John Sharp and Ruth Detweiler.

**Kauffman, David J.,** 87, South Hutchinson, Kan. Born: Nov. 26, 1903, Yoder, Kan., to Jonas H. and Mary (Petersheim) Kauffman. Died: June 9, 1991, South Hutchinson, Kan., of heart failure. Survivors—children: Glen, Raymond, Willis, Betty Bentch, Barbara Hochstetler, Sheryl McMurphy; brothers: Edward, Leroy; 15 grandchildren, 9 great-grandchildren. Predeceased by: Elizabeth Headings (wife), Janice Huyard (daughter). Funeral and burial: June 11, Yoder Mennonite Church, by Dan Kauffman.

**Kauffman, Roy S., Sr.,** 75, Belleville, Pa. Born: Sept. 22, 1915, to Levi and Emma (Glick) Kauffman. Died: June 19, 1991, Valley View Haven. Survivors—wife: La Rue Bassinger; children: Raymond, Esther Fisher, Barbara Goss, Judy Goodman, Roy, Jr.; stepchildren: Glen, Burle, Charles, Kenneth Fisher; sister: Edna Hostetler; 25 grandchildren, 10 great-grandchildren. Predeceased by: Katie Yoder (first wife). Funeral and burial: June 22, Locust Grove Mennonite Church, by Max Zook, Guy Rocker, and Erie Renno.

**Kehl, John William,** 95, Cambridge, Ont. Born: Aug. 25, 1895, Huron Co., Ont., to William and Barbara (Rickert) Kehl. Died: June 22, 1991, Cambridge, Ont. Survivors—wife: Stella Witmer; children: Esther Rose Horner, Alice Kehl; 6 grandchildren, great-grandchildren. Predeceased by: Clifford (son). Funeral and burial: June 26, First Mennonite Church, by Rudy Baergen. He was ordained deacon in 1941 and served the First Mennonite Church.

**Kreider, Harold A.,** 71, Marshallville, Ohio. Born: May

29, 1920, Wadsworth, Ohio, to Arthur and Elizabeth (Shoup) Kreider. Died: June 12, Dalton, Ohio, of cancer. Survivors—wife: Helen Hartzler; children: Reta McDonald, Lowell, Lyle; sister: Esther Rohrer; 7 grandchildren. Funeral and burial: June 15, Martins Mennonite Church, by Vincent Frey and Gary Krabill.

**Linder, Clara E.,** 83, Louisville, Ohio. Born: Dec. 14, 1907, Louisville, Ohio, to Daniel and Emma (Conrad) Linder. Died: June 27, 1991, Canton, Ohio, of results of a heart attack. Survivors—brother: Homer. Funeral and burial: July 1, Beech Mennonite Church, by Paul D. Brunner.

**Spurgeon, Robert, Jr.,** 7, Franconia, Pa. Born: June 27, 1983, Sellersville, Pa., to Robert and Joanne (Derstine) Spurgeon. Died: June 11, 1991, Sellersville, Pa., of injuries of being hit by a car. Survivors—parents; sister: Regina Rochelle; maternal grandparents: Kenneth and Catherine Hunsberger Derstine; maternal great-grandmother: Mary Derstine; paternal grandmother: Alice Eleanor Cooper. Funeral and burial: June 15, Souderton Mennonite Church, by Gerald A. Clemmer and Steven C. Nyce.

**Stutzman, Elsie Elizabeth,** 87. Born: Oct. 21, 1903, Milford, Neb., to Joseph and Fannie (Yordy) Yeackley. Died: June 23, 1991, Milford, Neb., of heart failure. Survivors—children: Merle, Richard, Belva Petersen, Lois Riley, JoAn Stutzman; brother and sisters: George, Emma Roth, Eva Reeb; 19 grandchildren, 44 great-grandchildren. Predeceased by: Bert Stutzman (husband). Funeral and burial: June 26, East Fairview Mennonite Church, by William Saltzman and Lloyd Gingerich.

**Yoder, Bertha,** 95, South Hutchinson, Kan. Born: Aug. 18, 1895, Haven, Kan., to Abraham and Eliza (Kauffman) Nissley. Died: June 25, 1991, South Hutchinson, Kan., of heart failure. Survivors—children: Harvey, Fred, Lawrence, Edith Classen, Lela Petrie; brother: Eli; 13 grandchildren. Predeceased by: Dan C. Yoder (husband), Daniel Ray (son). Funeral and burial: June 27, Yoder Mennonite Church, by Dan Kauffman.

**Yoder, Reuben,** 91, East Lynne, Mo. Born: Dec. 19, 1899, East Lynne, Mo., to Noah W. and Catherine (Hartzler) Yoder. Died: June 10, 1991, Harrison-

ville, Mo., of heart failure. Survivors—wife: Mary Ruth Schrock; children: James L., Reuben Jerald, Donna Yoder; 7 grandchildren, 6 great-grandchildren. Funeral: June 13, Sycamore Grove Mennonite Church, by Dennis Ernest and James D. Yoder. Burial: Clearfork Cemetery.

**Ziegler, Raymond H.,** 96, Harleysville, Pa. Born: March 25, 1895, Salfordville, Pa., to Irwin G. and Ellen (Hagey) Ziegler. Died: June 8, 1991, Lower Salford Twp., Pa. Survivors—children: Arlene C. Ziegler, Mary Jane Moyer; sister: Alice H. Clemens; 5 grandchildren, 3 great-grandchildren. Predeceased by: Sallie L. Clemens (wife). Funeral and burial: June 12, Salford Mennonite Church, by Willis Miller and John Ruth.

## CALENDAR

Mennonite Church General Board, Eugene, Ore., July 29  
Mennonite Church Nominating Committee, Eugene, Ore., July 29  
Oregon 91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3  
Mennonite Mutual Aid board of directors, Chicago, Ill., Aug. 8-9  
Conservative Conference annual meeting, Kalona, Iowa, Aug. 15-18  
Franklin Conference annual meeting, Cove Valley, Pa., Aug. 16-17  
Iowa-Nebraska Conference annual meeting, Wellman, Iowa, Aug. 16-18  
Mennonite Church Coordinating Council, Elkhart, Ind., Sept. 10  
New York State Fellowship delegate meeting, Syracuse, N.Y., Sept. 14  
Integration Exploration Committee, Nebraska, Sept. 14-17  
Lancaster Conference fall assembly, East Earl, Pa., Sept. 19  
Mennonite Board of Education board of directors, Elkhart, Ind., Sept. 19-21  
Worship Seminar, Hesston, Kan., Sept. 20-22  
Vision 95 Goals Coordinating Council, Elkhart, Ind., Sept. 24  
Evangelism and Church Planting Committee, Salunga, Pa., Sept. 27-Oct. 1  
Vision and Goals Committee, Chicago, Ill., Sept. 28-29  
New Pastor Orientation, Elkhart, Ind., Sept. 30-Oct. 2  
Fellowship of Concerned Mennonites annual Bible conference, Hutchinson, Kan., Oct. 4-6



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## THE LAST WORD

# Why do we keep working at it?

Community. If there ever was an Anabaptist-Mennonite buzzword, it has to be that. In Sunday schools, sermons, conferences, and assemblies, it comes up often. You'll find it used frequently in this publication—especially on this page!

It's on the agenda for Mennonite General Assembly in Eugene, Ore. Friday afternoon, Aug. 2, delegates are scheduled to discuss how to keep the unity of the community in the midst of our diversity. The topic is one of four big issues on the General Assembly floor for discussion by participants in Oregon 91.

Why? Perhaps because, as Delores S. Williams writes in *The Christian Century* (10/3/90), "One of the hardest things to do in our troubled North American society is build community. . . . In our capitalist, technological society, we seem to have very little knowledge of what it takes to live together in peace and mutual acceptance."

How true! Or hasn't your church community been on the verge of making a decision about carpet for your meeting space when someone gets up in the back and says, "Well, I just want you to know I don't approve of what you're doing"? And that likely came right after the chair of the potluck committee resigned because she had had one too many criticisms of how she was doing her job—likely from last year's committee chair.

Or take how we disagree about time. When some of us think people should be working for the church, they're out bowling or golfing or biking. Others of us schedule what we think is some much-needed recreation only to be hounded to guilt by phone calls about more church work that needs to be done.

Yes, community is hard work. In fact, if most of us were honest, some of the people we have to do that hard work with we really don't like all that well. We wish some of them would do their church somewhere else (some days it's all of them!). "You don't have to like the people in your church community," Christian educator John Westerhoff is reported to have said. "You just have to be willing to die for them!"

So why do we bother?

I found out why this summer during the annual sessions of Allegheny Mennonite Conference.

I really didn't want to go. There were too many uncertainties about my family's health. There were too many letters to write, manuscripts to read, and deadlines to meet—some of which had already passed. There were too many unanswered questions about staffing and vacations and finances.

But I went, mostly because I had promised to help give leadership to some of the sessions. "I don't know how long I can stay," I told those in charge. And I still recall with pain the dark agony of the Thursday evening worship service when I realized I did not have a single word of praise on my lips or a prayer in my heart.

"God," I cried alone on the hill that evening in the height of my anger, self-pity, doubt, and depression. "I can't go on."

But the next morning a miracle began to happen. People I didn't even know asked about my family's health. Persons I see but once a year at conference told me they had been praying for us. For the next two and one-half days both good friends and passing acquaintances surrounded me with warmth and love and acceptance.

Little by little I began to experience healing. Bit by bit I came to understand that God was standing beside me as that community held my hand. God had come to me as my sisters and brothers. By Saturday evening I could laugh again. In the closing service Sunday morning I was overcome with the realization that I had more praise and more prayer than I could contain.

"Viable, wholesome community is what each of us needs in order to experience well-being, care, and support," writes Williams.

That's why I keep working at it.—jlp

## What is truth?

Pilate asked the question first. Our times and culture prod us to keep asking. One answer caught my ear recently during sharing time at Belmont Mennonite Church in Elkhart, Ind. Said one member: "Truth is more than the camcorder catches."—jlp





# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



B. Charles Hostetter, radio voice of "The Mennonite Hour": During the early years people sat by their radio listening quietly. Toward the end they were in their cars, washing dishes, or working in the office.

The first broadcast voice of the church:

*He never sat in an ivory tower expecting his church to come to him*

*B. Charles Hostetter, speaker on "The Mennonite Hour" for 16 years and ambassador for the church for 50, reflects on the future of the Mennonite Church.*

His demeanor is that of an elder statesman. Or he could be taken for a diplomat. All this comes for good reason: for 50 years, B. Charles Hostetter has been an ambassador for the Mennonite Church. He first served as minister. That developed into being a counselor. But most of us know him best for 15 years as the broadcast voice on *The Mennonite Hour*.

by  
Ray  
Snader

B. Charles Hostetter's story begins in eastern Pennsylvania. His growing-up years were spent in Manheim, where his family had an acre of greenhouses and operated Hostetter's Flower Shop. In 1937, after a year at Penn State University, B. Charlie (as his friends call him) transferred to Eastern Mennonite College in Harrisonburg, Va. There he became involved in public speaking. "I had done some speaking and went on touring groups, so it seemed speaking was a gift I had," he remembers.

The year 1939 was a highpoint in Hostetter's life. He married Grace Brackbill and also was or-

## ALSO IN THIS ISSUE

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was one shrewd character . . . . 6**

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**Mennonites help with  
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***“When the Bible ceases to be the inspired Word of God, the final authority, then what part is authentic? Where do you stop? What is important to obey?”***

dained as minister at Manheim Mennonite Church. He served this congregation for six years before being invited to “pastor boys away from home” in the Civilian Public Service program during World War II.

After the war, Hostetter returned to EMC to complete his undergraduate biblical studies. Following graduation, he joined the school’s faculty and became pastor of students. During the summer months, Hostetter became involved in evangelistic work with a men’s quartet. “We traveled into Canada and across the United States with the quartet and developed quite a reputation.”

Some time later, a radio station in Harrisonburg invited the group to sing for its listeners on Saturday mornings. “When the boys started giving their testimony, the station management said if we wanted to preach our doctrine, we’d have to buy air time,” says Hostetter in a voice that still reflects broadcast quality.

So Hostetter recruited local businessmen to pay for *The Mennonite Hour*, beginning in 1950. As Mennonites from other parts of the country visited the college community and heard the broadcast, they asked for the program to be made available to their local stations back home.

The members of the broadcast team, all of them spoke at times, were well known in the Harrisonburg community. But when the program went to other areas, the decision was made to identify it with one voice. After a period of testing, Hostetter was chosen to be the speaker in 1951, and he remained in that position until 1966.

Reminiscing about *The Mennonite Hour*, Hostetter says the program began as an independent effort but later became associated with the Mennonite Church as a denominational broadcast. After several years, it was shortened to a half hour and then to 15 minutes. “That’s because we were now competing with television, and our audience was changing.”

During the early years of the program, people sat by their radio in the living room of their home and listened quietly. “But toward the end of my broadcasting career, people were listening as they rode in cars, washed dishes, or worked in the office,” says Hostetter.

There were other changes. After years of a cappella music, the program director moved to classical music. Still later the program was cut to five and then three minutes.

“I tried to reach middle America—people who thought of themselves as Christians but didn’t go to church much,” Hostetter says of his target

audience. Most of his listeners, he believes, were likely feeling guilty for not attending church regularly. So when they heard a religious program, “they didn’t turn it off at the first hymn.” The aim of his sermons was to help his listeners understand “what I thought a true Christian experience was all about.”

When the program became associated with the Mennonite Church, there was considerable opposition at first, especially from some areas. “At one time, I had revival meetings in many eastern Pennsylvania churches, but after we began the radio program, I was no longer invited to some of them because of their opposition to the radio,” says Hostetter. Later, however, as younger pastors took the pulpits, he was invited back into these congregations and introduced as “something of a pioneer” in Mennonite evangelism.

Following the years of broadcasting, B. Charles and Grace were sent by Mennonite Board of Missions to Nigeria in 1970 to help with the development of the Aladura Theological Seminary. Grace was surprised to find Mennonites there reading

***In churches where he was once banned, B. Charles Hostetter was later introduced as “something of a pioneer” in Mennonite evangelism work.***

several books written by her husband. Young Nigerians were using *Keep Yourself Pure* in their Bible studies. Another of his books which proved popular was *How to Have a Happy Home*. After six years in Nigeria, the Hostetters also spent time in Jamaica and in Trinidad working on leadership development and training programs.

Today from his retirement home in Hickory, N.C., B. Charles takes time to reflect on the future of the Mennonite Church. He quickly emphasizes that he is not “a prophet or the son of a prophet.” Still, his primary concern is the Bible and how it is viewed by Christians today.

“When the Bible ceases to be the inspired Word of God, the final authority, then what part is authentic? Where do you stop or start? What is important to obey or authoritative for life?” asks Hostetter. Removing the Bible as the authority for the church, he believes, takes away



the only source we have about Jesus Christ, the origin of the world, and "the other side of death."

Seventy-five years old today, Hostetter recalls a time when society at large supported the basic premise of using the Bible for morality. Today, however, the church must stand alone in its efforts to encourage high standards of living. An example of changing social mores, he says, is the view of sexual behavior by school systems.

"When I was young, students who engaged in sexual activity were expelled from school; now they're taught how to use condoms and are encouraged to have safe sex."

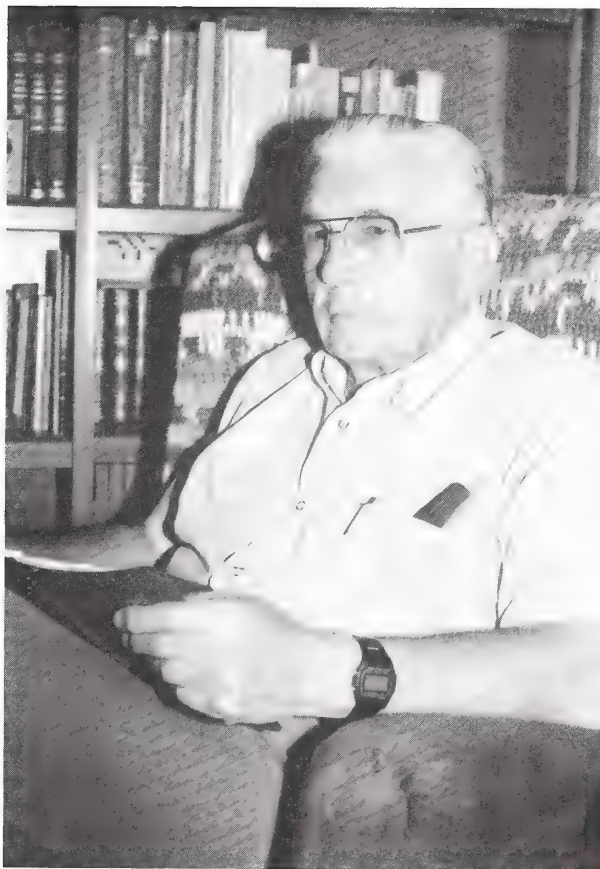
**H**ostetter's concern is that the church may not have the strong conviction which will be required to support the Bible "when it's no longer popular to be good." With society's pressures increasing, and Christians striving to earn more money and to succeed, the temptation to compromise standards and ideals increases.

A few years ago, most of our neighbors were Protestant, Catholic, or the unchurched, Hostetter notes. Today Christians have "competition" from various religions from around the world.

He also is concerned about a lack of acceptance of leadership in some Mennonite congregations. Because we have the opportunity to see and hear outstanding preachers on TV and radio, "a pastor is now compared not only to other Mennonite preachers but to some of the best in the business." As young people in Mennonite congregations become more educated, they demand the best in a preacher. "We're no longer sympathetic with the person who is learning and developing a talent to lead songs, preach, or teach Sunday school." Hostetter says today's leader is often expected to go to some special school in order to be acceptable to the congregation.

Young leaders, on the other hand, must be tolerant of their followers. Some ministers, he believes, obtain an education and then expect their local congregation to adopt all their changes. Such expectations lead to frustrations and anger. "Those who go for training need to learn to be able to start where local people are and then lead them." Educated young leaders, he says, "can't sit in their ivory tower and expect the congregation to come to them."

The overriding responsibility of the church is to teach Christ. "There's only one organization in the world that will preach the gospel—the army won't do it, the politician isn't going to do



Today, B. Charles Hostetter's chief concern is the Bible and how it is viewed by Christians.

it, neither is the classroom, the Kiwanis, or the Lion's club," Hostetter says emphatically. Because the church is the only one to preach the gospel, that becomes the Christian's primary responsibility.

"If we forsake that task, there isn't any other organization that will pick up the flag for Christ," he points out. He removes his bifocals as he ponders life's difficult issues. "Christians shouldn't do the things that government may be able to do better while forsaking what only they can do."

Ray Snader is news director at radio station WNPC in Newport, Tenn.

***Once society supported the belief the Bible served as the basis for morality. Today the church is alone in encouraging high standards of living.***



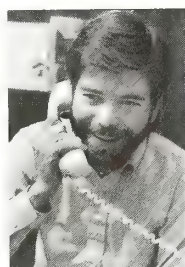
# Gospel Herald

**"Happy are those whose transgression is forgiven, whose sin is covered. Happy are those to whom the Lord imputes no iniquity, and in whose spirit there is no deceit."**

—Ps. 32:1-2, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 31: July 30, 1991**

**Photos:** page 9 by Howard Zehr, pages 12 and 15 by Phil Richard, page 14 by Gay Brownlee.

## READERS SAY

### Understanding our purpose as a church in Jesus Christ

If we are to adopt a more responsible attitude toward the state, as John Miller suggests (May 28), it ought to begin by developing healthy attitudes toward ourselves as a body and understanding our purpose in Jesus Christ.

The historical roots of separatism (the Schleithem and Dordrecht confessions), while acknowledging one kingdom symbolized by the sword and another by the love of Christ, did not adequately address the interrelationship between the two. This has become a source of frustration to many who today earnestly desire to impact a disintegrating world.

The lack of interaction between these two kingdoms can be resolved if we are to see our mission as ambassadors of Jesus Christ carrying the good news of our King to those who are bound by this world's system. However, we recognize our limitations. We cannot expect to persuade once-born persons to accept twice-born behavior. Further, the Scriptures do not teach that the world will disarm and live like doves.

The aim of our work, then, is conversion. By making peace with God, people will receive the life of Jesus and extend it to others, even at the risk of their own. The church is called to be a prophetic people, in the world, but not of it. Now is not the time to retreat into the ways of obscurity under the pretense of humility.

As long as we persist in appealing to Mennonite pride and tradition as the source of our identity and loyalties, we utterly fail our mission as the church. Instead, we need to be invigorated by the spirit of our Lord Jesus, who alone will lead us in all truth and once again in this generation call unto his own a radical people willing to follow him in all his ways.

Robert Bair  
Elyria, Ohio

### Misrepresentation of Jesus' new commandment

I have serious reservations about using the word *nonresistance* as a synonym for the way of the cross ("Thirteen Reasons Why We Believe in Nonresistance" (April 30). To me the word *nonresistance* is more synonymous with *wimpy doormat*.

If Jesus had been truly nonresistant, he would never have ended up on a cross. He not only resisted, but he bla-

tantly violated many of the social and religious norms of his culture. By showing love to the promiscuous Samaritan woman, he ripped away all barriers between people. He continually and caustically confronted the religious leaders of his day who were so wrapped up in legalism that they forgot about love.

Active love implies resistance to any structure where human power struggles are the norm. Jesus lived and breathed active love. Thus using *nonresistance* to describe Jesus' lifestyle of peace is a terrible misrepresentation of the new commandment which Jesus brought.

Jonathan Martin  
Enkenbach, Germany

### The fewer that know the better

I am not convinced that open reporting of sin "would demonstrate our commitment to the truth" ("Should We Report Scandal in the Mennonite Press?" April 30). Scandals should never be reported to any one but the person involved and the elders of the church. The fewer that know about it the easier it is for the church to work things through and bring reconciliation.

R. Kenneth Yoder  
Newport News, Va.

### To follow Christ's example of love

At some point, all of us raised in the Mennonite Church choose whether we will continue to participate in this denomination—to claim its faith, values, and traditions as our own. I question my own participation when I observe our denomination's cruel treatment of our homosexual sisters and brothers, especially within Mennonite congregations, educational institutions, and communities.

Whatever one's best guess of God's view of loving relationships between individuals of the same sex, certainly we are called to do something other than to reject cold-heartedly those among us who are attracted to the same sex.

Thankfully, concerns are raised (and published by *Gospel Herald*) such as Cindy Beck's (June 4) and David Culnan's (June 11).

As long as discourse in the Mennonite Church includes such expressions of sensitivity, I want to remain a Mennonite. I can continue to hope that we are a denomination that seriously attempts to follow Christ's example of love.

Becky Kurtz  
Atlanta, Ga.



### How to know God

I didn't know your Uncle Elam, but from your editorial (June 11) your respect for him was obvious. The editorial raised a challenge: Will I be able to instill the same respect for God and the Bible in the "nephews" of my generation?

But the editorial also raised a question. You imply that the way to know God was through the Bible. Jesus said, "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life" (John 5:39-40). From what you told us about your Uncle Elam's faith, I suspect that he would have affirmed that the "way to know God" is to know the Christ of whom the Bible speaks.

Vernon Myers  
Oxford, Pa.

### A time to examine our "conquests" as well

Thank you for printing Mattie Marie Mast's article "What Shall We Do with 1492?" (June 11). It was a joy to see such material in *Gospel Herald*. As a *Newsweek* article, "Columbus, Stay Home," shows, there has been an increasing awareness that for many Americans 1492 was a date to be remembered not with celebration but as the beginning of centuries of exploitation.

We Mennonites need to consider seriously the issues which Mattie addressed. It is not enough merely to blame the Spanish and Europeans for the conquest. The original Americans have not had an historical voice. Mattie emphasized the need to listen to the Indians' stories as well so we can better grasp the complete story.

As a denomination we should facilitate this dialogue. Mennonites in Latin America and around the world have par-

ticipated, albeit sometimes out of ignorance, in the exploitation of indigenous peoples. We hope the anniversary will enable our denomination to examine our "conquests" as well. This will help make our gospel message more credible to persons of other cultures.

René Horst  
Bloomington, Ind.

### How to liven up the editorial page

Your editorial "Eleven Ways to Get Good Leaders" (June 11) must have been designed to liven up the page. Point 8 gives homage to our traditional jack-of-all-trades administrator who attempts to be prophet as well as priest. Our prophet/pastors, like our prophet/editors, cannot risk sufficiently to say what needs to be said because of their tenured positions.

The prophets were gifted individuals who had a tenuous relationship with the establishment. But they had a sharpening effect on the community. Most of our current tradition has been built around the decision to despise prophecy. A stimulating way to liven up the editorial page would be to have more frequent guest editorials by prophets. This is the way it was done in your Uncle Elam's day (also June 11).

Merrill M. Derstine  
Harleysville, Pa.

### "You're on Indian land"

We want to express deep appreciation for "What Shall We Do with 1492?" (June 11). Since late 1989, when we moved to the Rosebud Sioux Reservation, we have tried to understand something of the pain and loss that our Native American neighbors have experienced since the beginning of European exploitation in 1492. A reservation bumper sticker says, "You're On Indian Land," and that sticker reminds us that

in some profound sense we are simply guests here "on the Rosebud." In fact, as 1992 approaches, all of us non-Natives might be reminded that we are living and prospering on "Indian land," whether that be land in Lancaster County, Honduras, or Manitoba.

We trust that the repentance of which Mattie Marie Mast speaks might move us toward a renewed sense of service and humility as we learn to know better the Native American peoples among us. There is a growing sense of pride in their own history and culture as American Indians affirm their identity and peoplehood. We want to celebrate that healthy renewal as we live and work among our Sioux friends. Certainly, in October, we'll feel closer to the life and spirit of our local Native American Day than we will to the memory of Columbus. After all, in spite of our recognition of Columbus' great feats, we remember that he was involved in the killing and enslaving of many Native American people.

Milton and Lois Lehman  
Rosebud, S. D.

### An alternative to the traditional

In her letter (June 18), Julia Spicher Kasdorf talked about "powerful ethnic-Mennonite families" and Daniel Hertzler "retreating" to a family's living room of "some people named Hurst." Let me tell you about this fellowship in Sydney and the people involved.

Hurst is married to a Huber. Both grew up in Lancaster County, Pa., in non-Mennonite families. Both became pacifists as a result of the war in Vietnam and their studying the Bible, looking for some answers. They were drawn to the Mennonite Church by its teachings on peace and justice, simple lifestyle, and strong emphasis on community.

The others in this "typical Mennonite meeting" are named Baker, Rouse, and Chan. All are first-generation Mennonites from Australia, England, New Guinea, and South Africa.

We hope we do not represent "a defensive and ethnocentric stance." Rejoicing in our diversity, we stand as an alternative to the traditional institutional church and offer the world a different vision of what it means to be Christian. I think this is what Daniel was trying to say.

Mark S. Hurst  
Sydney, Australia

### Pontius' Puddle





# *The unjust manager was*

***Why would a landowner fire his manager for squandering property, then turn around and congratulate him after he had reduced the amount of rent that his tenants owed?***

*by Jacob W. Elias*

**M**any of Jesus' stories are easier to understand than the one in Luke 16:1-13. Why would Jesus have told about a crooked manager who is congratulated by his boss for falsifying the accounts? Does Jesus commend that kind of dishonesty?

Our problem in understanding is that we are separated from that story in time by almost 2,000 years, in distance by some 6,000 miles, in culture by different practices from our own. So before we can understand what this parable means for us here and now, we have to discover what it meant there and then.

Can we envision this parable as a drama on stage?

In scene one, the landowner calls in his manager. "It has been reliably reported to me," the owner thunders, "that you have been squandering my goods. I want you to turn in all your accounts! In other words, you're fired!"

Scene two shows the manager alone. He paces the floor. "What will I do now?" he moans. The manager weighs his options. He mutters to himself, "I am not strong enough to dig ditches, and I am too proud to beg." Finally the manager faces the audience and declares, "I have decided what I will do."

In scene three, the manager visits the olive groves in the Ephraim hills. He asks one tenant, "How much olive oil do you owe as rent?"

"A hundred measures" comes the weary reply. (This could be as much as 500 gallons.)

"Change it to fifty," the manager instructs.

The next scene takes place in the home of a wheat grower. The manager inquires, "What does your contract say? How much do you owe?"

"A hundred measures of wheat," the farmer says.

"Quickly change it to eighty," the manager replies.

Both times, as the scene changes, we see the startled faces of the tenants. Unbelief and joy overwhelm these tenants and their families as the manager makes his exit. Their children dance for joy while the parents embrace each other with tears of relief. Finally they will have enough to live on, maybe even a little extra!

In the fifth and final scene, we find the landowner and his former manager back together again. Surveying the accounts, the owner scratches his head in amazement. "You are one shrewd character!" he declares. "Congratulations on your wise and prudent action." With that the curtain drops.

But now it is the hearers of the parable who must scratch their heads. What is the point?

Normally one assumes that the manager in this story, finding himself suddenly without a job, ingratiates himself with his clients by falsifying the records of the money they owe. Usually we also understand the reduction of the debt to have been at the expense of the owner. Both assumptions are likely wrong.

According to the economic practices of that day, absentee landlords normally granted major powers to those whom they hired as their managers. This included the right to set the rent. Usu-

***Wealth used as a tool for ministry to others becomes an investment in the true wealth of warm, welcoming friends.***

ally the owners did not know nor did they care how much rent the farmers were asked to pay. That level was the manager's to set. The manager, of course, generally set the rent as high as the market would carry. The manager also usually charged high interest on overdue rent payments.

What therefore was it that the manager had chosen to do? He might have been expected to say to himself: "I'm going to squeeze my clients for every cent I can get. I might as well make money while I still can." Instead, he invited his clients, the olive oil and wheat growers, to reduce substantially the amounts that they owed.



# one shrewd character

This reduction came not at the expense of the landlord. The manager himself absorbed the cut. He voluntarily reduced his own commission, perhaps even experiencing a net loss as a result. Why did he do so? He realized that the good will and the affection of people rates higher than wealth.

During a time of personal crisis, which he brought largely upon himself, this unjust manager rather belatedly learned an important lesson. Wealth and the power to accumulate more

## ***How would Jesus have told this parable of the unjust manager had he lived in Israel or on the West Bank today?***

earthly goods are empty unless they are placed in service for others.

How might this parable apply to us? Jesus' story of the unjust manager reminds us that in the midst of our personal or national crises, we too must decide on our priorities. Will we choose God's priorities, or will we decide only for ourselves?

This parable speaks to our personal lives. It tells us we don't need a crisis, whether in our marriage or with our health or through losing a job, to cause us to examine what truly comes first in our lives. Ultimately the value of material things fades into relative insignificance in comparison to human values: friends, family, caring people. Wealth used as a tool for ministry to others becomes an investment in the true wealth of warm and welcoming friends!

This parable also tugs at me at another level, our national priorities. In August 1990 my wife, Lillian, and I led a group of high school youth to Israel and the West Bank in the Mennonite Service Venture program. We arrived in Jerusalem on Aug. 1. On Aug. 2 we learned that Iraq had invaded Kuwait. Soon we also heard that President Bush had ordered U.S. troops to Saudi Arabia. We became keenly aware that the Israelis were afraid and that the Palestinians were angry.

I have wondered how Jesus might have told the parable of the unjust manager had he lived

in Israel or the West Bank today, especially in light of the Persian Gulf crisis. Might Jesus have named North Americans as the unjust managers?

Charges have been brought against us. "These people are consuming too much of this world's resources: too much of the food and water, too much oil and other energy. Their way of life squanders God's goods, the resources of this earth."

Recent events in the Persian Gulf have threatened that way of life many of us have come to assume as our right. President Bush has essentially said that we must have this oil so we can maintain our way of life. Would that his response had been more like that of the manager in the parable, who in a crisis repented of his warped priorities and chose the true wealth of friendship with the poor and the underprivileged. Pacing the floor in this crisis, the president could have said: "We can do with less foreign oil. It is more important that we make friends with the poor. I know what we can do. We'll develop other energy sources. We'll use less. It is not worth going to war over oil."

We have Palestinian friends who asked us when we were there in August: "Why is the U.S. so concerned about the occupation of Kuwait? For 23 years Israel has occupied our land. There has been no comparable U.S. or international pressure for Israel to withdraw from the West Bank. Why the difference?"

We had to admit to our shame: "U.S. self-interest has made the difference. Americans want oil; Kuwait has it." And we added: "If only we could sacrificially make friends and work for peace and justice instead."

*Jacob W. Elias is professor of New Testament at Associated Mennonite Biblical Seminaries, Elkhart, Ind. From January to March 1991 he taught at Union Biblical Seminary, Pune, India.*

***During a time of personal crisis, the unjust manager learned a belated lesson: wealth and the power to accumulate earthly goods are empty unless placed in service for others.***



### Brethren confess racism and approve plan to improve record

The Church of the Brethren, one of America's historic "peace" churches, wants to purge itself of institutional racism that has kept the denomination's black membership below 0.5 percent and left its national and district offices without a single black staff official. Delegates to the 150,000-member denomination's annual conference held in Portland, Ore., endorsed a comprehensive effort to improve the church's record—including development of a partnership with a predominantly black denomination, hiring a black staff person to work full-time in black ministries, and vigorous affirmative-action hiring practices in all Brethren institutions. (RNS)

### Bush praises Southern Baptists for having 'held to faith'

In an address to the Southern Baptist Convention annual meeting in Atlanta that was marked by repeated standing ovations, President George Bush praised the strife-torn denomination for hanging tough on key matters of faith and achieving numerical growth at a time when many churches are declining. Bush also used the platform to support a constitutional amendment allowing voluntary prayer in schools and tax incentives which would allow parents to send their children to private religious schools.

An Episcopalian, Bush praised the 15-million-member church for having "held to faith where others have lost it, gained in numbers where others haven't, made a difference where others couldn't." He told the gathering of about 25,000 that for him prayer had always been "important but quite personal—you know us Episcopalians." But he said he and his wife had begun to cry while they were praying at Camp David for U.S. troops just before the beginning of the Persian Gulf War, and "I no longer worried about how it looked to others." (RNS)

### Pope enters new relationship with Polish Catholics

For more than a decade, Polish Catholics have relied on comfort and encouragement from Pope John Paul II. On three previous visits to his native land, the pope vigorously supported Poles in their fight against an oppressive communist regime. But as John Paul recently toured the country for the fourth time since becoming pontiff in 1978, his relationship with Polish Catholics entered a new stage.

In Kielce, the pope delivered an angry sermon, shaking his arms in emotion and accusing Poles of moral irresponsibility in their support for abortion. The shift in targets for the pope's anger is not surprising, even predictable, given the fall of communism in Poland in 1989, according to Eastern European experts. Poland

today is vastly different from the country the pope experienced on his previous visits, with many Catholics now alienated from a church that has recently sought to reassert authority over Polish society.

For John Paul, opposition to abortion has long been a fundamental moral principle, a central focus of Catholic moral teaching. Despite an overwhelmingly Catholic population, abortion enjoys a high rate of acceptance in Poland, a disjunction that surely troubles the pope. Nevertheless, the issue has been overshadowed on the pope's previous visits by his political aspirations for his country, namely the downfall of totalitarianism, experts say. The pope equates abortion with Western standards of freedom, with the materialism and greed that he associates with Western capitalism. (RNS)

### Court nominee has Catholic roots but attends Episcopal church

Clarence Thomas' Catholic background has raised questions about how he would rule on abortion issues if his nomination to the U.S. Supreme Court is confirmed by Congress. But now it has come to light that he and his wife attend an Episcopal church in Fairfax, Va. And the particular congregation chosen by the Thomases, Truro Episcopal Church, seems to confirm the judge's reported antiabortion stance. The congregation of more than 3,000 members is active in the National Organization of Episcopalians for Life. Truro church has a reputation of not only being one of the largest congregations in the Episcopal Church but also as a center for charismatic renewal in the denomination. (RNS)

### Fuller, in change of plans, continues as Habitat president

Millard Fuller has withdrawn his resignation as head of Habitat for Humanity, the Georgia-based Christian group that builds homes for low-income families. Fuller had been pressured into resigning in April after female workers accused him of sexual harassment. He reportedly apologized, and no charges were filed. Habitat's directors were at odds with Fuller over several issues, but under pressure from others, including former President Jimmy Carter and his wife, Rosalyn—volunteer Habitat workers who threatened to resign because of the campaign against Fuller—the board voted to reinstate him as president. (NIRR)



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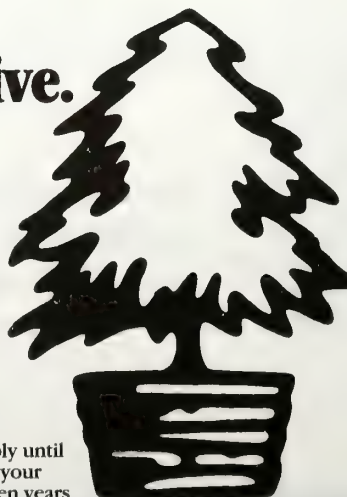
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## Peace group promotes dialogue between Palestinians and Israelis

*Israeli-occupied West Bank (MCC)*—Dark smoke from burning tires rolled past the second-floor window. In the street below, *shabab*—young masked resisters of the Palestinian *intifada*—demonstrated, then melted into the village. Heavily-armed Israeli soldiers arrived, knocking on doors in search of suspects.

Above this scene, a separate but equally dramatic event was taking place: 20 Palestinians and Israelis had crossed barriers both geographic and cultural to talk with one another. In today's Israel and West Bank, this was as radical but much rarer than the scene on the street below.

This dialogue was one of many sponsored by the Palestinian Center for Rapprochement Between People since it was organized in 1988, soon after the beginning of the *intifada* (the revolt against Israeli rule). At first the center's organization was informal. Due to frequent harassment by Israeli authorities, however, it decided to seek official status. Mennonite Central Committee served a crucial role by providing an institutional base for operation. MCC also arranged for office and meeting space and currently provides some financial help.

On this evening, as tires burned outside, the focus at the center was not on dialogue but on action. The group had been meeting for some months in an effort to learn

to know and trust one another. Now they wanted to brainstorm about concrete activities they might undertake to encourage peace and justice in this war-torn land.

The group divided into pairs—Palestinian matched with Israeli—and ideas flowed. Committees were then formed to develop the most promising proposals for exploration at the next meeting.

"Could we move toward Jerusalem?" asked one participant. It was offered as possible action with symbolic value, a march reminiscent perhaps of civil rights walks in the United States. Given the significance of Jerusalem for Jews and Christians, though, the idea seemed to offer another layer of symbolic meaning.

The meeting over, the participants waited until it seemed likely that the soldiers had gone. Palestinian participants walked to cars hidden on side streets where they would not attract soldiers' attention. Israeli participants got on a bus with blue West Bank license plates in order to avoid protesters' stones. They would then transfer to a bus with yellow Israeli plates to pass the military checkpoint into Jerusalem.

Logistics of dialogue can be complicated. As one participant observed to the group, "We don't exactly live around the corner from one another."—Howard Zehr

*Two pairs of participants—both consisting of an Israeli and a Palestinian—at the Palestinian Center for Rapprochement Between People discuss ways to encourage peace between their two sides.*



## Panel of ex-MCCers offers advice on serving in repressive countries

*North Newton, Kan.*—Former Mennonite Central Committee workers were invited to share a potluck supper with Transcultural Seminar participants at Bethel College here recently. It gave the "alumni" a chance to meet some of the 51 seminar students. About half of the participants were preparing to begin MCC assignments, while the others were college students.

MCC, along with Bethel, Goshen, and Eastern Mennonite colleges, sponsored the two-week seminar—an annual event which rotates among the three campuses. It featured a variety of speakers, including World Neighbors director Bill Brackett, Land Institute founder Wes Jackson, and Burkina Faso missionaries Russ and Gail Toevs and Loren and Dona Entz.

On alumni night, a panel of former MCCers addressed the question: "Can we serve where governments are radically evil?" They said "Yes," calling on MCC workers to try to effect change while avoiding becoming pawns of the repressive regime, or being forced to leave.

Panelists noted that the poor people they served liked MCCers but did not like U.S. government policies which often support oppressive governments. The poor ask MCCers to tell their story to the people in their home churches and to witness to U.S. foreign policymakers.

"Where do you stand when people turn to violence to work for justice?" a new MCC volunteer asked. "I could tell them what we believe, but couldn't condemn them," Elaine Zook Barge replied. "I don't know if I'd still be a pacifist if I had 17 family members killed by an oppressive government."

Her husband, Nathan, issued a challenge to North Americans: "Can we say that we are pacifist when we are still paying taxes in support of war? Unless we are actively stopping that kind of support, I don't think we are being heard as pacifists in Central America."

What about safety?

"If my being there endangers other people, I gotta get out," David Osborne said.

"We should take our signals from the local people," Vern Preheim replied. "MCC has a pretty good intuition about the degree of risk."—Susan Balzer



## Mennonites help with peace talks in post-civil war Ethiopia

Addis Ababa, Ethiopia (MCC)—Ethiopia appears headed toward greater stability following roundtable talks here, July 1-5, that ended factional fighting and set the groundwork for a transitional government, says Menno Wiebe, a participant in a peace initiative for the troubled country.

"Ethiopians are very excited and hopeful, but they also seem fearful of being optimistic," said Wiebe, director of the Horn of Africa Project at Conrad Grebel College. "This tentative peace, like a fragile flower, Ethiopians want to guard rather closely."

Wiebe is a consultant to the Ad Hoc Peace Committee, made up of Ethiopians in North America who are working for a peaceful resolution to hostilities in that country. The committee was invited as official observers at the Addis Ababa meetings and was one of three observers invited to make a statement at the meetings' conclusion. The Horn of Africa Project promotes public education and peace initiatives in that part of Africa and is partially supported by Mennonite Central Committee.

John Paul Lederach of MCC's International Conciliation Service is also a consultant to the Ad Hoc Committee.

Wiebe said the talks, which included representatives from 24 Ethiopian political and national factions, achieved two major accomplishments: drafting a charter for a transitional government leading to elections within two years and reaching a consensus on the breakaway province of Eritrea.

The Ethiopian People's Revolutionary Democratic Front currently controls the capital after deposing the Mengistu dictatorship on May 28.

While the future of the Ad Hoc Peace Committee is yet to be determined, Wiebe said it will act as a "watchdog for peace and democracy in Ethiopia," possibly including encouraging dialogue between the current ruling party and other groups absent from the Addis Ababa meetings. He said participants at the Addis Ababa meetings urged the committee to remain active in the peace process. "Is it going to take root on the ground as it did on the table?" he said. "We're not out of the woods yet."

Neither Wiebe nor Lederach were in Addis Ababa due to other commitments, although they stayed in contact with committee members present at the meetings.

The International Conciliation Service and the Horn of Africa Project, plus the Life and Peace Institute from Sweden, were invited by the Ad Hoc Committee to

help facilitate its work, including some fund-raising, organizing meetings, and arranging travel and telephone conferences.

Based on the traditional Ethiopian system of elders, the Ad Hoc Committee was organized last December in Princeton, N.J., to work for a peaceful resolution between the Mengistu government, then in power, and numerous opposition groups.

### Virginia Mennonites mark Independence Day with alternative event

Williamsburg, Va.—"My fondest hope for you all is that you begin to experience the mystery and the joy of peacemaking," said Gene Stoltzfus, coordinator of Christian Peacemaker Teams, a Chicago-based effort supported by Mennonites and Brethren. He spoke to an alternative Independence Day gathering of Mennonites from southeastern Virginia at Williamsburg Christian Retreat Center.

"You have a special ministry in this part of Virginia where so much of the weaponry departed from these shores for Operation Desert Storm," said Stoltzfus.

Close to 200 persons participated in the various events, beginning with a lunch of typical Middle Eastern food followed by

seminars led by Stoltzfus as well as missions leader Don Jacobs. A late afternoon talent show provided opportunity to share stories, songs, skits, or poetry on a peace theme. Children enjoyed a variety of activities planned for them.

Speaking on the day's theme, "Celebrating Everlasting Peace Through Christ," Jacobs, who directs Mennonite Christian Leadership Foundation, said, "Let us never have a theology of peace that's divorced from the atonement." He also encouraged the group to consider living as the Levites of the Old Testament: people who did not own land, did not fight, and who had a special mandate to open "cities of refuge."

The evening session began with prayer for the thousands who have suffered because of the Persian Gulf War and after more input from Stoltzfus and Jacobs concluded with a candlelight procession and lighting the flame of peace.

Special music throughout the day was provided by Andre and Kathy Gingerich Stoner, who recently returned from a Mennonite Central Committee term in Germany where they worked on peace with U.S. soldiers stationed there.

Luke Schrock-Hurst, one of the day's planners, commented, "We felt that as a peace church we simply had to provide an alternate event for people to attend on

Luke Schrock-Hurst (right), copastor of Richmond (Va.) Mennonite Fellowship, and Wayne Beachy, recently discharged military reservist and newly baptized Mennonite, lead a candlelight procession to conclude the Independence Day alternative celebration.





July 4. Especially this year when so much of our country was celebrating Operation Desert Storm it seemed appropriate for the peace churches to say, 'We celebrate something different. We have a higher allegiance than to our nation, and that is to Jesus, the Prince of Peace.'

The day's events were sponsored by Tidewater Mennonite Peace Committee and Williamsburg Christian Retreat Center.—*Carmen Schrock-Hurst*

## Latest edition of video series features volunteers

Harrisonburg, Va. (MBM)—"Servants and Stewards," six stories about Mennonites sharing their time, hospitality, heritage, money, and passion, will be among the creative acts aired at Oregon 91. The 14th and latest of the *All God's People* series, the video was produced by Media Ministries of Mennonite Board of Missions. It will be introduced at the biennial convention of the Mennonite Church.

The stories begin in Norristown, Pa., where a joint fellowship meal two years ago inspired separate black, white, and Hispanic congregations to combine their worship and members. Today, renamed Norristown New Life Mennonite Church and relocated in one large building, they believe their coming together will enhance their mission of bringing spiritual and economic enrichment to the community.

In Burlington, Vt., Ken and Kass Seitz connect forming friendships with establishing a Mennonite center and a new Anabaptist fellowship emphasizing peace. On the other side of the continent, members of Pasadena (Calif.) Mennonite Church blend personal and global peace-making efforts with evangelism—a mix they call "integrity evangelism."

In Clinton, Okla., Lawrence Hart is director of Cheyenne Cultural Center and pastor of Koinonia Mennonite Church. In both settings, he helps Cheyenne youth develop both their self-identity and tribal identity. He also teaches such Cheyenne virtues as generosity and respect for all life and land as sacred.

Professional volunteer Lois Kenagy works to preserve the farmland in Oregon's Willamette Valley. With the support of her congregation in Corvallis, she also helps with a victim-offender reconciliation program, spends time with

mentally disabled persons and grieving parents, and speaks out for peace.

After a lifetime of giving their skills, time, and money to constructing houses and schools overseas, Becki and Wilbur Hendricks of Telford, Pa., found their lives rearranged by an accident which left Becki confined to a wheelchair. They continue opening their hearts and home to international friends, while learning to be gracious receivers.

A brief study guide accompanies the video. A longer curriculum package will be available through Mennonite Publishing House in February.

The new video is available for \$24.95 (in Canada \$29.95) from Media Ministries at 1251 Virginia Ave., Harrisonburg, VA 22801; phone toll-free 800 999-3534.

## Spanish videos available on church leadership and Mennonite history

Goshen, Ind. (GC)—Two new resources are available for Spanish-speaking Mennonites. They are videos to help Hispanic congregations learn about Mennonite history and how to develop church leaders.

*Profetas de Revolucion* tells the Anabaptist-Mennonite story in a lively style using historical photographs, narration, and graphics. It could be used in small groups, classes for new members, or as a Sunday-evening program. Samuel López, president of Hispanic Mennonite Convention, narrates the 43-minute video.

*Identificando, Reclutando, Reteniendo Lideres, en la Iglesia Actual*, intended for pastors, church councils, and congregations, explores how congregations and individuals can nurture church leadership. The speakers on the 37-minute video are Jose Ortiz, director of the Hispanic Ministries Department at Goshen College, and Wilson Reyes, pastor of Iglesia Cristiana Ebenezer in Apoka, Fla.

The videos are a cooperative effort of Hispanic Mennonite Convention and the Media Ministries Department of Mennonite Board of Missions. Partial funding came from AMLAC, a group of Latin American communicators. Elias Acosta of New Vision Communication, Tampa, Fla., produced both videos.

Both videos are in Spanish and are available for \$24.95 from Centro De Distribución at Goshen College, Goshen, IN 46526; phone 219 535-7468.

## Eichers: chief hosts



"God's Creative Acts Continue . . . continue . . . and continue," Sam and Roma Eicher, local coordinators, said in their Oregon 91 report to the annual meeting of Pacific Coast Conference in June.

The host conference committee members number 75, with many more volunteers to be on board during the week. "Pacific Coast Conference's specific task is to see that all logistical details are arranged and in place so all attendees will be able to worship, participate in convention activities, and conduct business adroitly!" Eichers said.

In shorthand, Sam and Roma described local committee functions: *Transportation*, getting people to and from airports and the daily motel shuttle; *Registration/Information*, sign-in, information packets, know when and where to go or meet; *Lodging*, sleep; *Food Services*, eat; *Displays and Exhibits*, display and tell about church organizations; *Children's Program*, learning situations for children; *Audiovisual*, hear and see well in large auditoriums;

*Signs*, know where to go; *Decorations*, work and worship in an aesthetically inviting environment; *Ushers and Greeters*, help in locating meetings, places, and people; *Tours*, see Oregon; *Finance*, handle on-site finances; *Medical*, take care of any health problems; *Activities*, stay healthy; *Media*, "Oregon 91 Notes" and news in church and public media;

*Art*, see artwork of the Northwest; *Prayer Council*, provide a place for people to quiet themselves and come before the Lord; *Congregational Representatives*, help to find volunteers; *Host Council and Local Coordinators*, people who connect all the hosting parts of Oregon 91.

A further word on the art exhibit: The works vary from serigraphs, photography, paintings, drawings, ceramics, to sculpture. "As a group, the artists' work is an ensemble of joy and praise," said committee member Edna Kennel.

**Mennonite Church General Assembly  
July 30 to August 3 • Eugene, Oregon**



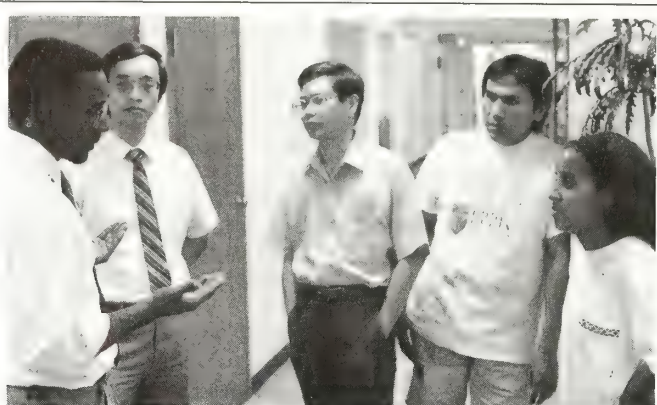
• **Brazilian leader dies.**

Teodoro Penner, 51, executive secretary of Brazil Mennonite Church, died on July 19 of massive lung infections. He was hospitalized a week earlier. He became executive secretary in 1982 and continued as pastor of the Mennonite congregation in Palmeira as well. In 1989 he and his family moved to Campinas, where the church had built its headquarters. At that point he also became director of the church's leadership training program. Penner, who is survived by his wife, Suse, was the son of German-speaking Soviet Mennonite immigrants in Brazil.

• **SWAP attracts 130.** During the first two weeks of this summer's Sharing With Appalachian People program, more than 300 church people from across North America worked hard and learned to know the people of that impoverished region. Half of the volunteers were in Neon, Ky., and the other half in Harlan, Ky. They took on painting and renovation projects at four homes. SWAP, a program of Mennonite Central Committee U.S., hosts church groups of all ages for one-week stints of home-repair work.

• **Micro-enterprises.** Mennonite Economic Development Associates is conducting three major workshops to help other agencies strengthen their micro-enterprise lending programs. It is part of an attempt by MEDA to fight third-world poverty by assisting small businesses. Two of the workshops will be for people in the field—in August in Bolivia and February in Tanzania. The third workshop, in Quebec in November, is for administrators in government and private development agencies. The workshops are funded by Canadian International Development Agency.

• **Teaching in Cuba.** An unexpectedly large turnout of 130 people from 32 congregations in Cuba took part in a seminar on Christian education that was led by Daniel Schipani of Associated Mennonite Biblical Seminaries. The participants represented 16 denominations. The seminar, held at Martin Luther King Memorial Center in Havana, was part of a nine-day teaching and preaching mission for Schipani. He was startled to find deep interest in the Anabaptist-Mennonite movement.



**Ethnic minority groups.** *Elkhart, Ind. (MBM)*—Brent Foster (left) visits with Lemuel So, Philip Dich, Henry Brown, and Ruth Mandl. Foster, an African-American, is an evangelism and church development consultant for Mennonite Board of Missions. So and Dich, who are Chinese, are both pastors in Philadelphia. Brown, a Sioux Indian from Pine Ridge, S.D., is a summer intern in the Urban Ministries Program of Mennonite Central Committee. Mandl, a Hispanic, is administrative secretary of the Urban Ministries Program. The discussion occurred during the first-ever meeting of Mennonite ethnic minority groups in Elkhart, Ind. Representatives attended from Afro-American Mennonite Association, Hispanic Mennonite Convention, United Native Ministries Council, the new Lao Mennonite Conference, Chinese Leadership Council, and Japanese Bible study groups in Ohio. MBM hosted the event. Participants began exploring ways of working together. "We're dealing with many of the same concerns separately and individually," said MBM staff person Noel Santiago. "What might God be calling us to do together?" The group also agreed to find ways to share their common concerns with the larger church.

Many people are seeking a revitalized church, he said, particularly as restrictions on religion are relaxed by the communist government.

• **Sakakibara autobiography.** Japan Mennonite Literature Association has sold out its first printing of the autobiography of Gan Sakakibara, a longtime professor who became an Anabaptist scholar and finally joined the Mennonite Church in his later years. The 700 copies were sold within two months—an impressive feat in a country with a small Christian population and an even smaller number of Mennonites. The publisher is now considering a second printing.

• **Desk calendar appreciated.** After 26 years of production, the desk calendar produced by the Media Ministries Department of Mennonite Board of Missions is still "deeply appreciated" and

"looked forward to," according to a questionnaire sent to users. "I feel positive about distributing these not only to church members but also to the community," said one pastor. The congregation (or business) that uses the calendar can choose to have information about it included in the calendar.

• **Teachers boost recycling.** When Mennonite Central Committee staff at the Akron, Pa., headquarters attempted to revitalize office recycling and conservation efforts, they realized they needed someone who could work full-time on the project. They found Ken Gex, who arranged to leave his teaching job in Oregon for a year to head the effort. He was joined by his wife, a former teacher. The couple's enthusiasm was contagious. They helped MCC staff become more interested in environmentally sound living at home as

well as at the office. They also got invitations to speak in local schools, churches, and organizations. In addition, Gexes helped MCC relief sale committees think about ways to make their sales more environmentally sound.

• **Sales seminar gets results.** Choice Books racks are being placed in three new hospital gift shops in Florida as a result of contacts made during a Choice Books sales seminar in Miami. The seminar is held annually for practical training and to encourage sales growth for Choice Books distributors. Teams of two make sales contacts in the immediate area. This year's resource person was LeRoy Mullet, a real estate broker from Berlin, Ohio, and an active layman in Ohio Conference. Choice Books is a program of Mennonite Board of Missions.

• **New peace statement.** The Peace Committee of Mennonite Central Committee has taken the first steps toward writing a new inter-Mennonite peace statement. Meeting in Chicago, the committee noted that it has been 40 years since the last such statement. John Stoner, interim peace secretary, said it is "time to move ahead with a peace statement for the 1990s." Committee members agreed that the aftermath of the Persian Gulf War is a good time for a restatement of Mennonite peace convictions. Committee chair Helmut Harder said the war "brought to light the strength, the vulnerability, and also the diversity of opinion" among Mennonites on the peace position.

• **Mental health scholarships.** Mennonite Health Services has awarded six scholarships as part of its Elmer Ediger Memorial Scholarship program. Each recipient gets \$1,000 for the 1991-92 academic year for studies in a mental health field. The six persons are Beverly Fleming of Evanston, Ill.; Peggy Brown of Fort Langley, B.C.; Myrliss Demastus of Mount Joy, Pa.; Eugene Klassen of Clearbrook, B.C.; Valerie Wiebe of Morris, Man.; and Willi Wiebe of Clearbrook, B.C.

• **Newly renovated building.** Ridgeway Mennonite Church of Harrisonburg, Va., is back in its newly renovated building after a



six-month "exile" to another meeting place—Eastern Mennonite High School. The building now has a sanctuary that seats 250 as well as additional classrooms and a large fellowship hall. Over 2,000 hours of labor were contributed to the renovation. The project was directed by Vic and Bev Plessinger of Ohio, who moved their motor home to the church property. They have been involved in over 40 church-related building projects throughout the U.S. for the past 12 years.

• **New church has 40 people.**

About 40 people are now regularly involved in four-year-old Peace Community Fellowship in Burlington, Iowa. They are mostly young families and single people. The congregation conducts worship services on Sunday mornings and Sunday school classes in the evening. Other ways of staying in touch include get-togethers for women on Wednesdays and for men on Saturdays. The congregation currently meets in a downtown office building. The founding pastors are Stan and Arlie Weaver, former longtime mission workers among the Navajo Indians in Arizona.

• **Awards for MBM.**

Mennonite Board of Missions received awards for two communication projects during the annual convention of Religious Public Relations Council. The two were Edition 12 of the *All God's People* video series and a media campaign to help change public misconceptions about Mennonites. The 12th video, called "Peacemakers," features stories from Bangladesh, Romania, Northern Ireland, and West Virginia. The media campaign, which includes an invitation to visit a Mennonite church, includes five newspaper ads, three TV commercials, and a variety of radio spots.

• **Small groups rediscovered.**

Loneliness, fear, anger, and grief are some of the needs people are bringing to recovery groups. The focus of the eighth annual Evangelism Celebration sponsored by Atlantic Coast and Lancaster conferences was to help congregations mobilize for small-group ministry. The resource person was Gareth Icenogle, copastor of First Presbyterian Church of Bethlehem, Pa. He said the secret of church growth in the

early church was the small-group fellowships where Christians met to eat, pray, and study the Bible together. Face-to-face encounter and accountability to each other are important if Christians are to change and grow, he said.

• **Grant of \$767,000.**

The Employment Concerns Program of Mennonite Central Committee Canada has received a grant of \$767,000 from the Canadian government to cover the cost of placing full-time coordinators in six provinces. The grant, which provides \$398,000 for the first year and \$369,000 for the second, will pay for coordinators in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, and the Maritimes.

• **Hispanic work strengthened.**

A Council of Hispanic Mennonite Churches was officially formed during the semiannual meeting of Southeast Conference. The delegates hope this will strengthen the conference's ministries among Hispanic people. They also hope it will encourage fellowship between Hispanic congregations and the other churches of the confer-



**Oldest resident.** Souderton, Pa.—Ruth Kraybill Souder, who celebrated her 102nd birthday on July 10, is the oldest resident at Souderton Mennonite Home. Born in 1889, she was married in 1917 and widowed in 1958. Her husband, Edwin, was pastor of Rockhill Mennonite Church. Seven of her 10 children are still living. She has 70 grandchildren and more than 300 great-grandchildren.

ence. The council and the conference's executive committee will work together on matters related to new churches and to pastoral leadership.

• **New appointments:**

**Mary Burkholder**, executive secretary, Eastern Canada Conference, starting in January. She succeeds Peter Janzen, who completed his term last December as the first executive secretary of the conference, which was the result of the merger of three groups in 1988. Burkholder is currently pastor of Valleyview Mennonite Church in London, Ont. Previously she was a teacher in three foreign countries and an administrator at Mennonite Central Committee Canada and at Bluffton College. She then enrolled at Associated Mennonite Biblical Seminaries, where she graduated in 1987.

**Judy Zimmerman Herr**, Overseas Peace Office secretary, Mennonite Central Committee, starting in July. She succeeds interim secretary John Stoner. Herr and her husband, Bob, served previously for nine years as MCC country representatives for South Africa. For the past four years they were also MCC regional coordinators for southern Africa.

**Bruce Martin**, campus pastor, Eastern Mennonite College, starting in August. He succeeds Darrel Brubaker, who died in February. Since graduating from Princeton Theological Seminary in 1983, Martin has been the founding pastor of Church of the Servant in Portland, Maine. This is a church-planting project of Eastern Mennonite Board of Missions.

**Steve Bustos**, Great Lakes Region area adviser, Mennonite Mutual Aid. Based in Goshen, Ind., he serves over 500 congregations in Indiana, Ohio, Illinois, and Michigan. He spent the past eight years in banking and auto sales.

• **Pastor transition:**

**Anne Kaufman Weaver** was installed as youth minister at Blooming Glen (Pa.) Mennonite Church on June 30. She serves alongside pastors Truman Brunk and Robert Shreiner.

• **Coming event:**

**Volleyball Tournament**, Aug. 17, at Pottstown (Pa.) Memorial Park. It is a fund-raiser for a new facility in Strasburg, Pa., called the Clinic for Special Children.

The clinic serves the Amish and Mennonites of Lancaster County, who have an unusually high rate of genetic diseases. It was featured in the July issue of *Reader's Digest*. The registration deadline for the tournament is Aug. 12. More information from Philip and Deborah Good at 2575 Unami Cir., Harleysville, PA 19438; phone 215 234-0661.

• **Job openings:**

**Latin America director**, Eastern Mennonite Board of Missions, starting in January. The person would oversee mission work in South America, Central America, and the Caribbean. Contact David Shenk at Eastern Board, Box 628, Salunga, PA 17538; phone 717 898-2251.

**Administrator**, Gilead Community Services. This is a residential facility for 36 children and young adults with developmental disabilities. At least one year of work experience in disabilities is required. Contact John Rohrer at Gilead, 5123 Converse Huff Rd., Plain City, OH 43064; phone 614 873-5522.

**Press operator/production manager**, Eastern Mennonite Board of Missions, starting in November. At least two years of experience is preferred. Contact Keith Maust at Eastern Board, Box 628, Salunga, PA 17538; phone 717 898-2251.

**Executive director**, Interchurch Medical Assistance. This is an organization that sends medical supplies to third-world countries. Send résumé by Sept. 15 to search committee chair Ray Beaver at Box 851, Valley Forge, PA 19482.

**Director**, Refugee Aid Project. This is an ecumenical organization that offers legal and social services to Central American refugees. Contact the search committee at Box 7414, San Antonio, TX 78207; phone 512 226-7722.

**Assistant director of development and public affairs**, Bluffton College, starting in September. A master's degree and experience in fund-raising and/or marketing is preferred. Send résumé to Paul King at BC, Bluffton, OH 45817.

• **Correction:** Because of illness, John Drescher will *not* be the main speaker at the 100th anniversary celebration of Salem Mennonite Church, Wooster, Ohio, Aug. 16-18, as reported in the July 9 "Mennoscope." Former pastors will speak instead.



• **New group in Germany.** Eight churches in Germany that are made up of Soviet immigrants have formed the Alliance of Anabaptist Congregations. The total membership is about 3,000. Most of them are ethnic Germans who have been migrating to Germany from the Soviet Union since the early 1970s but have not felt comfortable in the existing German Mennonite congregations. Four of the churches in the alliance are of Mennonite background, two are Baptist, and two are other evangelical. Alliance chair Heinrich Loewen says his group is ready for more contact with Mennonites in Europe. Recently he invited Ed van Straten, a Dutch Mennonite leader who is a Mennonite World Conference vice-president, to speak at his church in Oerlinghausen.

• **Tenth anniversary in D.C.** Washington Community Fellowship remembered the past and prepared for the future during 10th anniversary celebrations in June. Past and present members as well as past and present pastors participated. The current pastoral team is made up of Myron Augsburg, John Hays, Miriam Mumaw, and Dennis Hollinger. The congregation, which purchased and renovated a church building on Capitol Hill, has grown to a membership of 200 and a Sunday attendance of 350.

## NEW MEMBERS

**Bourbon, Ind.:** Davi Gingerich, Marlin Gingerich, Amanda Kauffman, Tasha Leichty, Mark Miller, and Philip Reed.

**Church of Life, Philadelphia, Pa.:** Saveth Chea, Hong Lay Chheng, Roun Doung, Jade Kao, Vuthea Kong, Peter S. Lay, Sear Lear, Loun Lorn, Born Nuth, Ann Choeu Phou, Thonh Son, Heng Sreng, Thary Suon, Heuang Thongvong, Channy Touch, Mach Touch, Sovan Van, Pok Van, Yan Van, Thoeun Veang, Vuthy Kong, Sophal Kruth, Sovanny Prak, Phuong Seang, and Bounthok Vongrackdy.

**Crown Hill, Rittman, Ohio:** Darla Hilty, Michael Miller, Tina Nussbaum, Patti Weaver, and Diane Remy Zimmerly.

**Oxford Circle, Philadelphia, Pa.:** Karla Nussbaum, Wayne Nussbaum, Trudy Evans, and



We should be like them. *Springs, Pa.*—"Observe the happy children," says Gay Brownlee, a local news reporter for *Gospel Herald*. Pictured are nursery-age children in summer Bible school at Springs Mennonite Church. "Jesus taught us that to be great in his kingdom, we should be like them," she says.

Treva Stutzman.

**Wideman, Markham, Ont.:** Beverly Byer, Eric Cleary, and Dennis Lofthouse.

**Deep Run East, Perkasia, Pa.:** Brenda Allebach, Jennifer Delp, Laura Detweiler, Dara Nyce, Shana Swartley.

**Lowville, N.Y.:** Chad Erb, Cynthia Roggie, Jennifer Jantzi, Darcy Zehr, Derek Gingerich, Brent Gingerich, David Atwood, and Nancy Atwood.

**Roanoke, Eureka, Ill.:** Patty Gross and Sarah and Mark Householter.

**Springdale, Waynesboro, Va.:** Omae Beiler, Deloris Beiler, Kristen Beiler, Kevin Beiler, Rhoda Showalter, Eric Beyeler, Heather Burkholder, Kim Griffin, Jonathan Grove, Jeff Mininger, Jeremy Ross, Kristopher Smith, Amy Swanson, Kaite Swanson, Heidi Wenger, and Joseph Young.

**Bethany, Albany, Ore.:** Curt Stutzman, Alvin Beachy, Jake Claassen, Dan Lais, Amelia Lais, Steve Gerig, Janna Gerig, and Mervin and Iris Berkey.

## MARRIAGES

**Douangkham-Khiawpuang:**

Luan Douangkham, Kitchener, Ont. (Buddhist), and Khamdee Khiawpuang, Kitchener, Ont. (Lao St. Jacobs cong.), July 6, by Ongakh Phounsavath.

**Frey-Fullerton:** David Frey, St. Jacobs, Ont. (St. Jacobs cong.), and Cheryl Fullerton, St. Jacobs, Ont., July 6, by Sue C. Steiner.

**Ingold-Moorhous:** Michael Ingold, Morton, Ill. (First Mennonite cong.), and Deborah

Moorhous, Morton, Ill. (Christian Church), June 29, by Glen A. and Thelma Horner.

**Kauffman-Moyer:** Steve Kauffman, Sarasota, Fla. (Bay Shore cong.), and Lisa Moyer, Sarasota, Fla. (Bay Shore cong.), May 25, by Howard S. Schmitt.

**Krall-Ledsome:** John Brian Krall, Harrisonburg, Va. (Park View cong.), and Tamela Ledsome, Harrisonburg, Va., June 29.

**Nussbaum-Friedt:** Gilbert Nussbaum, Kidron, Ohio (Kidron cong.), and Edna Friedt, Orrville, Ohio (Orrville cong.), July 6, by Bill Detweiler.

**Parkhurst-Reed:** Brett Parkhurst, Oswego, Ill. (United Methodist Church), and Jennifer Reed, Lancaster, Pa. (Charlotte Street cong.), June 1, by Harold Reed.

**Reber-Collins:** Jon Reber, Ephrata, Pa. (College cong.), and Kimberly Collins, Lancaster, Pa. (Evangelical Free Church), June 29, by Don D. Reber.

**Sarco-Vaingat:** Michael R. Sarco, Keezletown, Va. (Park View cong.), and Janet Vaingat, June 8, by Owen Burkholder.

**Shaw-Mast:** Greg Shaw, Sarasota, Fla. (Bay Shore cong.), and Lenette Mast, Sarasota, Fla. (Bay Shore cong.), June 29, by Howard S. Schmitt.

**Shenk-Amrhein:** Gary W. Shenk, Harrisonburg, Va. (Park View cong.), and Laura Amrhein, Elkton, Va. (United Church of Christ), April 13, by Michael Shenk.

**Unruh-Hiebert:** Stacy Unruh, Haven, Kan. (Faith cong.), and Julie Hiebert, Hillsboro, Kan. (Parkview cong.), May 25, by Tim Sullivan.

## BIRTHS

**Beck, Tom and Jamie (Wilson),** Whitehouse, Ohio, Alyssa Joy (third child), June 22.

**Blank, Kenneth and Joann (Beiler),** Middleburg, Pa., Jeanette Marie (first child), June 20.

**Christo, Jordy and Cindy (Thurmond),** Sarasota, Fla., Gregory James (third child), May 11.

**Detweiler, Wesley and Lori (Godshall),** Telford, Pa., Tanner Scott (first child), July 4.

**Hall, Danny and Regina (Miller),** Chesapeake, Va., Travis Alan (first child), June 26.

**Hollinger, Jeryl and Mary (Hurst),** Lancaster, Pa., Anna Purna Hurst (second child), born Nov. 12, adopted May 23.

**Holsopple, Jerry and Mary (Litwiller),** Harrisonburg, Va., Kate Elizabeth (second child), June 27.

**Hunsberger, Ben and Beth (Hochstetler),** Shipshewana, Ind., Amanda Charis (second child), June 30.

**Mansfield, Richard and Ruth (Johns),** Fishersville, Va., Ian Stuart (first child), born May 13, adopted May 15.

**Morris, Loren and Pam (Meadows),** Hutchinson, Kan., Randi Marie (first child), April 13.

**Shrock, Marlin and Linda (Lakes),** Elkhart, Ind., Caitlin Amber (second child), June 11.

**Swartley, Phil and Jan (Alderfer),** Souderton, Pa., Kate Lynn (first child), June 28.

**Troyer, Ronald and Janet (Miller),** Centerville, Pa., Jonathan Scott (fourth child), June 20.

**Yoder, Dennis and Mary (Coblentz),** Holmesville, Ohio,



Megan Joella (second child), June 19.

**Zehr, Cal D. and Carol (Long),** Goshen, Ind., Heidi Jo and Melissa Joy (second and third children), June 29.

**Zehr, Philip and Eileen (Bernat),** Canastota, N.Y., Kimberly Rebecca (third child), June 18.

## DEATHS

**Baker, Elvin, 82, Exeland, Wis.** Born: Nov. 25, 1908, Woodburn, Iowa, to Shuman and Anna Baker. Died: June 23, 1991, Ladysmith Hospital, of cancer. Survivors—children: John, Delores Ferr, Mavis Joyner, Jean Knobeck; 18 grandchildren, 25 great-grandchildren; brother and sister: Ken, Zelma Veness. Predeceased by: Nellie Villiard (wife). Funeral: June 26, Exeland Mennonite Church, by Elwood Schrock and Larry Hawley. Burial: Windfall Cemetery.

**Brunk, Perry Edwin, 59, Harrisonburg, Va.** Born: April 11, 1932, Tacoma Park, Md., to Henry Martin, Sr., and Nora Ellen (Kraus) Brunk. Died: July 1, 1991, Augusta County, Va., in a private plane crash. Survivors—wife: Fern Maust; children: Sylvia Reece, Randall, Steven, Janette, Christina, Anthony; 3 grandchildren; brothers and sisters: Esther Loux, Ellen Griffin, Ruth Horst, Alma Baer, H. Nelson, Henry, Jr., Joseph. Funeral: July 6, Lehman Auditorium of Eastern Mennonite College, by Shirlee K. Yoder and John R. Martin. Burial: Weavers Mennonite Church Cemetery.

**Gindlesperger, Henry Merle "Shorty," 73, Johnstown, Pa.** Born: Sept. 4, 1917, Johnstown, Pa., to Samuel and Minnie (Kauffman) Gindlesperger. Died: June 30, 1991, Johnstown, Pa. Survivors—wife: Virginia Blough; children: Donna Jean Thomas, Dwight, Audrey Yoder, Frank, Darwin, Dwyne Boyer; 14 grandchildren, 4 great-grandchildren; brother: Kenneth. Funeral: July 3, Stahl Mennonite Church, by Mary Grace and Harold Shenk and Marvin Kaufman. Burial: Stahl Mennonite Cemetery.

**Kreider, John Franklin, 92.** Born: Sept. 12, 1898, Palmyra, Mo., to John M. and Hettie (Buckwalter) Kreider. Died: June 30, 1991, Maple Lawn Nursing Home. Survivors—children:

Harold, John, Nelson, Wendell, Verna Graybill, Miriam Umble, Kathryn, Ann Zook, Carolyn Kearbey, Hazel Kauffman; 29 grandchildren, 28 great-grandchildren; sister: Amy Glick. Predeceased by: Mattie Mae Hinkle (wife). Funeral: July 3, Hannibal Mennonite Fellowship, by Robert A. Bixler and Reuben Horst. Burial: Greenwood Cemetery.

**Musser, Florence Herr, 91.** Born: Oct. 24, 1899, Lancaster Twp., Pa., to Landis B. and Mary Ann Book Herr. Died: June 26, 1991, Manheim Twp., Pa. Survivors—husband: Martin S. Musser; children: Rosene Brubaker, Audrey Murray; 4 grandchildren, 2 great-grandchildren. Funeral: June 29, Mount Joy Mennonite Church, by Shelley R. Shellenberger. Burial: Cross Roads Brethren in Christ Cemetery.

**Rogers, Ethel Christina Clarke, 88, Carstairs, Alta.** Born: Nov. 25, 1902, Somerset County, England. Died: May 8, 1991, Didsbury, Alta. Survivors—children: Cicely Shantz, Doreen Harder; 10 grandchildren, 20 great-grandchildren. Predeceased by: William Rogers (husband) and Walter Rogers (son). Funeral: May 11, West Zion Mennonite Church, by James Miller and Brian Harder. Burial: West Zion Mennonite

Cemetery.

**Rufenacht, Nettie V. Conrad, 95, Stryker, Ohio.** Born: Dec. 29, 1895, Smithville, Ohio, to Peter and Caroline (Gerig) Conrad. Died: June 24, 1991, Archbold, Ohio. Survivors—sisters: Marjorie Weldy, Elva Horst. Predeceased by: John E. Rufenacht (husband). Funeral: June 26, Lockport Mennonite Church, by Walter Stuckey and Elwood Graber. Burial: Lockport Cemetery.

**Sauder, Mary A., 82, East Earl, Pa.** Born: Feb. 24, 1909, New Holland, Pa., to Martin G. and Alice (Sensenig) Sauder. Died: April 11, 1991, Landis Homes, of heart disease. Survivors—children: Martin G., Ruth Hollinger, James, Esther Wert, John A., Marian Bauman, Warren R., Wilmer R., Susan E.; 23 grandchildren, 11 great-grandchildren; sister: Edna Martin. Predeceased by: Alvin Sauder (husband). Funeral: April 14, Landis Homes, by Donald Good and Nelson Bowman. Burial: Weaverland Mennonite Cemetery.

**Stauffer, Ruth M. Loucks, 95, Elkhart, Ind.** Born: May 21, 1896, Olive Twp., Ind. Died: June 24, 1991, Valley View Nursing Center. Survivors—children: Bertha Miller, Florence Yoder, Paul; 10 grandchildren, 15 great-grandchildren. Predeceased by: Ivan Stauffer (husband). Funeral: June 26, Rieth, Rohrer,

Ehret & Lienhart Funeral Home, by Dale Shenk. Burial: Olive East Cemetery.

**Swank, Jennie Lou, 34, Scottsdale, Pa.** Born: April 9, 1957, Mt. Pleasant, Pa., to John E. and Mildred E. (Clites) Swank. Died: June 21, 1991, Pittsburgh, Pa., of cancer. Survivors—one child: Tiffani A.; 2 sisters and 7 brothers. Funeral: June 22, Kingview Mennonite Church, by Linford D. Martin. Burial: Greenlick Cemetery.

**Widders, Susan S., 69, Lancaster, Pa.** Born: Feb. 20, 1922, Manheim Twp., Pa., to Joseph B. and Annie S. (Stauffer) Widders. Died: June 28, 1991, Mennonite Home, Lancaster, Pa., of cancer. Survivors—brother: Monroe S. Funeral: July 2, Mennonite Home Chapel, by Ralph Ginder, Karl E. Steffy, and John B. Shenk. Burial: East Petersburg Mennonite Cemetery.

## CALENDAR

Oregon 91, biennial convention of Mennonite Church, Eugene, Ore., July 30-Aug. 3

Mennonite Mutual Aid board of directors, Chicago, Ill., Aug. 8-9  
Conservative Conference annual meeting, Kalona, Iowa, Aug. 15-18  
Franklin Conference annual meeting, Cove Valley, Pa., Aug. 16-17  
Iowa-Nebraska Conference annual meeting, Wellman, Iowa, Aug. 16-18

Mennonite Church Coordinating Council, Elkhart, Ind., Sept. 10  
New York State Fellowship delegate meeting, Syracuse, N.Y., Sept. 14

Integration Exploration Committee, Nebraska, Sept. 14-17  
Lancaster Conference fall assembly, East Earl, Pa., Sept. 19  
Mennonite Board of Education board of directors, Elkhart, Ind., Sept. 19-21

Mennonite Disaster Service Region IV annual meeting, Albany, Ore., Sept. 21

Worship Seminar, Hesston, Kan., Sept. 20-22

Vision 95 Goals Coordinating Council, Elkhart, Ind., Sept. 24  
Evangelism and Church Planting Committee, Salunga, Pa., Sept. 27-Oct. 1

Vision and Goals Committee, Chicago, Ill., Sept. 28-29

New Pastor Orientation, Elkhart, Ind., Sept. 30-Oct. 2

Fellowship of Concerned Mennonites annual Bible conference, Hutchinson, Kan., Oct. 4-6



**VSers begin assignments. Elkhart, Ind. (MBM)**—Five people began short-term or long-term Voluntary Service assignments with Mennonite Board of Missions following orientation May 29-31. Four of the five are Summer VSers. The fifth, Deborah Woodring, is serving a two-year term in San Antonio, Tex. The VSers are (left to right): Ingrid Hess of Goshen, Ind., deaf ministries worker in Lancaster, Pa.; Kristy Shellenberger of Paoli, Ind., teacher aide in La Jara, Colo.; Patty King of Harrisonburg, Va., recreation worker in San Antonio, Tex.; Randy Shank of Ephrata, Pa., refugee worker in Harlingen, Tex.; and Deborah Woodring of Kingsport, Tenn., clinic administrative assistant in San Antonio, Tex. Not participating in orientation but beginning a Summer VS term was Erika Thomas of Fremont, Calif., migrant day-care worker in La Jara, Colo.



## THE LAST WORD

# Oregon and/or bust

I like church conventions. I know, to some that's strange. But there's something about a group of God's children getting together for worship and fellowship and business that gets my blood going.

It's been that way from the beginning, I'm told. I went to my first churchwide conference when four months old. My mother carried me to Mennonite General Conference at Allensville, Pa., in 1939.

The first one I remember was at Wooster, Ohio, in 1947. I really didn't mean to step all over the toes of the woman beside me in those concrete bleachers. To this day I can see the grimace on her face as she tried to listen to the speaker while avoiding this restless 8-year-old trying to make sense out of a churchwide conference.

I'm still trying to make sense out of them. That's one reason why, by the time you read this, I'll be with some 3,700 other Mennonites in Eugene, Ore., attending the Mennonite Church's biennial General Assembly and Churchwide Convention.

Not that these conferences make that much logical sense. By now many of us at Oregon 91 will have stories of delayed flights, late trains, and cross-country travel with vans full of kids totally bored through Utah and Nevada. We'll have stood in line for name tags and meal tickets. We'll continue to stand in line to get into shuttle buses and rest rooms. And, yes, even those of us who came to Eugene because we like to be with people are beginning to find ourselves at the local McDonalds, unable to face yet another mass meeting.

"Why do we do it?" we'll ask ourselves as we tear out and cash yet one more \$50 traveler's check for another night of fitful sleep in a "strange" bed. It doesn't help either to know that some back home who couldn't make the trip will be doing calculations of their own—plane ticket: \$350; registration: \$90; food: \$60; take that times. . .

But for all their cost and logistical nightmares (convention planners tell us we cram more into less than any other group they work with), Mennonite conferences seem to be growing events.

Those who plan them say it's increasingly difficult to find places able to handle what our assemblies have become.

They're the church doing business, but with many more than official delegates attending. They're reunions, as those of us who attend biennially get to know each other. They're family events, bringing together adults and children and youth. This week in Eugene the youth convention has registered more than 2,000, outstripping the adult gathering by more than 500; another 275 are children with special activities of their own.

You don't have to be at many of these assemblies to know something special can happen when we get together. It may be during intense discussions at business sessions. It may be in corporate worship services. It may be in informal conversations. But somewhere God will break through and give us a new vision of what we should be or do.

It happened at Ames 85, for example. We called the result the Ten-Year Goals. For whatever we may think of what became Vision 95, at the very least this movement got more of us thinking outreach and church growth.

Something similar may happen this week in Oregon. That's why we keep on having assemblies. That's the sense of churchwide conventions: God will come to us in a new way as we create and recreate our community of faith.

Biennial assemblies may not be the most efficient way to get the church's work done. But so far they seem to have been effective.—jlp

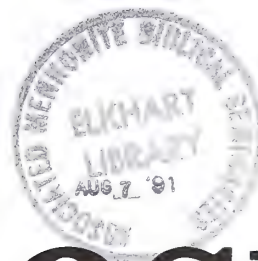
## Work and rest

We at *Gospel Herald* have set for ourselves an ambitious schedule for reporting on the activities and events of Oregon 91. If all goes as planned, six days after its close our coverage will be off the press. That's the issue dated Aug. 13. Extra copies will be available at 25¢ each. Call 1-800-245-7894 to order.

The week after we'll rest. There will be no issue Aug. 20. Our regular weekly schedule resumes with the Aug. 27 issue.—jlp



August 6, 1991



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *And just what do you do?*

*How do I answer that question now that I am no longer a teacher or an editor and the children have all left home?*

by  
*Helen  
Alderfer*

Before retirement, I was only vaguely aware of the hazards of life after "work." I didn't realize how often I would need to find an answer to the question, "What do you do?" I wasn't prepared for the many times I would have to ask myself: who am I when I am not "working"?

Take, for example, the time I joined two others to judge a poetry contest. In a publication about the contest, one was listed as a college teacher, the other as a high school English teacher; I was listed by name alone.

Now sometimes a name is enough when the person is well known; I knew that did not apply in this case. But was there nothing to say? Did I have no identity without work? Without that identity would anyone have faith in my judgment? Or was I asking these questions because of a frail ego?

I have always liked to work. I remember how, as editor of *On the Line*, I interviewed a 12-year-old farm boy who worked on a large dairy farm and enjoyed it. He said with a twinkle in his eye, "I think I was born to work!" I knew exactly what he meant.



*A retired pastoral couple, Ernest and Verna Moyer, Quakertown, Pa.: where does one get identity when work no longer serves as the center of one's life?*

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### ALSO IN THIS ISSUE

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**Death is a time for affirmation . . . . . 6**

**General Board addresses homosexuality, minorities, and 1992 . . . 9**

**Selfhelp-related center hit by Filipino volcano . . . . . 10**



***Life is balancing achievement and enjoyment. When I get to heaven, and St. Peter asks, "What did you do?" I want to be able to say, "I watched sunsets."***

I also know that persons like me with a strong work ethic often lean too heavily on work for their self-esteem. They can run into difficulty when they can no longer work. So what could I say when I was no longer a teacher or an editor and the children had all left home?

John Wesley prayed this prayer: "O Lord, let us not live to be useless; for Christ's sake. Amen." And then there's the story of a young woman who once said to an old woman, "What is life's heaviest burden?" And the old woman said, "To have nothing to carry."

**I** go to the Bible but find little there about retirement, other than guidelines for abundant living for all ages. Nor are there many models for aging. Many didn't live to be very old, or else they blew all the stereotypes—like Sarah expecting her first child when she was in her 90s.

I do find Anna of the temple. She was married young to a man her father picked for her. He may have been quite old, for he lived only seven years after their marriage. She did not remarry but lived her life as a widow, some think for up to 80 years.

Anna lived in the temple doing good works and praying. She was there the day Joseph and Mary brought Jesus for a blessing. Anna recognized Jesus the Christ, turned to the bystanders, and said simply, "My redeemer and yours has come."

Anna did not recognize her redeemer by a halo or by checking with others in the temple or by calling a committee to pass on her hunch. No, in solitude she had learned the art of listening and could trust her discerning of the Spirit. Some say that from that day on Anna was known as a prophetess, an honor given to few. Anna is a model for me in the grace with which she grew old.

Another model for me is my maternal grandmother, Verena Graber Conrad, who lived to be 85. She was in our household until I was 12. My memory is of her sitting in the wicker rocker in our dining room, reading a psalm before beginning to piece ocean-wave quilts for her granddaughters. She was there when I came home from school in the afternoon—a constant in my life, never having to come home to an empty house. I think of her as more being than doing.

My mother lived to be 95. She wrote us a letter every week as long as she could, and I know prayed for us by name each day. I still miss both the letters and the prayers.

But I live in a different day. It's a day preoccupied with staying young and being productive. We Americans, for example, spend at least \$5 billion a year on gadgets, cosmetics, and techniques to keep us from looking old. "See, I don't have a wrinkle," an older woman once said to the Swiss counselor, Paul Tournier. To which he replied, "Whatever went wrong?" Life had passed her by. There were no lines to show where she had been.

Nor do many of us older persons want to do what we did when we were younger. Says one, "Don't push me to act young." Another resents being encouraged to take advantage of all the activities of a retirement center. "I didn't come here to be busy all the time," she says.

***A young woman once asked one older: "What is life's heaviest burden?" Came the reply, "To have nothing to carry."***

But some do arrive at old age without wrinkles and still able to work hard. "Please," one says, "I don't want to be known as an exceptional old woman. That is too heavy a burden to carry and live up to."

So what do I hope for as I continue to grow older? I want time to watch sunsets. I believe that with age one should be able to live with a



new image of time, one less tied to watches and clocks, those machines responsible for time flying or dragging. I want to be governed more by my internal clock.

I remember one summer in Illinois when there were days of especially spectacular sunsets, when sunlight and dust and water particles in the atmosphere flung dazzling colors against the sky. My mother asked a woman in our church if she had noticed the sunsets that summer. "No," she said, "I don't have time to look at sunsets."

I want to be able to watch sunsets.

There should be time to remember.

Poet William Stafford wrote, "Memory holds the day together." I want to remember the good times, the persons who lit my candle. With age comes the realization that many of the important persons in one's life are no longer living. Thus memory becomes more important. I would also like to profit from the memories of steadfast times but not be burdened by them.

In the simultaneous act of hanging in and letting go, another task of the elderly, things shouldn't matter so much. I would like to be able to say to myself when I break a dish, 'So, it's a dish. Remember, you broke dishes when you were younger too. The world doesn't stop turning with a dish.' (I also want the freedom to say it out loud without someone frowning about older people talking to themselves.)

When, if not now, can I give myself permission to miss appointments, just because I forgot? When, if not now, can I have the freedom not to attend every activity or program, even if it would be good for me? Thomas Merton says that the secret of the spiritual life is to be content to miss almost everything. And long before Merton, the writer of the book of Isaiah told the people that "in quietness . . . shall be your strength."

I hope to give what I can as long as I can. I want to be a caring person, present to others, not offering entertainment or distraction but a listening ear and sustaining spirit. Peter Maurin, who with Dorothy Day was the strength of the Catholic Worker Movement, would greet seekers at the Catholic Worker House with the question, "Did you come to get something or to give some-

thing?" I remind myself that it is a good question to ask at any time of life.

One of my favorite epitaphs is in a New England cemetery. The stone has the woman's name, the dates of her life, and this line: "She done what she could."

I hope my giving can be in the framework of choices, with the freedom to say no to requests without guilt and without feeling like a stranger in a world of activity, I also want to give in the spirit of the poster on our kitchen wall: "Don't just do something; stand there."

An old lady tells the following story: "I was so happy when one day a young student came to

***Older persons don't necessarily want to do something all the time. Some of us are very happy just to be on occasion.***

visit me. We had such a marvelous time. I told her about my husband and my children and how lonely and sad I often feel. And when I was talking, tears came out of my eyes, but inside I felt glad that she was listening.

"But then, a few days later, the student came back to me and said: 'I thought a lot about what you told me and about how lonely you feel. I thought about what I could do to help you. I wonder if you might be interested in joining this club we are having.' When I heard her saying that I felt a little ashamed, since I had caused so many worries for this good person. The only thing I really wanted was someone to listen and to understand."

Balancing achievement with enjoyment is not easy. I doubt if I will do it here on earth. But when I get to heaven and St. Peter asks, "And what did you do?" I would like to be able to say, "I watched sunsets."

*Helen Alderfer lives in Goshen, Ind., where she keeps busy with speaking, writing, and committee assignments. She is the retired editor of On the Line and a columnist for Christian Living magazine.*



### The homeless are in our neighborhood

Thanks to Carl Kreider for his article, "Why Do So Many Live on the Streets?" (July 2). As director of Bridge of Hope, an organization serving homeless women and children in Lancaster and Chester counties (Pa.), I have seen a new side to homelessness over the past year.

Rural and suburban Mennonites whom I come in contact with generally think homelessness is a "city problem." But homelessness is everywhere! The homeless are hidden in a tent in a local

campground, or in a small apartment with 10-12 relatives, or in a boarding house over a pizzeria in a small town. The homeless are not just "on the streets"; they are hopping from one cheap motel to another, never able to save enough for a "real" home.

The homeless are young women who grew up in middle-class homes but were kicked out of the house when they became pregnant. The homeless are families living in their car until they can find a shelter that will take in the whole family, without separating the husband from the wife and children. The home-

less are welfare mothers, minimum-wage earners, and college graduates. The homeless are victims of racism, sexism, and classism. The homeless are people of every size, shape, and culture.

Homelessness is in small towns, farming communities, suburbs, and big cities. I have been shocked to talk to homeless women with children who are from the small-town area in Lancaster County in which I grew up. We must never doubt the presence of the homeless in our neighborhood.

*Edith Yoder  
Coatesville, Pa.*

### Danger from far greater heresy

Indeed, "What Do We Really Believe About the State?" (May 28). John W. Miller is right in stating that we are sometimes arrogant toward the servants of the state. But to suggest, as he seems to do, that we have nothing to say to the state is at least as dangerous as is our arrogance.

To be sure, we are of a different kingdom. And we forget that at our eternal peril. But this separation is never absolute. It was never absolute for the people of the first century churches nor for the 15th-century churches. As James Stayer writes in *Anabaptist and the Sword*, when they "saw power misused they would call on the ruler to repent, although leaving vengeance up to God."

If we are living a life of peace and justice, we will be involved in activities that will in fact cause the state to ask questions about what we are doing. While working with victim-offender activities, I was often asked why I was doing this work. I could not answer without commenting on the misplaced use of power and coercion in our state criminal justice system.

Surely we who have had experience in the third world will have insight into the pain and suffering that is caused when the state uses violent means to solve problems. Power prevents persons from seeing clear alternatives to force and violence. We must speak for the oppressed when we see corruption and abuse of power.

In a society that claims to value the opinions of all of its citizens, we Anabaptist Christians have a chance to express our views. This becomes for us a call to ministry. To be sure, we must

put our energy into building our communities of peace as visible witness. But those among us who understand the pain of our government policies on the poor and weak do right in presenting a Mennonite witness to our elected officials when there is abuse of power.

While it may be true enough that one temptation for Mennonites today is arrogance in advising the state, an equally strong temptation is to make peace with the state. Then we can live in comfort and harmony with our affluence. We are in far greater danger of this last heresy than the first.

*Earl Sears  
Newton, Kan.*

### In support of oppression?

The view of nonresistance in "What Do We Really Believe About the State?" discourages any involvement with the political affairs of the state for the sake of purity and the danger of compromise. Since many Mennonites in North America receive benefits from exploitation by the state, is this nonresistance not a violent act against the poor and oppressed?

For every 100 babies born into this world, 40 die by the age of six, 40 are impeded either physically or mentally by malnutrition, and only three receive adequate education for meaningful employment. Mennonites in this country, including myself, are usually in this elite group.

Many Mennonites in the U.S. have gained economically from cheap oil bought by the blood of the Iraqi people. Mennonites that have received money from farming have benefited from the state driving the Indians from

their land. If we say nothing against the state, then we support and maintain the oppression by the state.

*Tim Nafziger  
Atlanta, Ga.*

### Hand trouble

I read "What Do We Really Believe About the State?" with ambivalent interest. We Mennonites are debating not only who we are but also what we believe.

I feel akin to Tevya in *Fiddler on the Roof* having trouble with his hands: "On the one hand . . . on the other hand. . ."

On the one hand, the state is responsible to protect the good and to punish the bad; on the other hand, it is also responsible for justice. On the one hand, the church is responsible for evangelism, nurture, and education; on the other hand, it too is responsible for justice. On the one hand, the state does not tell the church how to do evangelism or education; on the other hand, it does tell the church it must be honest. On the one hand, the church does not tell the state how to administer its jails; on the other hand, the church does have a responsibility to speak to the state about justice in the administration of its jails. On the one hand, the church is a kingdom separate from the state; on the other hand, when was the last time the church functioned within a democracy?

On the one hand, I am glad John Miller raised the questions he did. On the other hand, I hope no one takes him seriously before thoroughly examining the implications.

*D. Lowell Nissley  
Lancaster, Pa.*



### Is gospel "our music" too?

I was surprised and happy to come across a photo of part of our church's gospel choir (June 18). What was curious, though, was the decision to place that particular photo as accompaniment to an article titled "Will Our Children Continue to Sing Our Music?" The Lee Heights Gospel Choir sings, as the name indicates, gospel music—music traditional to the African-American church experience. It is quite different from the music sung in most North American Mennonite churches.

No mention was made about the strong music program at Lee Heights, although the photo was included. It is my hope that our church and choir's music is included in the "our music" referred to in the article's title.

*Regina Shands Stoltzfus  
Cleveland Heights, Ohio*

### Agape love

God's providence and agape love through Christ embraces all who come to God. It is unfailing, unchanging, and "in spite of." Love is a sustained, continuous direction of the will toward another's good, regardless of how we may feel about what they have done or are doing or what they may look like. It does not necessarily mean approval.

This has meant to me that I must be very slow in "writing people off" who have offended me or who look or live differently. It means that I can and do love people that I don't like naturally, but probably should! Who among us has not discovered that some good spiritual persons were difficult to live with—and vice versa? "As much as lieth in you" (Rom. 12:18) speaks to this human situation also.

"See that you love one another with a pure heart fervently or warmly" (1 Pet. 1:22). One version uses the term "to excess." I believe this is God's enabling will for our lives as the little girl prayed, "Lord, make all the bad people good and all the good people nice!"

*Milton Brackbill  
Sarasota, Fla.*

### Because we ask not

In reference to the editorial, "Are We Still a Biblical People?" (June 18), I could not agree more with the statement, "We can pray that God's Spirit can bring renewal among us."

About 25 years ago a Roman pope prayed, "Lord, renew your wonders to this generation as with a New Pente-

cost." The charismatic movement shook the Catholic Church so hard that at last reports it is still shaking. A few Mennonites were caught up in the winds of that renewal, but most of us sniffed and wondered what had happened. We are still hungering and thirsting for our share of the handout. Understandably, "we have not because we ask not."

Remember the promise of John in Luke 3:16, "[Jesus] will baptize you with the Holy Spirit and with fire."

*Roy E. Hartzler  
Wellman, Iowa*

### Statements must be challenged

We have been observing with increasing dismay the apparent tolerance of the editors of *Gospel Herald* to publishing letters justifying the gay and lesbian lifestyles without editorial comment (e.g., Culnan letter, June 11). We would hope that a Christian periodical which has been mandated to "herald the gospel" would see fit, upon the authority of the Scriptures, to challenge statements such as, "Do not cast the first stone in labeling same-sex contact in these times as a sinful perversion." This must be challenged to the satisfaction of every true believer.

*Fishers of Men Sunday School Class  
Souderton (Pa.) Mennonite Church*

### More confession of faith

"What We Believe About the Holy Spirit" (May 7) is my first introduction to the new inter-Mennonite confession of faith, *Reader's Digest* level and Scripture reference included. I would be glad to read more.

*Raymond Byler  
Williamsport, Pa.*

### Help with evaluations

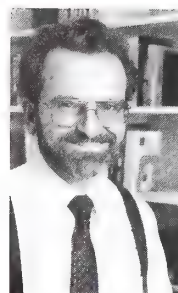
Thank you for the insightful comments supporting a new approach to pastoral evaluations in your July 2 editorial, "Amos Would Have Had a Bum Evaluation." It may be encouraging to you to know that we have heard from many parts of the church on this subject in connection with our Pastorate Project work. Our staff and leaders working with the pilot congregations are testing some concrete proposals that may help congregations and their leaders work more fruitfully together in the future. Initial responses are encouraging.

*Albert J. Meyer  
David L. Sutter  
Pastorate Project  
Elkhart, Ind.*

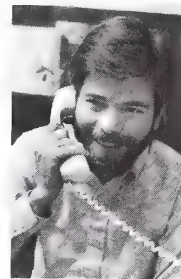
# Gospel Herald

*"Jesus said to them, I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty."*

—John 6:35, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

*Editorial consultants: Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner*

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 32: Aug. 6, 1991**

**Photos:** Cover by Marilyn Nolt, page 6 by Paul Schrock, page 9 by Wooster (Ohio) Daily Record, page 10 by Nancy Arcellana, page 12 by Wayne Gehman, page 13 by Charlotte Croyle.





# Death is

*A mother whose 23-year-old son died in an accident while on an MCC assignment tells how affirmation helped her family through their grief.*

*by Erma H. Wenger*

**W**e said good-bye to Danny, our 22-year-old son, on Feb. 3, 1989, at the Philadelphia International Airport. It was a joyful, tearless good-bye. We were excited about his three-year commitment to serve with Mennonite Central Committee in Nicaragua as material aid coordinator. Later we read in his journal that he wanted his farewells to "be times of celebration, not sadness. Celebrate the good times and friendships we have had and celebrate the new beginning in my own life." That is what our family did, anticipating his regular letters and a visit with him midterm in Nicaragua.

On Dec. 30, 1989, our doorbell rang at 10:00 p.m. My husband opened the door to find our two pastors and Rich Sider, MCC secretary for Latin America. As they walked in, I blurted out, "What happened? Is he dead?" Rich answered, "Yes. He's dead." For several minutes I sobbed aloud, "Danny! My Danny!" Silently I cried, "God, oh God!"

Then we sat down and learned what had happened. Danny had been killed in a traffic accident several hours earlier as he accompanied a group of Mennonite youth to an overnight retreat. Our earlier, joyful farewell was now a heart-wrenching, grief-filled separation for all time. While there was much in his life which we could celebrate as he had wished earlier, we grieved deeply for the loss of one who brought us so much joy and showed so much potential for service.

The death of a loved one is a traumatic experience. When it comes with a terminal illness, one may anticipate the end of suffering, yet one is scarcely prepared for the finality of the separation. If the ill person is able to face the reality of impending death, there is an opportunity to express love and care for each other in precious times together.

But sudden death allows no preparation or precious moments of farewell. Those of us left behind experience shock symptoms as our emotions wrestle with the facts of death. In the days following the sudden death of our son, affirma-



# a time for affirmation

tion of God's love and sovereignty and our present and future hope were important to us. Our loss and the reality of it were affirmed as others grieved with us in our mutual loss.

Death is a time for affirmation, not judgment. Katie Funk Wiebe says in *Alone*, "Leave censure and judgment up to God. . . . Pray for (the family), but leave judging to God." The following are the kinds of affirmation that were helpful to our family as we attempted to integrate the fact of Danny's death into our hearts and our lives:

**Affirm the loss.** Most of us feel inadequate when trying to express our feelings in the face of death. Say, "I'm sorry" or "I care" or "God knows and understands" or "I'm praying for you." Even now occasionally we meet someone who says, "Every time I pass your house, I pray for you."

These simple statements say it all. Don't say, "I understand," unless you have experienced *the same type of loss*. Burying a child is significantly different from burying a parent, spouse, or sibling; *the circumstance* of the death may be tremendously different, and we need to recognize that.

Chuck Swindoll writes in *For Those Who Hurt*, "When words fail, tears flow. Tears have a language all their own, a tongue that needs no interpreter. In some mysterious way, our complex inner-communication system knows when to admit its verbal limitations . . . and the tears come."

In Psalm 56:8 we read that God takes special notice of our tears, puts them in a bottle, and enters them into the record of our lives. In physical terms tears cleanse the body of chemicals produced under stress and bring physical as well as emotional benefits—to men as well as women.

**Affirm God's love.** The love of God was demonstrated to us by people in many ways. Friends stopped by with food, hugs, and offers of help. I was grateful for the casseroles in the freezer when house guests from a distance came months later. One friend gave a casserole lined in aluminum foil before freezing so that the food could be slipped into a plastic bag; that saved me the problem of identifying and returning containers. Others made phone calls to inform distant friends and family or to cancel appointments.

I don't recall many specific words, but the sense of love and concern I remember well. When the letters and visits dwindled after a few weeks, I woke up one night thinking about the decreasing support. But the Spirit brought sev-

eral verses to me: "I will not leave you comfortless: I will come to you (John 14:18, KJV). I shared this with Lois, a special friend, and soon she was at my door with a book entitled *I Will Not Leave You Comfortless* by Dorene Waggoner. Today that book brings back the special memory of that night and God's promises to all of us.

**Affirm the value of the person.** I remember breakfast with Joyce, whose son had been handicapped all his life; I thought that his handicaps would have made his death easier to accept. But she surprised me when she said it was so "hard to give him up because he had so much potential." Potential—that was something many people had said about our Danny, but a mentally and physically handicapped child? "He had so much love," she said.

After we had received hundreds of cards and notes, a veteran Central American missionary wrote that he was sorry he had never had the opportunity to meet our son, but that he had heard

***We can affirm in death since we know that Christ has conquered death and because we have faith in the resurrection.***

much about him. He wrote that people spoke as well of Danny before he died as after his death. That was a heartwarming confirmation of all the other notes we had received. The ones we received a year after Danny's death were especially special because we realized others remembered with us.

**Affirm reality.** Marian came one day with a loaf of homemade bread and an insightful question, "Have you thought of playing games?" "Games?" I asked. "Denial or fantasy games," she said. No, I didn't play denial games; the news of Danny's death was seared in my mind.

But later it *was* a temptation to play games. As the time of our son's birthday approached, when we had planned to visit him in Nicaragua at his work, I was depressed and couldn't motivate myself to work. I knew I could get psyched up to get a lot done if I pretended that I was getting ready to go to see Danny. It really was a temptation to pretend he was there, waiting for us to come. Marian's question several months earlier alerted me to the potential problem of



***My piece of mind comes from knowing God is with me and grieves with me. It does not come from saying that what happened to my son was God's will.***

playing games and helped me fight it when it came. I'm grateful for her counsel.

**Affirm relationships.** One of Danny's friends wrote that Danny wanted to live with us following college graduation because he wanted to "learn to know his family better." It also felt good to have people write that Danny's life showed evidence of the influence of a Christian home. When I find notes of appreciation for Danny's friends in his journal, I like to photocopy and give them to his friends to affirm the relationships he shared with them.

On the first anniversary of our son's death, we attended the dedication of the Daniel Wenger Research Center in Managua, Nicaragua. To us the center is a symbol of the significant relationship Danny developed with the Nicaraguan people in his 11 months of work there. On that visit we went to the Nicaraguan home where Danny had lived. The mother shared many memories of Danny—his excited planning for our future visit with him there, his talking with them of our concern for their country as well as for his welfare.

**Affirm life with its continuing purpose.** Many times when life has seemed too difficult, I've remembered Jer. 29:11 (NIV), which Joyce shared with me: "'For I know the plans I have for you,' declares the Lord, 'plans to prosper you and not to harm you, plans to give you hope and a future.'"

It helps to get the grieving person involved in church or volunteer work. Less than a month after our son's death, Elizabeth invited me to stuff envelopes for a mission agency. It was the perfect thing for me at that time. It was a worthwhile activity which did not demand much of me; I could talk to those working around me, or I could simply stuff envelopes.

The grief process is hard work. We can't expect anything difficult to be tackled too soon. If the grieving person is a busy mother or employee, an offer to do laundry, correct test papers, take the children for an outing, or help a mother do grocery shopping may be what's needed most. (Shopping can be difficult, especially for mothers as they face a child's favorite food on the shelf.)

**Affirm the commitment to forgive.** Our son was killed in an accident; no one person could be blamed for what happened. We were spared the struggle to forgive. When medical negligence, drunkenness, or violence is involved, forgiveness becomes a real test. In those times we

must rely on God for a continuing infilling of love and grace to maintain a forgiving commitment.

**Affirm the sovereignty of God.** Some people believe God makes no mistakes. I say, God doesn't, but people do; and God doesn't always overrule to correct our mistakes.

We know God could have overruled in Danny's death. Why God didn't is one of the mysteries—that is, what makes God, God. Our lack of understanding proves we are mortals. I cannot say that it was God's will that our son's life ended at age 23; I do believe God will bring some good out of it because "we know that in all things God works for the good of those who love him . . ." (Rom. 8:28, NIV).

My peace of mind comes from knowing God is with me and grieves with me. Friends whose son was killed in an accident gave us this from Isa. 57:1-2 (NIV): "The righteous perish, and no one ponders it in his heart; devout men are taken away . . . to be spared from evil. Those who walk uprightly enter into peace; they find rest as they lie in death."

We know our son has attained that peace. We also know a measure of that peace, for "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3, KJV). But we will never assume we know God's mind and attempt to comfort with, "It is God's will." Instead we stand by in love and prayer that God will bring some good out of the tragedies of human mistakes.

**Affirm the resurrection.** For me the most wonderful consolation is our hope of eternal life, our assurance of the resurrection. About two months before Danny's death, he wrote his grandmother:

"Grandpa will always be greatly missed by all of us. I enjoyed his stories and counsel always. Although his death saddens us, it is easier to accept in the knowledge of the full and rich life he has had, the many lives he has blessed, and because we know that Christ has conquered death and we have faith in the resurrection." Little did Danny know, when writing his grandma, that his note would reach us to affirm our common faith in the resurrection as we grieve his death.

*Erma H. Wenger and her husband, Daniel, live in Lancaster, Pa. Erma presented this material in this article in several area churches last fall as a part of Mutual Aid Sunday.*



## Mennonite General Board addresses issues of homosexuality, minority relations, 1992

Eugene, Ore.—In what has become a traditional one-day session immediately prior to the biennial gathering of Mennonite General Assembly, the members of the church's General Board meeting here on July 29:

- attempted to clarify how the church might deal with the issue of homosexuality more pastorally;
- agreed to increase its advocacy for minority groups;
- recognized the need for in-depth discussion of the nitty-gritty issues of possible integration with the General Conference Mennonite Church;
- celebrated 20 years of its existence.

Dubbed "the church council of the Mennonite Church" by its general secretary, James Lapp, the General Board holds two three-day meetings each year. In years when General Assembly meets, the Board also gets together for an extra day to take care of mostly routine business.

The subject of homosexuality has become too routine for many Board members, who felt that congregations and conferences must recognize the need to minister to and deal with homosexuals in their midst. They expressed concern that homosexuality has become most visible at Mennonite General Assemblies, when confrontations between individuals and groups with widely differing viewpoints have captured attention and headlines.

For this reason the Board adopted a summary statement on homosexuality, calling for local congregations and district conferences "to recognize those struggling with homosexual orientation and to provide pastoral leadership in clarifying understandings and responding redemptively to homosexual people..." The statement also reiterates the Board's 1987 document stating that sexual relations are reserved "for a man and a woman united in a marriage covenant..."

In the Eugene meeting the General Board adopted a resolution committing itself to increase advocacy for minority groups in the church. This includes strengthening communication between the Board and minority groups and including minority issues on the Board agenda in its regular sessions.

Also given the go-ahead was a proposed statement on how the church should approach the anticipated celebrations in the Americas of the "discovery" of the New World. Noting that celebrations of this event cause pain for Native American Mennonites, the Board agreed to send to the General Assembly floor a resolution

calling for repentance for past exploitation of Native Americans and more sensitivity to the issues facing this minority group. Though passed, discussion of the proposal was mixed, with ambiguity expressed on how the church should regard the coming of the Europeans to the Americans. One member commented that perhaps the best the church could do in 1992 was acknowledge confusion on whether to celebrate or to repent.

Board members learned that its treasury is \$41,455 in the red at the end of five months of the current fiscal year. They agreed to ask staff to solicit individuals for contributions to the General Board budget. A similar move last year raised more than \$8,000 for the Board's work.

The Board also agreed to work with tough, practical questions related to possible integration of the Mennonite Church and the General Conference Mennonite Church.

There was affirmation for churchwide staff persons to make special efforts to meet with baby boomers during the next round of "conference consultations"—times when agency personnel meet with representatives from district conferences.

The Board ended its day-long meeting with a celebration of 20 years of history. The General Board came into existence with the reorganization of the Mennonite Church in 1971. Paul Mininger, first chairman of the Board, spoke during this celebration.—*J. Lorne Peachey*

## Teen campers experience homelessness

Kidron, Ohio—When the 72 high school campers at Camp Luz went to eat supper in the dining hall, they found the doors closed. No food, they were told.

Disgruntled stomachs growled after a strenuous afternoon of activity. After minutes passed, an announcement came that there was a "soup kitchen" open under a nearby tree. Lines quickly formed for a bowl of soup, two half sandwiches, crackers, and an apple half.

This was the first phase of a plan to give the campers an unexpected firsthand experience into how it feels to be without the comforts and necessities of life—to be homeless.

*Campers Brian Myers (left) and Rodney Callahan scrounge some cardboard for their "homeless" night at Camp Luz.*



After a meager meal, they watched a video, *Shelter Boy*, and learned that two million Americans, including 100,000 children, live without a roof over their heads. After seeing the family in the film lose their home to a tornado, the campers found homelessness could happen to anyone.

It happened to them. Youth camp director Eileen Kraybill announced, "You have been evicted. You have seven minutes to get anything from your cabin." The place resembled a disturbed ant's nest. Youths scattered in all directions to rescue their belongings.

Each person was forced to decide what items to take and what to leave behind. Those who opted to take their sleeping bags were fortunate, because after seven minutes, cabins were locked and there was no reentry. In a short time, the campers would be sleeping under the stars.

Each group and a counselor chose a spot to spend the night—under the roof of the chapel porch, by the pine grove, by the garage, in picnic pavilions—anywhere they could have some protection in case of rain.

The next morning, the campers were responsible to cook their own breakfast over a "buddy burner." The small stove, made of two tin cans and some paraffin, can be used to fry an egg or make toast.

Youths who thought camp was a routine, predictable experience found that this week was an exception. Organizers of the experience hope it will help the youngsters to appreciate the comforts and necessities of life, hopefully, for the rest of their lives.—*Celia Lehman*



## Selfhelp-related center hit by volcano; MCC plans long-term aid for Philippines

*Olongapo City, Philippines (MCC)*—The director of a producers' center for Selfhelp Crafts of the World says the center will rebuild following destruction by Mount Pinatubo's eruption. All 30 residents and 10 staff escaped the June 15 incident without injury. Selfhelp is a program of Mennonite Central Committee.

Meanwhile, MCC is planning a long-term relief and reconstruction response in the country.

The dining hall/meeting room, a dormitory, and part of the warehouse of the producers' center, known as PREDA Human Development Center, were destroyed. The residents, teenage boys from area jails and streets, make bamboo baskets and tables for Selfhelp as part of PREDA's drug rehabilitation and skills training program.

Residents and staff fled the home, amidst ash and stones raining from the volcano—and a typhoon and earthquakes. They returned the next day. "We decided never to give up," Cullen said. He said a foot of volcanic ash covers the grounds, trees are stripped of leaves and branches, and piles of rubble from damaged buildings are everywhere.

Reconstruction will take place as PREDA has time and materials. In the meantime, they have set up temporary offices in part of their warehouse which was left standing. One dormitory is also still standing, but Cullen says many of the children prefer to sleep outside for fear of more tremors.

Tony Bejarin, representative in the Philippines, is currently visiting producers there to determine needs following the eruption.

MCC is also looking for a person to serve in the Philippines for up to three years as part of a long-term relief and reconstruction work following the eruptions of Mount Pinatubo.

"It's become clear that long-term needs will persist," said Earl Martin, MCC co-secretary for East Asia. "Some people will be homeless until new communities are developed for them in other places. Some people's rice fields have been covered in several feet of ash and food needs will persist."

Furthermore, Martin said, Filipinos are concerned that world attention and concern will quickly begin to wane. "Assistance agencies will forget and go home and so it will be important that there be some continuing remembrance and identification with the people who have been affected," he said.



*Mary Bulatao, a tribal Filipino displaced by the volcanic eruption, sits in an evacuation center in Olongapo City. Her tribe, the Aeta, for years lived on the slopes of the volcano.*

The long-term worker will be based in Manila, initially doing construction, but eventually working with the Citizens Disaster Rehabilitation Center, a local relief organization, editing training manuals for disaster response.

In mid-July MCC sent six tons of clothing, infant layettes, and sheets as part of its immediate relief response. The materials, worth \$45,000, come from supplies in the MCC British Columbia warehouse and will need to be replenished. The shipment will be consigned to the Citizens Disaster Rehabilitation Center. MCC earlier allocated \$15,000 for response efforts, most of which was used for food purchases.

At least 245 people are known dead as a result of the volcano and that figure is expected to rise. More than 300,000 families have been affected by the volcano's eruptions.

Martin said many of the dislocated people were attracted to the region by jobs around the Subic Bay and Clark military installations of the United States. "We believe that the U.S. government should take some responsibility in responding to the needs of these people," he said.

## Scholars and COs review war experience of 50 years ago

*Goshen, Ind. (Meetinghouse)*—In the midst of flag-waving celebrations of yet another war, a group of those who half a century ago found a different way to serve their country met to study and remember. The "Mennonites and Alternative Service in World War II" conference took place May 30-June 1 at Goshen College. About 125 people—many of them veterans of alternative service—from the United States and Canada participated in structured historical presentations and informal stories of camp life.

"It was a deliberate attempt to mix two audiences—scholars and ex-alternative service people," according to John Oyer, a history professor at Goshen College and conference organizer. The event was sponsored by Mennonite Historical Society and *Mennonite Quarterly Review*. "One thing that was interesting was the difference between what the scholars said happened and must have happened based on their research, and what the ex-CPS men said did happen," said Oyer, who is a member of both groups. "There was real discussion there."

This year is the 50th anniversary of the establishment of Civilian Public Service, the U.S. alternative service program for conscientious objectors to war.

Some 12,000 men served in CPS, including 4,700 Mennonites, 1,000 Quakers, and 1,400 Brethren. Estimates given at the conference added 7,500 men for Canada. CPS was administered by the U.S. government with funds from the historic peace churches, while the Canadian government covered all supervision and expenses.

World War II was a catalyst for the world at large and American Mennonite churches in particular, according to a research paper presented by Paul Toews, a history professor at Fresno Pacific College and director of the Center for Mennonite Brethren Studies. Speaking on the last morning of the conference, Toews summed up many themes from earlier speakers.

New self-confidence, mission/service activism, and an accelerated ecumenical movement were three enduring legacies of alternative service, he said. The programs coincided with a redefinition of Mennonitism that peaked in 1944 with the simultaneous publication of Harold Bender's *Anabaptist Vision* and Guy



Hershberger's *War, Peace, and Nonresistance*. Toews called that year "the high-water moment in the 20th-century intellectual reconstruction of American Mennonite identity."

Alternative service gave Mennonites and other peace church members the chance to put their ideals into practice and perhaps shape a new patriotism and world order, he said. "The system permitted Mennonites to fulfill a longing, frequently expressed in the interwar years, that their nonresistance be positive instead of negative, active rather than passive, and engaged, not withdrawn." Another major result was a clash between traditional ideals of separation from the world and the desire to expand service.

By 1955, many of the CPSers were in positions of influence within the churches, and prewar fundamentalism gave way to the search for an Anabaptist theology, Toews said. Voluntary Service, Mennonite Mental Health Services, and a new global outlook illustrated a new sense of social responsibility.

Varying government statements and practices were encountered by those creating and serving in alternative service. This subject was addressed the first evening in two papers, one by William Janzen, director of the Mennonite Central Committee office in Ottawa on the situation in Canada, and the other by Al Keim, a history professor at Eastern Mennonite College, on the American scene.

Despite some real tensions, a reasonably cooperative approach by both sides kept relations between Canadian Mennonites and their government good, Janzen said. Changed attitudes from World War I helped, he added. "The public was not as excited about this war, and Mennonites did not object to their government being in war—only their own participation."

Echoing and expanding Janzen's conclusion, Keim said most Mennonites in CPS were not trying to reform the state, and put less emphasis on Christian witness. He said the Mennonites have been called the "good boys" of CPS, noting that they registered gladly, staged no

work stoppages, and criticized those who did. But he tempered this with information from some participants that they thought the church cooperated a little too much with the government.

Originally, CPSers were told by their own leaders that they would not be under government authority, he said. But this was not true as early as 1941, and disillusionment set in among many as Selective Service expanded control. There were few alternatives to CPS. "The only clear protection was that the church was paying," said Keim. "It's amazing how much leverage that gave."

Though military people administered CPS, Congress did change laws to consider those members of the armed forces as working for a civilian company, he said. In turn, the religious groups adopted many military terms.

Even with some problems and dissatisfactions, CPS was more than a mere compromise, Keim concluded. "Rather, it was the best that could be gotten under the circumstances."—Wayne Steffen

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**Mennonite  
Mutual Aid**



• **Janzen to leave MEDA.** After 10 years as president of Mennonite Economic Development Associates, Neil Janzen has declared his desire to step down. The exact timing of his departure will be decided in consultation with the MEDA board but is expected to occur sometime next year. MEDA is an association of 2,000 business people concerned with applying faith to business and using business-oriented means of assisting the poor. It grew rapidly during Janzen's tenure—in membership, projects, and influence.

• **Back to Ethiopia.** Mennonite Central Committee's three workers in Ethiopia returned to that country in June after two months' absence due to civil war. The three—Bert and Evelyn Reimer and Marlene Ewert—report "tremendous" needs as a result of the war and because of famine. They said MCC facilities in the capital city of Addis Ababa had a few bullet holes and suffered minor vandalism and looting but otherwise were in "good shape." Rebel forces overthrew the government on May 27.

• **Quake work finished.** Mennonite Disaster Service has completed its earthquake rebuilding efforts in California. Long after emergency offices had closed and the post-disaster rush of compassion ended, MDS work continued in the area south of San Francisco. The earthquake was in October 1989. MDS volunteers—as many as 40 at a time—assisted 150 households in Santa Cruz and Watsonville. Mennonites throughout North America contributed over \$100,000 to the effort.

• **The most needy.** The Mennonite earthquake response in Costa Rica is focusing on a group of people less likely to benefit from government aid—indigenous Indian people who do not have Costa Rican citizenship. Mennonite Central Committee and Costa Rica Mennonite Church are assisting Indian families in the Volio area near the Panamanian border.

• **Families of homosexuals.** Some 40 people from 10 states and one province attended the retreat for the parents and siblings of gay and lesbian people. This was the second year for the event, which is held at Laurel-

ville (Pa.) Mennonite Church Center. Family counselors Gerald and Marlene Kaufman led the group in the dynamics of searching for affirmation while dealing with loss and fear. Therapist Art Isaak used psychodrama to help participants reach understanding and compromise within conflict and disagreement. Many of the participants belong to a group called Brethren/Mennonite Parents. The group can be contacted at Box 1708, Lima, OH 45802.

• **MC-GC interaction.** The words "merger" and "integration" surfaced often when representatives of local Mennonite Church and General Conference Mennonite Church congregations met recently in Pandora, Ohio. It was the first such meeting of MC and GC churches in northwestern Ohio and one of several held throughout the central states. The day-long event was planned, according to host pastor Claude Boyer, "to give grass-roots Mennonites a chance to get together, fellowship, worship, and become acquainted—all with a view toward possible integration" of the two denominations.

• **Retreat for men and boys.** About a dozen South Central Conference men and boys took up Western District's invitation to join in its long-running annual men's retreat at Camp Mennoscaph near Murdock, Kan. South Central is part of the Mennonite Church, and Western District is in the General Conference Mennonite Church. Jerry Weaver, dean of students at Hesston College, spoke to the group on "Changing Values of Youth."

• **First Oyer scholarship.** A scholarship named for a nontraditional teacher goes first to a nontraditional student. Matthew Lind, who this year was a 40-year-old junior at Goshen College, received the premiere Harold Oyer Scholarship for Teacher Education. The amount is \$3,860. Oyer, who died in 1988, was a GC graduate who taught school for many years and eventually became superintendent of Elkhart, Ind., Community Schools and then a public school administrator in Pittsburgh.

• **International visitors.** Mennonite Central Committee needs sponsors and hosts for its



**Fund drive at retirement community.** *Harrisonburg, Va.*—Maxine Miller (right) pets a Vietnamese potbellied pig held by Lara Fisher at the annual fund drive celebration conducted by the auxiliary of Virginia Mennonite Retirement Community. Miller has an aunt residing there. The goal of the event was to raise money to purchase a 15-passenger van for the transportation needs of the residents. The retirement community serves 625 residents in four facilities, from independent living to nursing care. The community's mission, according to President Elbert Detwiler, is "to bring dignity, comfort, security, and fulfillment to the mature years of life by providing comprehensive and quality care and service to the aging."—Wayne Gehman

International Visitor Exchange Program. It would be for the first half or second half of the year that starts this fall. Sponsors provide jobs and hosts provide lodging. Especially needed at this point are jobs in the following areas—accounting, graphic design, auto mechanics, printing, computer programming, engineering, construction, and office management. More information is available from MCC at Box 500, Akron, PA 17501; phone 717 859-1151.

• **Coming event:** *Clayton Kratz Commemoration*, Aug. 18, at Blooming Glen (Pa.) Mennonite Church. It will focus on the life and vision of Kratz, a young Mennonite relief worker from this congregation who disappeared—and was presumed killed—in the Soviet Union in 1920. A video about him will be shown and historian John Ruth will speak. More information from the church at Box 236, Blooming Glen, PA 18911; phone 215 257-3431.

• **Correction:** The telephone number for the job opening in the Ohio Conference office, which appeared in the July 23 issue, was incorrect. It should be 216 857-5421.

## NEW MEMBERS

**San Diego, Calif.:** Daniel Russell.  
**Communism, Goshen, Ind.:** Cheryl King, Casey Cabral, Dan Holcombe, Michael Wiggs, Chris Nord, Keith and Marlene Wing, Miriam Oliver, Jay and Grace Graber, Steve Craft, Steve Thompson, Kevin and Sandy Plank, and Jeff and Dawn Clark.  
**West Philadelphia, Pa.:** Paul Robinson, and Greg Wilson.  
**Greeley, Colo.:** Rod Bricker, Carolyn Bricker, Chad Crowder, Adriana Koehn, Rashell Mininger, Nolan Mininger, Penni Mininger, Aaron Zook, David Ness, and Jeff Ness.  
**Covenant, Lansdale, Pa.:** Dawn Moore and Rich Moore.



**Clarence Center, Akron, N.Y.:** Kenneth Abbott, Abigail Albrecht, Anne Janicz, Ronald Martin, Berta McKenzie, Cindy Sikora, Mike Sikora, and Laura Yoder.

**Roanoke, Eureka, Ill.:** Sarah and Mark Householter and Patty Gross.

**Waynesboro, Va.:** Geraldine Eutsler, Gerald Hershey, and Jeannette Hershey.

## BIRTHS

**Benjamin, Evan and Kristen** (Sommer), Zuni, N.M., Ari Sommer (first child), June 9.

**Derstine, Ray and Cindy** (Allderfer), Sellersville, Pa., Sara Elizabeth (first child), July 9.

**Esch, Randall and Tracy** (Graybill), Brownstown, Pa., Derick Scott (first child), July 2.

**Eshleman, Rodney and Cindy** (Herr), Elmira, N.Y., Ryan Daniel, May 3.

**Fehring, John and Rhonda** (Rhodes), Kettering, Ohio, James David (first child), June 19.

**Glick, Mark and Marci** (Ropp), Bloomington, Ind., Matthew Robert (first child), June 24.

**Groff, Geoffrey and Janet** (Burkhart), Strasburg, Pa., Elliot Michael (third child), May 6.

**Hall, Danny and Regina** (Miller), Chesapeake, Va., Travis Allen (first child), June 26.

**Hirst, Jeffrey and Theresa** (Chaney), Creston, Ohio, Jeffrey Bruce, Jr. (first child), June 30.

**Hopkins, Scott and Carol** (Knott), Markham, Ont., Scott David (third child), May 11.

**Hostetler, Nathan and Miriam** (Gingerich), Middlefield, Ohio, Jared Nathan (first child), July 6.

**Hostetter, Elvin and Sharon** (Hess), Maytown, Pa., Aaron James (second child), July 11.

**Miller, Darrel and Lynette** (Shoemaker), Danvers, Ill., Grant Steven (third child), June 20.

**Miller, Howard Daniel and Cheryl** (Worth), Watertown, N.Y., Seth Vincent (third child), June 19.

**Mills, Tom and Kathy** (Bontrager), Indianapolis, Ind., Amber Nicole (first child), July 1.

**Morgan, Jeff and Karen** (Yoder), Cresaptown, Md., Jeffrey Drew (third child), June 20.

**Noftsier, Randy and Connie** (Stahl), Croghan, N.Y., David Randall (third child), June 19.

**Nofziger, Arnie and Sheri** (Katterheinrich), Canby, Ore., Nathan Dean (first child), July 5.

**Reesor, Keith and Jeannette** (Peet), Willowdale, Ont., Aaron

Chad (first child), March 13.

**Roth, Jeff and Donna** (Davis), Morton, Ill., Emma Ruth (first child), July 8.

**Schlabaugh, John and Jane** (Niffenegger), Kalona, Iowa, Megan Linn (second child), July 6.

**Schlotterbeck, Mark and Wendy** (Eifert), Springfield, Ohio, Esther Rose (fourth child), July 8.

**Troyer, Jon and Kelly** (Miller), Elkhart, Ind., Jordan Ray (second child), June 23.

**Vanden Tempel, Ted and Elizabeth**, Poole, Ont., Sofia (fourth child), July 12.

**Weaver, James A. and Virginia** (Yoder), Lititz, Pa., Jason Andrew (third child), June 13.

**Yoder, Lowell and Mary** (Brenneman), Lititz, Pa., David Benjamin (first child), June 2.

## MARRIAGES

**Carr-Yoder:** Scott Carr, Friendsville, Md., and Shelly Yoder, Accident, Md. (Glade cong.), June 29, by Alan Kauffman.

**Gall-Weaver:** William Gall, Millersville, Pa. (Blossom Hill cong.), and Margaret Weaver, Lititz, Pa. (Blossom Hill cong.), June 1, by Rodney Nofziger.

**Gehman-Nichols:** Dwane Gehman, Kinzers, Pa. (Ridgeview cong.), and Jennifer Nichols, Lancaster, Pa., June 29, by Robert L. Petersheim.

**Hansard-Matheny:** Nathan Thomas Hansard, Fredricksburg, Va. (Presbyterian Church), and Rebecca Leigh Matheny, Bridgewater, Va. (Park View cong.), June 22, by Ruth Brunk Stoltzfus.

**Hill-Wenger:** Andrew Hill, Goshen, Ind. (Communion cong.), and Miriam Wenger, Goshen, Ind. (Communion cong.), June 29, by Michael Lechlitner.

**Hooley-Balderston:** Kyle Hooley, Lancaster, Pa. (Forest Hills cong.), and Heather Balderston, Lancaster, Pa. (United Church of Christ), June 22, by Mark R. Wenger.

**Hostetler-Kauffman:** Larion Hostetler, Harrisonburg, Va. (Lindale cong.), and Ruby Kauffman, Harrisonburg, Va. (Lindale cong.), June 22, by George R. Brunk III.

**King-Bauman:** John King, Mentone, Ind. (Nappanee cong.), and Cynthia Bauman, Souderton, Pa. (Line Lexington cong.), June 29, by Lowell Delp and Harvey Bauman (grandfather of bride).

**Knott-White:** John Knott, Harrisonburg, Va., and Amy White, Dayton, Va. (Harrisonburg

cong.), June 29, by Steve Yoder.

**Kuhns-Townsend:** Tim Kuhns, Pittsburgh, Pa. (Pittsburgh cong.), and Cheryl Townsend, Pittsburgh, Pa. (Pittsburgh cong.), May 25, by John Stahl-Wert and George Townsend.

**Kurtz-Beiler:** Stephen M. Kurtz, Morgantown, Pa. (Conestoga cong.), and Mabel K. Beiler, Narvon, Pa. (Conestoga cong.), July 6, by Omar A. Kurtz.

**Lehming-Hoover:** Edward Lehming, Scarborough, Ont., and Betty Hoover, Stouffville, Ont. (Wideman cong.), May 18, by Lawrence Burkholder.

**Litwiller-Oliver:** Rod Litwiller, Goshen, Ind. (Communion cong.), and Keila Oliver, Goshen, Ind. (Communion cong.), June 15, by Dan Miller and Don Fike.

**Mast-Biesecker:** Gerald Mast, Pittsburgh, Pa. (Pittsburgh cong.), and Sue Biesecker, Pittsburgh, Pa., May 11, by John Stahl-Wert.

**Miller-Miller:** Craig Miller, Uniontown, Ohio (Bethany cong.),

and Donita Miller, Hartville, Ohio (Bethany cong.), June 28, by John E. Gingerich.

**Miller-Miller:** Lance Miller, Kalona, Iowa (Kalona cong.), and Rhonda Miller, Kalona, Iowa (Lower Deer Creek cong.), June 29, by Duane Yoder.

**Rhoades-Yoder:** Glenn Rhoades, Carlsbad, N.M. (Carlsbad cong.), and Rhonda Yoder, Lovington, Ill. (Arthur cong.), June 8, by Wayne D. King.

**Sharp-Wyland:** Kevin Sharp, Belleville, Pa. (Rockville cong.), and Karla Wyland, Belleville, Pa. (Rockville cong.), June 8, by John Sharp.

**Siebels-Ziegler:** Richard Siebels, Norfolk, Va. (Catholic Church), and Theresa Ziegler, Newport News, Va. (Warwick River cong.), June 1, by Gordon Zook.

**Strauser-Dennison:** Michael Strauser, McVeytown, Pa. (Otelia cong.), and Lavonda Dennison, Shirleysburg, Pa. (Otelia cong.), July 4, by Stanley R. Freed.

**Watkins-Edgin:** Michael Watkins,



**Graber and her daughters.** Archbold, Ohio—Artwork by Esther Rose Graber and four of her daughters was the featured exhibit of the annual Arts and Crafts Festival at Sauder Farm and Craft Village here. Looking at a painting of a scene in Puerto Rico, where she lives, is Graber, along with local pastor Ellis Croyle. "We were pleased to continue in our tradition of hosting Mennonite artists from time to time," said Carolyn Sauder, managing director of the village. The exhibit included watercolors by Esther Rose Graber, original miniature acrylics and miniature reproductions of late 19th-century masters by Susan Graber Hunsberger, Sibyl Graber Gerig's watercolor illustrations for the recently published children's book entitled *The Underbed*, miniature to-scale replicas of late 19th-century pottery by Jane Graber, and Ann Graber Miller's watercolors. Jane Graber was the resident potter at Sauder Village from its opening year in 1975 until 1980.—Charlotte Croyle



Robertsdale, Pa. (Otelia cong.), and Renee Edgin, Mt. Union, Pa. (Otelia cong.), July 6, by Stanley R. Freed.

**Wideman-Schmitt:** Robert Wideman, Akron, N.Y. (Clarence Center-Akron cong.), and Linda Schmitt, Akron, N.Y. (Presbyterian Church), July 13, by Clyde Mighells and W. Roy Walls, Jr.

## DEATHS

**Beachy, Clyde L.,** 78, Springs, Pa. Born: May 1, 1913, Grantsville, Md., to Christian A. and Mary Ann (Keim) Beachy. Died: June 30, 1991, Meyersdale, Pa. from pneumonia. Survivors—sister: Ethel Maust. Funeral: July 3, Springs Mennonite Church, by Steven Heatwole. Burial: Springs Cemetery.

**Climenhaga, Marion S.,** 84, Stevensville, Ont. Born: May 25, 1907, Stevensville, Ont., to Emerson and Frances Climenhaga. Died: June 26, 1991, Clarence Center, N.Y., from leukemia. Survivors—wife: Mamie N. Dise; children: Doris E. Booker, Maynard M., Marilyn L. Fox, Eleanor F. Miller, Pauline R. Hostetler; 13 grandchildren, 7 great-grandchildren; brothers and sister: Dale, Bert, Catherine Moll. Predeceased by: Eva L. Hoover (first wife). Funeral: June 29, Clarence Center-Akron Mennonite Church, by W. Roy Walls, Jr. Burial: Stevensville, Ont.

**Groff, Martin R.,** 86. Born: Nov. 17, 1904, to Aaron and Annie (Kurtz) Groff. Died: April 27, 1991, Mennonite Home, Lancaster, Pa. Survivors—children: Irene G. Noll, Jay M.; 4 grandchildren, 4 great-grandchildren. One sister: Edna G. Hershey. Predeceased by: Edna Martin (wife). Funeral: May 1, Stumptown Mennonite Church. Burial: Stumptown Cemetery.

**Herschberger, Eli A.,** 88, Middlebury, Ind. Born: March 25, 1903, Kokomo, Ind., to Abe and Polly (Eash) Herschberger. Died: July 3, 1991, Goshen, Ind. Survivors—wife: Lydia Miller; children: Perry, Omer, Ida Mae Lehman, Mary Alice Yoder, Pauline Schrock, Fannie Kauffman, Lovina Miller; 34 grandchildren, 87 great-grandchildren, 3 step-great-grandchildren, 9 great-great-grandchildren; sisters: Fannie Schrock, Lovina Mast, Lizzie Kauffman. Predeceased by: Alma Miller (first wife). Funeral: July 6, First Mennonite Church, by Harold Yoder and Joe

Slabach. Burial: Miller Cemetery.

**Hockman, Eva H. Detweiler,** 89. Born May 29, 1902, Bedminister Twp., Pa., to Henry G. and Katie (Bergey) Detweiler. Died: June 24, 1991, Rockhill Mennonite Community, West Rockhill Twp., Pa. Survivors—children: Miriam H. Detweiler, Kathryn H. Clemens, Ruth M. Senior, Russell D., Warren D.; 15 grandchildren, 24 great-grandchildren. Predeceased by: George L. Hockman (husband). Funeral: June 27, Perkasio Mennonite Church, by Wilson Kratz and Richard Detweiler. Burial: Perkasio Cemetery.

**Horne, Nellie E.,** 86, Shirleysburg, Pa. Born: May 30, 1905, Huntingdon Co., Pa., to William A. and Etta M. (McMullen) Horne. Died: July 2, 1991, Shirleysburg, Pa. Survivors—children: Dorothy Houser, Herbert L., Eugene S., Marlin E., Rhoda Baldwin, Sr., Jane James, Barbara Vaughn; 16 grandchildren, 17 great-grandchildren, one great-great-grandchild. Predeceased by: William Sherman Horne (husband), 2 sons and 2 daughters. Funeral: July 5, Robert D. Heath Funeral Home, Mt. Union, Pa., by Stanley R. Freed. Burial: Otelia Mennonite Cemetery.

**Krabill, Elizabeth Yoder,** 90. Born: Jan. 24, 1901, Logan Co., Ohio, to Isaac J. and Saloma Yoder. Died: April 30, 1991, Wooster, Ohio. Survivors—children: Marvin, Gerald. Predeceased by: Fred Krabill (husband). Funeral: May 3, Smithville Mennonite Church, by Glenn Steiner and Richard Ross.

**Landis, John E.,** 102, Lancaster, Pa. Born: June 28, 1889, Elizabethtown, Pa. Died: July 1, 1991, Lancaster, Pa. Surviving—children: Maurice W., Raymond W., David W., Dorothy W., Naomi W. Bair; 11 grandchildren, 28 great-grandchildren, one great-great-grandchild; brothers and sisters: Chester E., Anna Zeager, Grace Lamp, Mabel Wert, Ruth. Predeceased by: Ellen Fry Weidner (wife). Funeral: July 8, Blossom Hill Mennonite Church, by Chester Wenger, Scott Fisher, and Frank Zeager. Burial: Millersville Mennonite Cemetery.

**Ross, Stanley James,** 49, Hampton, Va. Born: Nov. 15, 1941, Harrisonburg, Va., to Robert R. and Clara Ross. Died: July 2, 1991, Newport News, Va., from a viral infection. Survivors—brothers and sisters: Myron E., Dean, Charles W., Helen R.

Burkholder, Gloria R. Flagg. Funeral: July 5, Warwick River Mennonite Church, by Gordon Zook. Burial: Warwick River Cemetery.

**Shoemaker, Carl David,** 69, Springs, Pa. Born: Nov. 11, 1921, Springs, Pa., to Ray and Susie (Maust) Shoemaker. Died: May 20, 1991, Springs, Pa. Survivors—wife: Thelma Rembold; children: David E., Craig D., Sharon Urban; 4 grandchildren; brothers and sisters: Dorothy Miller, Leora Briskey, Markle. Funeral: May 22, Springs Mennonite Church, by Steven Heatwole. Burial: Springs Cemetery.

**Steiner, Elva Bernice Rafeld,** 80, Akron, Ohio. Born: April 10, 1911, Dalton, Ohio, to Herman J. and Emma (Wenger) Rafeld. Died: July 7, 1991, Akron, Ohio, from cancer. Survivors—children: Doyle, Mahlon, Emma Hicks; 6 grandchildren, 6 great-grandchildren. Predeceased by: Dennis Steiner (husband). Funeral: July 19, Martins Mennonite Church, by Vince Frey. Burial: Martins Cemetery.

**Swartzendruber, Clarence M.,** 82, Kalona, Iowa. Born: Sept. 18, 1909, Wellman, Iowa, to Mahlon and Barbara (Hershberger) Swartzendruber. Died: June 27, 1991, of cancer. Survivors—wife: Edna; children: Treva Stutzman, Verlin, C. Ardell; 9 grandchildren, 6 great-grandchildren; brothers and sisters: Mabel Zook, Cordell Yoder, Genevieve Yoder, Emerson. Funeral: June 30, Lower Deer Creek Mennonite Church, by Orle Wenger and Wayne Bohn. Burial: Lower Deer Creek Cemetery.

**Troyer, Mildred E.,** 81, Richardson, Tex. Born: Oct. 27, 1909, Elida, Ohio, to Elmer and Anna (Howard) Zuecher. Died: July 1, 1991, Richardson, Tex. Survivors—husband: Charles F. Troyer; children: Carl, Ray, Corlyn, Milton; 9 grandchildren, 8 great-grandchildren; brother: Harold. Funeral: July 6, Wellman, Iowa, by Dan Johnston and Dean Swartzendruber. Burial: Lower Deer Creek Cemetery.

**Weir, Emma Pearl Kaltenbaugh,** 83, Davidsville, Pa. Born: Sept. 29, 1907, Conemaugh Twp., Pa., to Charles, Sr., and Mary (Eash) Kaltenbaugh. Died: June 4, 1991, Somerset, Pa. Survivors—children: Barry R.; brothers and sister: Leroy, Charles, Jr., Velma Gindlesperger. Predeceased by: William S. Weir (husband). Funeral: June 8, Tire Hill Church of the

Brethren, by Stanley R. Freed and Jack Rupert. Burial: Stahl Cemetery.

**Zehr, Violet Bender,** 68, Hesston, Kan. Born: Nov. 18, 1922, Ont., to Jacob R. and Veronica (Schwartzentruber) Bender. Died: July 13, 1991, Halstead (Kan.) Hospital. Survivors—husband: Elmer Zehr; children: Farrel, Paul, John, Dennis, Timothy, Carol Brown, Wanda Doig; 16 grandchildren, 3 great-grandchildren; brothers and sister: Cleason, Wallace, Annie Leiss. Funeral: July 16, Hesston Mennonite Church, by Fred Obold. Burial: Eastlawn Cemetery.

## CALENDAR

Mennonite Mutual Aid board of directors, Chicago, Ill., Aug. 8-9  
Conservative Conference annual meeting, Kalona, Iowa, Aug. 15-18  
Franklin Conference annual meeting, Cove Valley, Pa., Aug. 16-17  
Iowa-Nebraska Conference annual meeting, Wellman, Iowa, Aug. 16-18

Mennonite Church Coordinating Council, Elkhart, Ind., Sept. 10  
New York State Fellowship delegate meeting, Syracuse, N.Y., Sept. 14

Integration Exploration Committee, Nebraska, Sept. 14-17  
Lancaster Conference fall assembly, East Earl, Pa., Sept. 19  
Mennonite Board of Education board of directors, Elkhart, Ind., Sept. 19-21

Mennonite Disaster Service Region IV annual meeting, Albany, Ore., Sept. 21

Worship Seminar, Hesston, Kan., Sept. 20-22

Vision 95 Goals Coordinating Council, Elkhart, Ind., Sept. 24  
Evangelism and Church Planting Committee, Salunga, Pa., Sept. 27-Oct. 1

Vision and Goals Committee, Chicago, Ill., Sept. 28-29

New Pastor Orientation, Elkhart, Ind., Sept. 30-Oct. 2

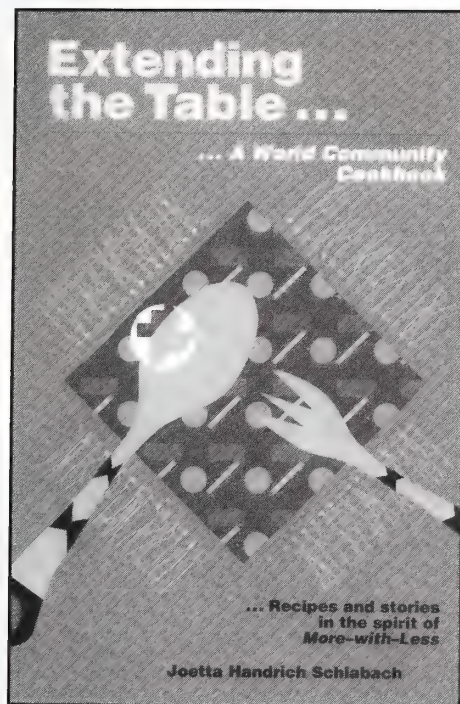
Mennonite Disaster Service executive committee fall meeting, Oct. 4-5

Fellowship of Concerned Mennonites annual Bible conference, Hutchinson, Kan., Oct. 4-6

Mennonite Disaster Service Region I annual meeting, Moncks Corner, S.C., Oct. 12

Mennonite Disaster Service Region III annual meeting, Kalona, Iowa, Nov. 15-16





**“He who has not traveled thinks his mother is the only cook.”—Ugandan proverb**

## **In the tradition of the *More-with-Less Cookbook*:**

### **Extending the Table A World Community Cookbook**

Picture a vast table with room for everyone laden with taste-tempting dishes from over 80 countries. Peach Chutney from Botswana, Ginger Cooler from Ivory Coast, Pork Vindaloo from India, Buyani's Chicken Soup from Indonesia, Rice Noodles with Vegetables from the Philippines. You do not have to leave home to experience a wide variety of foods from other countries and to learn about other cultures. Interspersed among the recipes are stories about how hospitality is practiced around the world. This is an opportunity for your family to learn about our world through experiencing a little bit of the life of brothers and sisters from far away. Written by **Joetta Handrich Schlabach**. Spiral, \$14.95; in Canada \$18.95

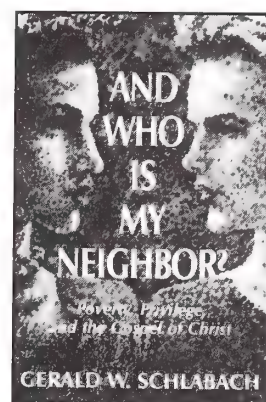
## **Learning from the Third World**

### **And Who Is My Neighbor?**

**Poverty, Privilege, and the Gospel of Christ**

Reading the Bible through the eyes of poor people sheds new light on familiar Scriptures. Study groups and individuals in North American churches are invited by **Gerald W. Schlabach** to study the Bible together, to discover how it feels to be poor, and to understand what Jesus says about the poor. Readers are asked to search together for answers: What in life is really important? What is false and true wealth?

The last four chapters of this book offer resources to begin working for change that will help poor people, locally and worldwide. Paper, \$9.95; in Canada \$12.50

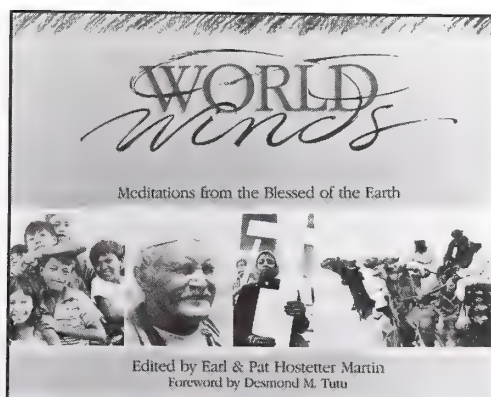


### **World Winds:**

#### **Meditations from the Blessed of the Earth**

In this sensitive collection of meditations and photographs, God's people, the blessed of the earth, offer inspiration and hope. The ones poor in spirit, the ones who mourn, the ones who are persecuted, and the ones who make peace encourage us all in our journey of peacemaking, our yearning to show mercy, and our hunger and thirst for righteousness. These stories collected by **Earl and Pat Hostetter Martin** come from daily experiences of Christians (primarily Mennonite Central Committee volunteers) in countries around the world.

Paper, \$12.95; in Canada \$15.95



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## THE LAST WORD

# What makes a Mennonite unique?

I always squirm when I get the question, "What's a Mennonite?" The last time it happened, I got into one of those Amish-Mennonite discussions—you know, they're plain, we're not, at least not like them talk. From there it went to the Mennonite emphasis on peace and how that distinguishes us from other Protestant groups. (I must confess that one made me wiggle a bit too at the time, because the conversation took place in the middle of a plane full of young Army recruits heading off to the Middle East.)

I wish now I had said something like this:

"We are a church of many cultures. We are rich and poor and middle class. We have Native American, colonial, and new immigrant roots. We prefer different worship styles. We are young, middle-aged, and older. We come from large and small churches. We are old-line . . . and first-generation converts. We have varied opinions on abortion, the death penalty, and ecumenical matters."

That would have been a great way to describe the Mennonite Church, not? Trouble is, it's how Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, characterizes his denomination in the July 17, 1991, issue of *The Lutheran*.

That a description of modern Lutherans would fit Mennonites won't surprise those who say the Mennonite Church has for too long been getting its cues from mainline Protestantism. As a result, look at what's happening:

"Sunday schools and related activities are . . . faltering. Sunday evening services . . . have experienced substantial declines in attendance; some . . . churches have canceled them altogether. Wednesday evening adult services . . . attract far smaller crowds than they did a generation ago." A denominational 10-year emphasis on church growth is falling far short of its numerical goals; "the energy poured" into the program "merely maintained or slightly improved the status quo."

Another good description of the Mennonite Church, including Vision 95? No. Nor is the subject a mainline church. It's a group that has had, until now at least, the reputation of growth and

vibrancy: the Assemblies of God (*The Christian Century*, July 10-17, 1991).

Today all Christian groups—be they mainline or evangelical, charismatic or liturgical, "low" or "high" church—find themselves battered by what one writer has called "the hammer of modernity." All churches struggle in a culture of violence, dishonesty, materialism, and individualism.

It's time for Mennonites to quit defining ourselves in relation to other Christian groups: we're different from the Amish in that. . . . We're not like other churches because. . . . Those are the easiest ways to make definitions, of course. They also set up sides, making it seem we're operating with different values.

"What holds us together . . . [is] a common confession that Jesus is Lord," Chilstrom told the Lutherans. That should be true for Mennonites. It should also be what makes all Christians seem alike.

Our battle is not with each other. It is with a culture that spurns absolutes and makes light of commitments. What does it mean, for example, to be people of our word in a culture where an oath on a Bible is the only way to bring out truth—and even then we're not sure? What is honest labor in a society in which the 7:00 p.m. lottery drawing has replaced the weather as the topic of casual conversation? How do we express peace in a world that not only glorifies violence on both the small and large screen but has also come to expect it as part of everyday life?

In short, our task as Mennonites today is to determine how to live as disciples of Jesus Christ. With the demands of modernity battering us so relentlessly, our answers will often align us with other Christian groups. Sometimes we may witness to them. Often we will learn from them.

May the day come when we will not answer the question, "What is a Mennonite?" by comparing ourselves with other Christians. May we instead answer that we try to be a people of integrity, followers of Jesus Christ who do so humbly and simply in a world of fragmentation, sin, and pain. Then we will be truly unique. Along with all sorts of other Christians.—jlp



A report of Oregon 91:  
Mennonite Church General Assembly  
and Churchwide Conventions  
Eugene Oregon, July 30-Aug. 3, 1991



August 13, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *It may be the start of something new*

Oregon 91: it may be remembered as the churchwide gathering of intense discussion about peace education. Or the one when invitations to commitment or renewal were (re)introduced into mass worship services. Or the Assembly when a day off for education and relaxation became part of the tradition. Or the one when the smallest conference ever to host a large Mennonite Church gathering pulled out all the stops for what many considered to be one of the finest General Assemblies ever.

Oregon cooperated with sunny weather July 30-Aug. 3. The site, Lane County Convention Center, was bedecked with petunias, geraniums, and mums. The 2,400-member Pacific Coast Conference hosted some 1,600 adults, 335 children, and 2,100 young people. The latter held their own convention on the campus of the University of Oregon.

The people who went to Oregon 91 did more than admire flowers or visit friends, however. They also worked. As representatives of Mennonite conferences and congregations across North America, they came to speak the mind of the church. And to make decisions about how the church should go.

This issue of *Gospel Herald* reports those decisions. It also attempts to tell how and why they were made. And it reports on the host of other activities that have come to characterize the biennial meeting of the Mennonite General Assembly and Churchwide Convention.—*Editor*

It was an ambitious schedule we set for ourselves: six days from the end of Mennonite General Assembly to publication. We made it only through the help of a community of journalists, photographers, and communicators. Thanks to: Susan Balzer, John Bender, Don Garber, David Graybill, Daniel Hertzler, D. Michael Hostetler, Paula Johnson, Richard A. Kauffman, Joan Kropf, Cindy Hines Kurfman, Bev Miller, Phil Richard, Maxine Schomer, Kerry Strayer, and Sally Schreiner. We're also grateful to Cliff Cole's Photographic Services of Eugene for extended services.—*Editors*



# General Assembly delegates recommit church to peace, confronting racism, and understanding native peoples

Exactly one year after Iraq invaded Kuwait, Mennonites met in Eugene, Ore., for the biennial Mennonite General Assembly and Churchwide Convention. And like the smoke that continues to hover over burning Kuwaiti oil wells, the Persian Gulf War permeated business discussions at the five-day Assembly held July 30-Aug. 3.

The influence of the war was most obvious in vigorous discussion about what was called a "congregational peace education initiative." Delegates agreed on the need to do something about educating for peace; what brought discussion was *how* it should be done.

"In retrospect, we must confess there was a serious lack of teaching about peace in our congregations, as evidenced in the recent Gulf War," Illinois Conference delegate Emma Richards said in introducing the discussion. "Some of our leaders no longer believe that peace is at the heart of the gospel."

The resolution, passed unanimously,

calls for "all conferences and congregations to set peace education as a priority." Mennonite Board of Congregational Ministries was charged with the responsibility of implementing the resolution.

Agreement on the latter did not come easily. Some delegates felt peace leadership was of such priority that it should be handled at the General Board level, rather than by the program board with the lowest annual budget. A proposal to establish a peace and social concerns committee under the General Board was defeated, however, maintaining the tradition that the General Board does not do programming. Delegates did charge the General Board, which acts on their behalf between Assemblies, to "discern how the Mennonite Church can give priority to peace leadership for the denomination and the program boards and to the articulation of our peace theology."

The peace education initiative was one of four major issues delegates discussed at this General Assembly. Others were

lifestyle for Christian disciples, unity and diversity, and choosing priorities. These issues were processed through telling stories, sharing in small groups, and discussion on the Assembly floor. Action came only on the issue of peace education.

Giving time for issues discussion was new to the General Assembly agenda. General Secretary James M. Lapp noted it was done to provide "a serious forum for discussion on key front-burner issues the denomination is facing."

Also new for the Assembly—and for the church—was the affirmation of the first woman as moderator-elect. Donella Clemens of Franconia Conference will serve in this position for the next two years and become moderator of the church in 1993-95.

While the affirmation for Clemens was "clear and unambiguous," not all conferences supported the move. One asked moderator George R. Brunk III to clarify to the delegates that clear and unambiguous did not mean unanimous.

What also became clear at Eugene was that delegates were not happy with what they perceived to be a lack of implementation of General Assembly actions taken two years previously in Normal, Ill. One of these, a statement on racism, had called for the church's boards and agencies to help the church work at racism awareness and eradication.

Many delegates felt that had not happened. So they worked on a resolution "to encourage the General Board and the program boards to report back to the 1993 meeting of the General Assembly on specific actions they are taking to address racism as it impacts the mission of the General Board and program boards." In discussion, the word *encourage* became *require*, the first time in many people's memories General Assembly has been that strong in its directive.

"But you must remember that the implementation of the 1989 statement on racism also depends on you as delegates," the Listening Committee said. Serving as that committee during the sessions were the Council on Faith, Life, and Strategy.

Delegates did look to themselves in reconsidering a 1989 statement on the

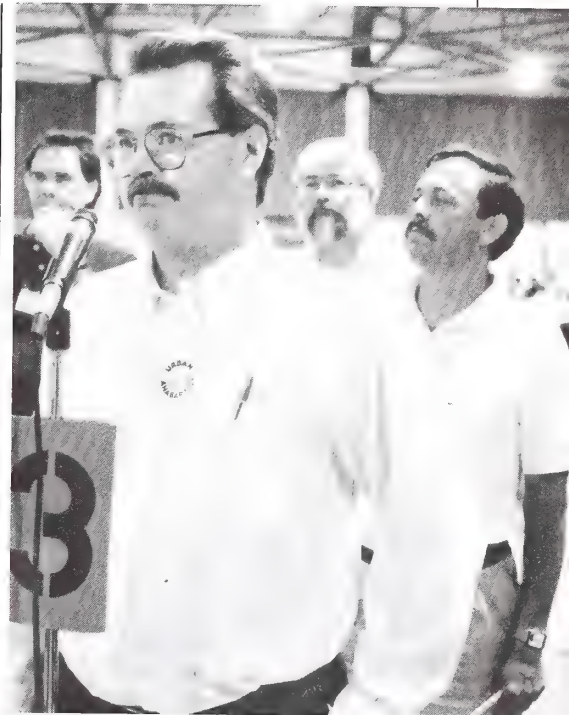
*Donella Clemens, sitting here with the Franconia Conference delegation, will be the first woman moderator of the Mennonite Church as a result of elections at Oregon 91. She currently represents her conference on General Board.*







General Assembly delegates use hand ballots to vote on the peace education initiative, in the hope of strengthening the Mennonite Church's historic stance of a lifestyle of peacemaking and nonviolence.



Southwest Conference delegate Ron Friesen prepares to speak while others wait their turn.

Peace Tax Fund. The statement had called on individual Mennonites to contribute to this fund. Noting that less than one percent had done so, this time delegates took action to urge conferences and congregations to put the Peace Tax Fund in their budgets.

The Peace Tax Fund would allow conscientious objectors to pay their taxes by

diverting the military portion to a special trust fund. Efforts are currently underway to have the Fund be considered by lawmakers in the U.S.; a comparable campaign is also being considered in Canada.

A new resolution passed this year had to do with the observance of the 500th anniversary of the arrival of Columbus in America. Recognizing the presence of Na-

tive American peoples in the church, the resolution calls for Mennonites to refrain from a "triumphalist spirit" in any celebration, to seek to understand the history of native peoples, and to advocate "redressing of injustices done to native people in the past."

Delegates then took the first step to implement the resolution. They unanimously affirmed a request from the United Native Ministries Council for consideration as an associate group of the General Board. When implemented, the Council will join the Afro-American Mennonite Association (AAMA), the Hispanic Mennonite Convention, and the Women's Missionary and Service Commission (WMSC) in the associate category.

Also on the General Assembly agenda was a look at the progress of Vision 95. After noting that growth in numbers and giving has been less than projected, delegates agreed on an addendum that would call each Mennonite to make a new "firstfruits" financial commitment each year, as well as to "engage in acts of evangelism" and form special outreach prayer groups. The addendum also calls for congregations to send a team of members for work and education in an economically depressed area each year.

"But how many times do we need to be

## New leaders for the Mennonite Church

These persons were affirmed or elected to leadership positions by the delegates to General Assembly:

Moderator-elect: *Donella Clemens, Souderton, Pa.*

Nominating Committee: *Leslie Francisco III, Hampton, Va.; Irene Bechler, Sarasota, Fla.; James Metzler, Philadelphia, Miss.*

Council on Faith, Life, and Strategy: *Michael Meneses, Peoria, Ariz.*

Historical Committee: *Sam Steiner, Waterloo, Ont.; Beulah Hostetler, Willow Grove, Pa.*

Mennonite Board of Congregational Ministries: *Don Gingrich, Parnell, Iowa; Nancy Sider, Harrisonburg, Va.; Nancy Rodriguez-Lora, Brooklyn, N.Y.; Roy Wil-*

*liams, Land-O-Lakes, Fla.*

Mennonite Board of Education: *Ross Collingwood, Salem, Ore.; Naomi Lederach, Manheim, Pa.; Joseph Voegtlin, Tofield, Alb.; Marc Yoder, Cedar Falls, Iowa.*

Mennonite Board of Missions: *Michael Chandler, Philippi, W.V.; Virgo Handojo, Pasadena, Calif.; Jose Matamoros, Corpus Christi, Tex.; Janice Sutter, South Bend, Ind.*

Mennonite Mutual Aid: *Lee Roy Berry, Goshen, Ind.; Kathy Grieser, Cleveland, Ohio; Ruth E. H. Martin, Lancaster, Pa.*

Mennonite Publication Board: *Ron Guengerich, Hesston, Kan.; June Mears, Pasadena, Calif.; Elaine Stoltzfus, Ages, Ken.; Shirley E. Yoder, Harrisonburg, Va.*





Phyllis Pellman Good headed the Listening Committee for the General Assembly in her role as chair of the Council on Faith, Life, and Strategy.

called to make commitments?" one delegate asked. "Can we admit that we have sinned and violated our commitments of 1985?" Throughout the week various persons told stories of their outreach and stewardship activities in short "Vision 95 Vignettes."

A quarter of Assembly business time went to reports from churchwide program boards. One, Mennonite Board of Congregational Ministries, served cupcakes in honor of its 20th birthday; it was born with the reorganization of the Mennonite Church in 1971. Several agencies used videos and one used drama in presentations of their work during the past biennium.

While some expressed appreciation for what they heard, more delegates were distressed that they had so little time to give feedback to the agencies. "The use



Moderator George Brunk III (right) helps Mennonite Board of Congregational Ministries celebrate its 20th anniversary during MBCM's report to General Assembly. Each delegate got a birthday cupcake.

of videos is a paradigm shift for us," the Listening Committee commented. "It seems to short-circuit reflective dialogue." The committee also asked the program boards to reconsider using "what plays well on the floor" to asking tough questions of the delegates.

But even when there was time for discussion, delegates did not always respond. A presentation by the Integration Exploration Committee brought little discussion, though the Listening Committee noted it learned of deep feelings on the subject both pro and con. "For many of us it's intimidating to voice a minority opinion," the committee commented concerning this and other issues on the floor.

Language was one of these. Several delegates found offensive some language used to refer to women. One delegate voiced displeasure over the use of the term CEO for the heads of agencies. And question was raised on using *minorities* to designate racial and cultural groups.

Baby boomers, that group of people born between 1946 and 1964, received attention during this General Assembly. This group is said to have less interest in the church than previous generations. Yet, when delegates and staff who were baby boomers were asked to stand, nearly a third of the audience rose to its feet. Several took the mike to say they did not like to be singled out as separate or different. Observers noted that this Assembly's more frank and open discussion may have been the result of a good number of this generation among the 275 delegates representing the 21 district con-

ferences making up Mennonite General Assembly.

All told, delegates spent 22 hours in business sessions. But not everything was solved. "I believe we have enough agenda to have another Assembly," moderator Brunk concluded.—*J. Lorne Peachey*

## George said it

With motions, amendments, delegates who sometimes go on at length, an unlimited agenda, and limited time, moderating a General Assembly business session can become a juggling act. Through it all at Oregon 91, moderator George R. Brunk III managed to keep his perspective with an occasional quip.

- On attempting to wrap up a session that was going overtime: "We know that death is the last enemy. But I sometimes think that time is the chief enemy."

- On commenting on churchwide boards taking too much of their allotted time for input and not enough for feedback, when they had been instructed to do the latter: "I'm not sure if it's because of miscommunication or because of some other form of human weakness."

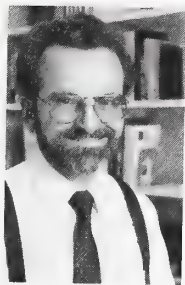
- On failure to take over the mike after a spirited presentation by finance director Stan Kropf: "We're doing so much acting here I'm no longer sure when it's acting and when it's not."



# Gospel Herald

*"Hear my prayer, O Lord; give ear to my supplications in your faithfulness; answer me in your righteousness. Do not enter into judgment with your servant. . . ."*

—Psalm 143:1-2a, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

*Editorial consultants:* Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 33: August 13, 1991**

All photos by D. Michael Hostetler except for page 10 upper left, page 11 bottom, and page 14 bottom by Paula Johnson.

## OREGON 91 PERSPECTIVES

### Opportunity missed

Two qualities need to be assumed about those who traverse land, if not sea, to attend Mennonite General Assembly: loyalty to the Mennonite Church and a high degree of knowledge about its programs.

Too bad, then, that the program boards of the Mennonite Church didn't assume these qualities in preparing their reports to the delegates of General Assembly. For the most part they sounded more like cheerleaders attempting to rally the fans than churchwide agencies making serious attempts to ask the delegates: How are we doing? What is your advice and counsel?

The program boards also filled their time allotment with input, cutting short the time for delegate feedback, forcing the moderator to chastise them publicly.

With few exceptions, delegate response to program board input was lethargic. During the first two days, people kept wondering when something was going to happen. Life was breathed into the sessions when proposals came to the floor on racism, the peace tax fund, and the formation of a committee to give overall direction to peace theology and education in the church. Delegates were prepared to get involved when issues were focused to which they could respond.

Program boards would be better served, and the delegates more fully engaged, if the boards were to bring to the floor issues about which they are struggling. For instance, Mennonite Publishing House reported a loss of over \$600,000 during the preceding biennium, leading to a severe fiscal crisis. Lines of credit are being jeopardized, so radical measures

need to be introduced—such as a 5 percent wage cut—in order to demonstrate to the banks that plans are in place to reverse the situation.

No time was allowed for delegates to respond to this crisis, however. When some protested behind the scenes, time was made available the last day for response to MPH's report. Feedback was supportive, concerned, and constructive.

Institutions, like individuals, need to learn vulnerability. People will rally when church boards share the struggles they face in trying to serve the church and be faithful to their mission. Such an approach, even in General Assembly sessions, will do more to garner support than slick videos and contrived dramatic presentations.—*Richard A. Kauffman, Gospel Herald editorial consultant*

### Opportunity grasped

In the past it has been possible to go to a Mennonite General Assembly as a "Canadian observer" of "U.S. issues."

Not this time!

This time Canadian Mennonites share the urgency about peace education, since our country also participated in the Gulf War. This time the financial crunch of a Mennonite Church program board has meant the sale of a Canadian Provident Bookstore to a local investors group. This time the Assembly focused issues of faithfulness in such a way that their relevance for Canadian churches was unmistakable.

The hundred-some Canadian delegates at Oregon 91 were grateful for the thoughtful discussions, as well as the new energy this week generated for us.—*Sue Steiner, Gospel Herald editorial consultant*



*General Board finance director Stan Kropf reports on the financial situation of the Mennonite Church. He dressed like an old-time accountant and used an overhead projector and antique cash register.*



## Hundreds respond to 'invitation' during evening worship sessions



Above: Barbra Graber plays the part of the woman who met Jesus at the well, in a monologue written by Sara Wenger Shenk.

Below: Many people responded to the invitation to come forward to accept a cup of water as a symbol of salvation or renewal or empowerment. It was the first "altar call" for a Mennonite Church convention.

For the first time at a Mennonite Church biennial convention, participants responded to an "invitation," or what some term an "altar call." By the hundreds they left their seats on two occasions during evening worship sessions to walk forward to the stage. Some made first-time commitments to follow Christ and many others re-committed themselves to the Christian faith in a variety of ways.

"Sometimes we falsely assume that everyone at a convention like this has already made a commitment," said Idaho pastor Larry Hauder in introducing the first invitation. It came after a sermon by Michigan pastor Anne Stuckey on the woman who met Jesus at the well. Just as that woman found new life at the well, she said, people today can take the water offered by Jesus.

Larry and Becky Hauder, who were the worship leaders for the week, then invited people seeking salvation or renewal or empowerment to come forward to accept small cups of water. Those who responded included old and young, new and longtime Christians. Several church leaders were among them.

The second invitation came at the last session following a rousing address by Paul Gingrich, president of Mennonite Board of Missions. Speaking without notes and standing away from the pulpit,

he said the denomination's Vision 95 goals are a failure so far in terms of numbers. Like the disciples who retreated to a hiding place after Jesus' crucifixion, Mennonites today are living in a room with the doors locked. "We're wallowing in self-pity and self-recrimination," he said.

Speaking with emotion, Gingrich said Mennonites desperately need to receive and understand God's grace. "That is the word of God to us tonight," he said. Mennonites strive for perfection and when they inevitably fail, they feel guilty and defeated.

"We have come to a moment when we can catch the wind of the spirit and get moving," he said. "The living Christ has been walking among us these days, nudging us to step out into the jetstream of God. Are you ready to accept God's commission to be co-pilots?"

Hauders then invited the congregation to respond in one of four ways. Each one was a personal commitment to Vision 95:

- Increase giving to the church by one percent a year for the next five years.
- Invite at least two people to church each year for the next five years.
- Take a short- or long-term mission/service assignment with a church agency.
- Meet with at least two other people once a week for intercessory prayer.

The worship leaders added a fifth response for people seeking spiritual healing or renewal.

At least half of the congregation responded in one of the five ways. Those committing themselves to Vision 95 goals received Oregon tree seeds. Those seeking renewal or healing received a personal "blessing" from church leaders gathered at the front.

Oregon 91 recorded three other firsts.

One was that the youth convention participants outnumbered the adults and children. The organizers said the long distance to Oregon for many Mennonites was the primary reason. "When families have limited resources and have to set priorities, they tend to favor the youth," said Roma Eicher, who with her husband, Sam, served as local convention coordinators.

Earlier the organizers thought that many families would use Oregon 91 as an opportunity for vacation trips to the West Coast. They initially projected 2,500 adults and children and 2,500 youth. But in the end, the numbers were 1,900 adults and children and 2,100 youth.

Another first was that Pacific Coast





## ADULT CONVENTION

Conference, with 2,400 members, was the smallest-ever host conference. The local coordinators had to recruit hundreds of volunteers from a small constituency, but many participants agreed that Oregon 91 was one of the best-organized conventions.

Oregon 91 was the first time that the General Assembly schedule was interrupted for a day so that delegates could join the other participants in tours and seminars. The tours of local sites attracted 750 participants and the all-day seminars over 500. Four seminars were offered: worship, urban ministries, the environment, and stewardship.

Anyone who helps plan a Mennonite Church convention soon finds out how different it is from the conventions of other denominations and organizations. It is not just a gathering of official delegates. It is a church family reunion for all ages.

In some ways the convention of thousands has dwarfed the General Assembly, made up of 275 delegates. In addition to the traditional morning Bible studies and evening worship sessions, the event in-

cludes a wide array of seminars, a full schedule of children's activities, special-interest group meetings, late-night activities, young-adult events, tours, exhibits, and concerts.

The excuse for Mennonites to come together is the business of the church—the General Assembly sessions. But the heart of it all at the biennial convention is the worship.

And worship they did at Oregon 91. Some said it was the best ever this time. All the senses were engaged through a variety of sights and sounds. The preaching was focused and stayed within time limits.

Ken Nafziger and Marilyn Houser Hamm, key people in the publication of the 1992 hymnal, led the singing. They were assisted by Jim Croegaert, Chuck Neufeld, the Reunion Vocal Band, and other musicians. Mennonites like to sing, and they enjoy the challenge of new hymns, but a few people complained that too many of the songs were unfamiliar.

"God's Creative Acts Continue" was the theme, and the gospel of John was the

primary text (using the inclusive-language New Revised Standard Version). Different symbols from the text were used each night—light/darkness, water, vine/branches, the cross, and wind.

The offerings each night were designated for the \$30,000 deficit that resulted from the lower-than-expected registrations for the convention. Surplus funds, if any, would go to the Mennonite Church in Ghana. Later, in the Vision 95 spirit of "first-fruits" giving, the planners decided to "tithe" the first 10 percent of the offerings for Ghana and then use the rest to cover expenses.

In addition to Stuckey and Gingrich, the speakers for the evening worship were George Brunk III, John Drescher, and Bill Pannell.

Brunk, who is dean of Eastern Men-

*The lunch line winds past a huge flower bed near the entrance to Lane County Convention Center. Flowers were everywhere—including on all the tables for Assembly delegates.*





nonite Seminary, delivered the moderator's address on the opening night. "We must long, work, and pray for a church that has a keen perception for the forms of darkness that threaten the light of our time," he said.

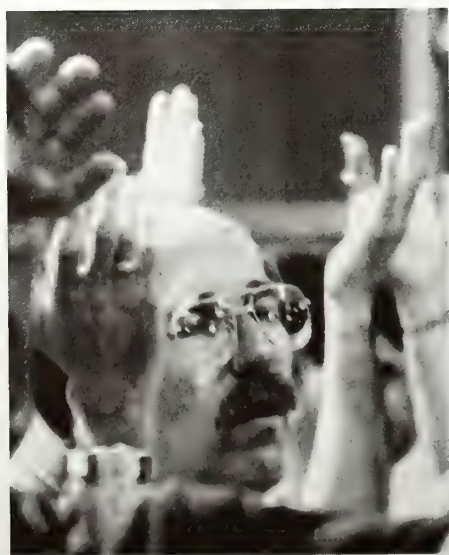
Drescher, a longtime pastor and writer and former editor of *Gospel Herald*, talked about ways that God trims back the rough edges of Christians. He shared personally how God has taught him humility through difficulties in recent years.

Pannell, who is an evangelism professor and black ministries director at Fuller Theological Seminary, criticized success-oriented American Christianity in a sermon titled "The Un-American Cross." He urged Mennonites to side with the poor and to challenge the status quo.

He was followed by a couple who are practicing what Pannell preached. Weldon and Marg Nisly of Cincinnati told how they are refusing to pay the portion of their taxes that goes to the military. The Internal Revenue Service has frozen their bank accounts and life for them has become more inconvenient, but Nisleys said this is one way for them to "say no to the military monster." Their call for 100,000 other Mennonites to join them was met with applause.

The Oregon 91 worship sessions started and finished with a musical composition sung by a choir made up of Oregon Mennonites. Called "And We Beheld His Glory," it was written—and accompanied on piano—by Jim Croegaert.—*Steve Shenk*

*Hundreds of hands are raised as part of the gesturing for a song featuring the Lord's Prayer.*



*Eleanor and Alan Kreider displayed wit and wisdom in their Bible teaching. They have worked together as Mennonite Board of Missions appointees in England since 1974.*

## Kreiders lead studies on 'radical' Gospel of John

Alan and Eleanor Kreider, an Indiana couple who serve at London Mennonite Centre in England, led the morning Bible studies at Oregon 91. The sets on stage were appropriate, the songs from the Hymnal Sampler supported the study, and the drama group AKIMBO provided flashes of illumination. But as a largely unreconstructed left-brained wordsmith, I took most of my notes during the Bible lectures.

What impressed me particularly was the radical nature of the Gospel of John as interpreted by Kreiders. Beginning with John 1:1-14, they called attention to the discontinuity between the message of John and our culture, which is based on excess.

Kreiders described how Jesus' teaching and behavior opened up new vistas in (1) taking risks, (2) fruit bearing, and (3) extravagance.

Risk-taking developed out of John's story of Jesus' first miracle: turning water into wine. The result was astonishment, but nothing like the astonishment there would have been if Jesus had failed and the steward received dishwater instead.

Kreiders drew on the figure of the vine and the branches in John 15, stressing the

importance of connectedness to Jesus. Jesus' love provides the sap and the Christians' love for others is the fruit. Alan told of attending religious retreats where the emphasis was that "I am loved." This is needed, he said, because there is "often much self-condemnation among Christians."

The second emphasis in the chapter is fruitbearing, "treating other people as Jesus has treated us." And the third is pruning. It is possible for a vine to bear only leaves, and such vines are useless. A pruned life, Kreiders said, is a disciplined life.

In the final session, Kreiders returned to the theme of excess with a text that some have used to justify religious consumerism: the story in John 17 of how Mary dumped perfume worth 300 days' wages on Jesus' feet. This was a moment when extravagance was appropriate. The common middle-class stance, Kreiders said, is prudence. Mennonites are prudent people, troubled yet trapped by our culture of excess.

Kreiders' Bible studies highlighted the radical message of John. This gospel speaks directly to our 1991 North American dilemma.—*Daniel Hertzler*



## Children's activities focus on environmental issues

"Do you recycle at your house?" Rebecca Gingrich of Iowa was overheard asking her kindergarten classmate during children's activities. When the other girl didn't answer, she explained, "That's when it's empty; you give it to people and they can use it again."

Care for the environment was presented to the children in various ways. The theme for the week was "Discover God's Wonderful World." The kindergarten teachers distributed "catch-a-cartoon" toys made out of rulers, strings, and what the children easily recognized as recycled milk cartons.

Joe Blowers, team leader for the middle school, led environmental games to wrap up this special emphasis. Seventh and eighth graders had witnessed an "Ecopolis Town Meeting," where Paul Toews, a logger, discussed concerns with another Oregon Mennonite, Rosemary Allen, who is an environmentalist.

To process this opportunity to hear both sides, students received individual

identities such as government officials, store owners, and teachers. After a trip into an old-growth forest on Thursday's outing to the coast, they held a Friday town meeting in which they played their roles while deciding what to do with a forest property.

"Orie," who was originally sketched by five-year-old Brandon Kennel of Oregon, was the mascot for the week. The favorite food of this stick fellow with a huge grin? Oreo cookies, of course. While he is from "Orygun," his favorite place to visit is the Orient.

The children discovered their ability to create. Papermaking began with newspaper pieces in a blender. Film containers were made into kaleidoscopes. Middle schoolers made bio-bottle communities. The older children videotaped their original scripts, ending the week with a film festival.

In a special assembly, professor-magician Jep Hostetler talked about accepting all kinds of people while students re-



sponded with sounds he taught them for pity, anger, revulsion, fear, and acceptance. Using magic tricks, he also talked about the need for children to take care of themselves while making proper choices.

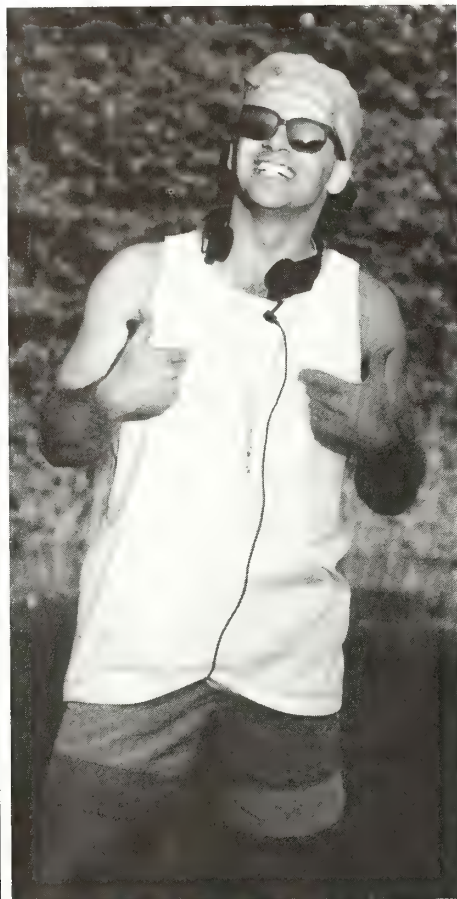
"The mass cooperation has been so neat," said Bonnie Heppner, who was obviously satisfied with the outcome of what she and her husband Caleb had agreed to begin coordinating over two years ago.

About 40 volunteers staffed the activities for the 335 children, which were held at nearby O'Hara School. All team leaders and head teachers were professional educators. The school also housed a nursery for 22 infants.—Bev Miller

*Above: Children line up for yet another of their many activities during the five days of Oregon 91. Left: children learned about the Oregon spotted owl controversy in listening to a conversation between environmentalist Rosemary Allen (left) and logger Paul Toews.*



## Youth Convention participants say they are 'Dying to Live'



What could bring over 2,100 youth and sponsors from all over North America to the University of Oregon campus? What provided the impetus for a full year of fund-raising in the form of car washes, chili suppers, and Valentines babysitting? Why would so many people pile into planes, trains, and automobiles (and buses) to travel from near and far?

The answer was the Oregon 91 Youth Convention which offered fellowship, friendship, and fun. Indiana-Michigan Conference led the way with 540 participants; Ohio and Iowa-Nebraska followed with 380 and 190, respectively. Steve Ropp, youth minister for Illinois Conference, said that when the youth return home enthusiastic about their convention experience, it spurs the curiosity of the next group of youth and excitement continues.

The theme for the week, "Dying to Live," was brought to life through the fictional character Max (played by Terry Zimmerly), whose conversion experience

was dramatized in the twice-daily BASH sessions. (BASH stands for Bible and Study Hour.)

Max's struggle to overcome the weaknesses of human nature and to become a new person was echoed in the messages of speakers June Alliman Yoder, Alan and Eleanor Kreider, Lynn Miller, Michael Banks, and Daniel Yutzy. They spoke on repentance and salvation, trust in God, commitment, living the life of the cross, and walking in the Spirit.

In the Friday afternoon session, a symbolic funeral service was held for Max; on Saturday morning, he rose again, like Lazarus, to a new life in Christ. Thanks to Max's example and the inspiration provided by the speakers, a spirit of concern and recommitment reigned and many youth spoke in small-group settings and at an open microphone session about their own faith journeys and prayer needs.

Additional learning and growth came in the form of over 60 different seminars held over the course of the week. Topics ranged from "Handling Your Hormones" to "Movies and TV: Choosing and Critiquing What We Watch" to "The Call to Youth for World Mission." Convention coordinator Carlos Romero attributed the high attendance at the seminars to the number of choices available and the quality of the seminar leaders.

*Left: Terry Zimmerly illustrated the Bible study themes by playing the character "Max" throughout the week at the youth convention. Below: MacArthur Court at the University of Oregon was the site of the mass sessions for youth and of a conjoint worship service (shown here) for both young people and adults on Thursday morning.*





## YOUTH CONVENTION

Late-night activities included a wide range of entertainment possibilities. AKIMBO, a professional theater group affiliated with Eastern Mennonite College and Seminary, performed its comedy show of high-energy skits to packed houses four nights. A YES team from Eastern Mennonite Board of Missions provided two evenings of praise music and drama. Special concerts featured Phil Keaggy, master guitarist and singer, and Christian rapper Brian Wasko. In-house talent, seen throughout the week in such acts as "The Anabaptist Portraits" by the youth from Seattle and the dance/mime of the Phoenix youth, climaxed in the Saturday night talent show sponsored by *With* magazine.

One highlight of the week was a day-long trip to the Oregon coast where everyone got to "eat some sand" and test their bravery in the frigid waters of the Pacific Ocean. A marvel of transportation engineering which required over 60 school buses, the day ended with a picnic and open-air BASH in a local park. Other highlights, according to the youth, were "golfing at Laurelwood," "singing 606 in BASH," "group volleyball," "meeting that future spouse," and "going by the Incredible Hulk's house."

A busy recreation staff organized week-long activities plus an evening of tournaments in basketball, volleyball, tennis, racquetball, and soccer, and for the more sedentary chess, checkers, and Rook.

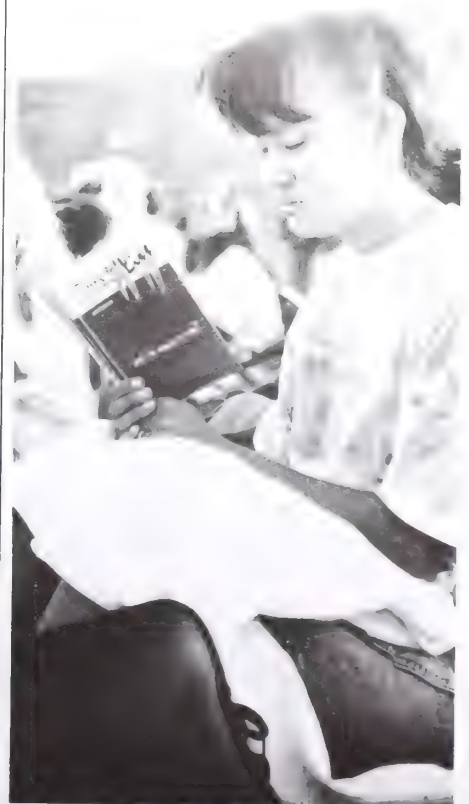
Most of all, the youth seemed to enjoy the opportunity to renew old friendships and to form new ones. Standing in long lines for meals was not so much an imposition as a chance to chat. "God enjoys fellowship and company," said BASH speaker Michael Banks, and creating community with God and each other was a large part of the week.

The unsung heroes of the week were the youth group sponsors and the convention staff. Sponsors, the "key" to a successful convention, according to planning committee chair Stan Shantz, spent the week getting 2-6 hours of sleep a night, running interference on any problems, enforcing curfew, and meeting late planes at the airport.

Del Hershberger, an Oregon pastor, and Katie Deumling, a recent Western Mennonite High School graduate, plus a group of nine musicians from Phoenix, led the daily worship.—Kerry Strayer



*Above: A group of nine musicians from Phoenix, Ariz., led the music during the mass session. Right: Oregon 91's youth convention had so many activities, planners had to print a 108-page book to list them all. First order of business when arriving was to read it. Below: On Thursday 2,100 young people boarded 60 school buses for an hour trip to the Oregon Coast. The day concluded with a picnic and a mass worship session in a Eugene park.*





## Day-long seminars part of Oregon 91 agenda

Delegates to Mennonite General Assembly may have started a new tradition this time by taking a day off on Thursday. Instead of doing business, they joined other Oregon 91 participants for either tours or day-long educational seminars. Four of the latter involved more than 500 persons in spite of beautiful weather for touring.

Nearly 200 chose to focus on God's call to the city in the seminar titled, "God's Creative Acts Continue in the City: The Subversive Memory of Who We Were." The day-long seminar recalled the urban roots of the Anabaptist movement and provided windows into the '90s.

Feature speaker Bill Pannell, associate professor of evangelism at Fuller Theological Seminary in Pasadena, Calif., provided a biblical survey about the city. "God has a love affair with people in cities," he said. "It doesn't make any difference whether we like the city. The future of the global community is an urban future. We are all impacted by the decisions and cultural values coming out of the city.

"We must celebrate the fact that the city is here to stay as one of God's creative acts," Pannell commented, building on

the Oregon 91 theme. "The church that is in the city is on the cutting edge of what God is doing in our time." Pannell called for an intentional and sustained ministry to urban youth in particular.

A seminar on worship also attracted nearly 200 persons on Thursday. In the morning, participants could choose two of 12 hour-long workshops on such subjects as introducing the new hymnal, planning worship, using the lectionary, celebrating the Lord's Supper, baptism, and the Christian year.

After lunch Marlene Kropf addressed current issues in worship. Among the cutting edges she cited were: an awareness of the presence of God in worship; a renewed sense of worship as a corporate experience; and an understanding of worship as a political act.

Kropf encouraged group members to recover neglected elements both of their Mennonite heritage and of the larger Jewish and Christian traditions.

The seminar concluded with an hour-long evensong on the theme of "Walking on Water." Ron Guengerich presented a homily for the service, which incorporated resources from the new hymnal to be published in 1992.

Two busloads of Assembly participants traveled to Andrews Experimental Forest near Blue Ridge, Ore., Thursday as part on an all-day seminar on environmental concerns.

At the forest, USDA research forester Thomas Spies introduced the group to the old-growth ecosystem. He explained that the tree canopy consisted of 400-600 year old Douglas firs, the habitat of the spotted owl. Beneath these were western

hemlock and red cedar.

Spies explained that the ecosystem extends below the ground, where springtails, mites, and beetles live. "The diversity of life in the soil exceeds that of the tropics," he said.

New logging systems are being designed to slow the rate of removal of old growth. Although the new systems are less economically efficient than the old ones, "the national forest is not the place to maximize economic returns," Spies said.

After returning to Eugene, the group took part in a lively discussion between Mim Hooley, a logger's wife from Sweet Home, Ore., and Rosemary Allen, a volunteer for the Oregon Natural Resources Council. Concerns identified included: wildlife habitat; quality of soil, air, and water; making good use of old-growth timber before it rots; economics; and preserving the quality of life.

One participant pointed out that a major interest of Oregon Mennonites is maintaining a sense of brotherhood and sisterhood in the midst of differences about these issues. Carolyn Raffensperger Rogovin and Jocele Meyer led the seminar.

The fourth day-long seminar was titled, "Stewardship: Firstfruits Giving / Vision 95 Teams." Led by Ray and Lillian Bair and Lynn Miller, the seminar featured testimonies of many persons about how their lives had been blessed through "first-fruits giving." The 50 or so participants also learned about Vision 95 teams, groups from local congregations who spend a week of service and learning in a culture different from their own.—from reports by Don Garber, Cindy Hines Kurfman, and Sally Schreiner

*Oregon 91 featured a total of 79 hour-long seminars (below) on a variety of topics and concerns. There were also four day-long educational opportunities on Assembly's "day off."*







## Seminars take a look at 79 different topics

Some 79 seminars offered at Oregon 91 covered topics ranging from personal, family, and congregational nurture to global conflicts and environmental issues.

A three-member committee chaired by Lois Kenagy, Corvallis, Ore., planned the seminars. Kenagy said the presentations were "exceptionally good. It's obvious the presenters spent a lot of preparation time and work on their respective seminars."

According to Kenagy, one of the best-attended seminars was "Biblical Perspectives on Contemporary Issues of Homosexuality." About 200 people attended. Other well-attended seminars included the "Role of Deacon/Elder in the Church" and "Don't Let Your Souls Wear Thin."

Kenagy expressed surprise that only 10 people showed up Wednesday afternoon for a seminar on "Nurturing Conscientious Objectors in the Family and Congregation." "I have difficulty understanding why so few people attended," Kenagy said, "especially in light of the peace education initiative proposal on the floor of the General Assembly."

At the same time, Kenagy admitted that some sessions may not have been well-attended because "we put a lot of good seminars up against each other."

Kenagy said her committee selected the 79 topics from among hundreds of ideas submitted. "We wanted to provide seminars that equip Christians for the work of the church and the congregation. We also wanted to offer seminars that helped people understand the world outside their home communities."

—Phil Richard



## Convention goes relax at late-night events

Late-night activities at Oregon 91 included concerts, drama, and special worship services.

Jim Croegaert of Reba Place Church in Illinois presented two concerts of original music. He was backed by other members of the Reunion Vocal Band, including Dean Clemmer, Don Kulp, and Chuck Neufeld.

The Reunion band sang and played in an informal, folk-style coffeehouse Thursday. The group was joined by Les and Gwen Gustafson-Zook of Albany, Ore., who performed concerts of their own at other points during the week.

Classical music received a hearing in a combined concert of organ music and hymn singing. Bradley Swope, a doctoral candidate at the University of Cincinnati, collaborated on the event with Kenneth Nafziger.

In addition, a number of adults attended a contemporary-Christian music concert by Phil Keaggy, which was officially part of the youth convention.

Youth and adults also mixed at performances by the drama group AKIMBO. As its name suggests, the Harrisonburg, Va., company kept the audience off balance with a mixture of comedy, drama, dance, and music.

Meanwhile, seven young adults serving in the YES program of Eastern Mennonite Board of Missions used drama and music to challenge their listeners to follow Jesus.

Throughout the week, a series of late-night worship services focused on peace. There were also charismatic and "third wave" worship gatherings and opportunities for dialogue with Assembly speakers.

In addition to these activities, adults could choose from a broad range of receptions, storytelling by mission and service workers, and presentations ranging from "Mennonites in the News" to an introduction to the new hymnal.—Dave Graybill with a report from Susan Balzer

*Top: late-night activities included many different events, including the drama group AKIMBO. Left: a popular meeting place for adults during the five days was this Sequoia redwood outside the eating area. Here H. Ralph and Elizabeth Hernley of Scottdale, Pa., coordinate schedules with each other.*



## THE LAST WORD

# Who we want to be

"Welcome Oregon 91," read the marquee above the gate at the Lane County Convention Center in Eugene, Ore., last week. It continued: "Mennonite Church General Assembly and Churchwide Convention, Tues. to Sat." To the right was a smaller sign with these words: "Udder Fun."

So it was that we who were at Mennonite General Assembly last week could not quite forget the roots some of us have. Throughout the five days we saw signs telling us that 10 days after Oregon 91, Mennonite exhibits and worship services and food lines would give way to cows and pigs and John Deere tractors for the Lane County Fair held every year at the Convention Center.

Yet the fair sign was our sign too. We did have fun. Once or twice we might have called it *utter* fun. More often we were reminded of the tension many of us Mennonites have between two ideas of what we'd like to be.

On the one hand, we want to be professional. We want our convention planners and agency staffs to do things well and right. We want them to challenge and inspire and entertain while they take care of the daily details of our lives so that an event like Oregon 91 can be both stimulating and fun.

At Eugene, Ore., they did. We had well-orchestrated and inspirational worship services. Business sessions started and ended on time while in between a crowded agenda moved with dispatch. Reports and displays and late-night activities sparkled and communicated.

All this was made possible by an impressive array of technology: cellular phones connected the youth and adult conventions; two-way radios kept a host of hard-working local volunteers coordinated and efficient; synthesizers and projectors and VCRs entertained and sometimes dazzled. Oregon 91 was truly a Mennonite hi-tech event. And it came off well. You had to dig hard behind the scenes to find something that didn't go right. Veteran Assembly goers said Oregon 91 volunteers brought off one of the best-organized Mennonite events ever.

But for all the outstanding planning and smooth execution, a vague sense of unease surfaced among some of us as the week progressed. While we wanted well-run business sessions, we grumbled quietly when agendas didn't allow time for the discussion we wanted. While videos

and dramatics glued us to our chairs, feedback the Listening Committee received from delegates prompted them to go public with a request that agencies reconsider polished presentations in favor of bringing tough questions and unsolved problems to the Assembly floor in the future.

We at Oregon 91 were caught in the Mennonite tension of the '90s: who are we, anyway? Are we modern and professional, moved by polish and competence? Or are we what we have long said about ourselves: simple people who value each other's opinions, however unprofessional, who come to action through the tedious process of consensus?

There is some indication the two need not be in conflict, that we can bring them together. One family, delayed several hours by a railroad bridge fire, called ahead to Eugene to say they would be late. When they arrived at their motel late that night, they found a volunteer had pulled their materials from the registration line and had them waiting at the front desk. When Illinois delegate B. Elaine Bryant was called home because her husband had been hit by a drunken driver, business came to a halt while delegates prayed for travel safety, healing, and strength.

Can Mennonites be modern professionals who are also caring, one-to-one persons? Oregon 91 surely asked the question. It may also have started us toward an answer.—jlp

## Mennonite movies

Mennonites reveled in videos at Oregon 91. Program board after churchwide agency used the silver screen to tell their story to sometimes spellbound delegates and other Assembly participants. And once we got used to it, we applauded most of them—just like 20th-century movie goers let the director know what they think of a film.

There was even popcorn. If you didn't buy it from the Lane County Convention Center concession stand, you could at least smell it as you sat in the business sessions. So when the lights went down for yet another "feature," if the chairs had been softer and a bit more plush, I could have imagined myself in a movie theater.

With a Mennonite difference, of course. The popcorn buyers were fairly free to share up and down the row.—jlp



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## When a congregation faces a divorce

*A couple of years ago I went through a painful divorce. Fortunately, I was a member of a church that was willing to face the problem and deal with me.*

by  
Brian  
D. Smucker

Divorce is nasty stuff. A pact made forever between a man and a woman—and with God and the church—torn apart. Extreme pain, worse than the death of a loved one, because it lacks the affirmation of heaven. Turmoil, doubt, spiritual upheaval, sin. And often hatred, confusion, misunderstanding, alienation.

What happens when divorce takes place within the church? All too often there are no guidelines or accepted procedures to follow. We don't know what to do. So we respond with avoidance. We pretend people and situations don't exist. We hide. We certainly don't talk about it. Sooner or later, the people disappear.

When this happens, the church has lost an opportunity to minister to human need. It has lost a chance to rescue sinners. It has failed to deal with its people's problems. It cannot practice redemption.

A couple of years ago, I went through a painful divorce. But I was lucky enough to be a member of a church willing to face the problem and deal with me.

Make no mistake about the principles here.

### ALSO IN THIS ISSUE

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*Discipleship means standing for something. That includes calling people to account when they fail. It also means allowing them healing and forgiveness.*



***It was my testimony before the church that allowed people to talk with me and with each other about me. That allowed my healing to begin to take place.***

Lombard (Ill.) Mennonite Church does not support or condone divorce. Neither do I. Divorce is failure of a holy covenant. "I hate divorce, says the Lord, the God of Israel" (Mal. 2:16). Jesus preached the sanctity and permanence of marriage on many occasions.

Yet Jesus also preached redemption. He refused to condemn the prostitute in John 8, instead ordering her to leave her life of sin. He spoke with the Samaritan woman in John 4, who had had five husbands and was at the time living with another man. Following her testimony to the people of her town, Jesus stayed there two more days, and "many more believed" (John 4:41).

What then can a church and individual members do when faced with a divorce in their midst?

**Care for the sinner.** A person experiencing marital failure caroms unpredictably through emotional and spiritual extremes. Depression, anger, pain, confusion, exhaustion, loneliness, even giddiness—these and other emotions may take control in rapid succession. People in this condition have great needs for nurture.

We must show that we care. If we haven't experienced a similar situation, we will feel awkward, we'll be afraid of saying or doing the wrong thing. But we can't let this stop us.

People ministered to me by saying "I care." By asking how things were going from time to time. By giving a hug or a gentle pat on my shoulder. By inviting me out for a pizza. By being available for middle-of-the-night calls. By praying with me or for me. By making allowances for me sometimes not being "all there" at a committee meeting. These "little things" meant far more than many of the people who did them will ever know.

One in particular carried me through many awful days and nights. What did this person do? Just looked me square in the eyes at the end of one service. My eyes were full of tears; hers filled too. I could feel her very soul pouring out for me. That has incredible power to overcome the darkness.

Scriptures and scriptural adaptations may help. Several spoke forcefully to me. I read Psalm 23 and the Beatitudes over and over. I wore out a tape of Handel's *Messiah*. The charge in Rom. 12:12 became my personal command: "Rejoice in your hope, be patient in tribulation, be constant in prayer."

**Encourage professional help.** I received support and guidance from my pastors, church mem-

bers, family, and friends. But I needed more than that. Some of the best money I spent—even at \$70 an hour—paid for weekly sessions with a therapist. I found a counselor with both psychological and religious training. I needed someone who could help with my human needs as well as understand the moral battle within me.

Was going to therapy a sign of weakness? Some might say so. I didn't care. I was beyond what I could cope with. That counselor played a critical role in my healing.

**Provide some resources.** There are videotapes, books, and other resources to help people cope and work through divorce. There are biblical texts and position papers. Most of these I found myself.

A year ago Illinois Conference adopted a paper on marriage, divorce, and remarriage. It was preceded by a proposal that contained a series of biblical passages and pointed questions. I wish these materials had been available when I was searching. I dug through everything I could find to see if I would lose my church and my claim to Christianity when I lost my wife.

Retreats can be helpful. In my case, the congregation's peace center offered a retreat on peacemaking and prayer at a time when I was searching. The retreat was not set up to deal with me or my situation, yet it opened some important new doors for me.

Churches should get a few of these resources in the office or library and then pass them out at the appropriate time.

**Call people to account.** Don't do it immediately, for people in crisis may be able to deal with nothing but their crisis for a while. Yet, discipleship means standing for something, and that includes calling people to account when they fall short.

I felt my church was weak in this area. Was everyone leaving it to the pastors? Only one person even asked me if I had remained faithful to my wife.

But God did call me to account to my church. When I shared this with my pastors, they had the wisdom to encourage me to open up to the church council. Later I shared with the entire

***Today I'm ashamed to think that it took a divorce for me to allow the power of God to really get through to me.***



congregation. I needed the opportunity to confess my failure and to recommit myself.

My testimony in front of the congregation, followed by a statement and prayer from the pastors, allowed healing to take place. It also allowed people to talk to me and to each other about my divorce. That helped keep me and this uncomfortable issue in the church.

**Work for redemption.** I do not believe that God wanted my marriage to end in failure. Yet God worked with my failure to redeem me.

For a time, at my most anguished, I demanded facts, knowledge, understanding. I fought my estranged wife for it. I prayed mightily for it. I didn't get it. I couldn't sleep. I became depressed and exhausted.

Finally, in desperation one night I asked for the Lord's peace. God, let me let go. Immediately I felt God's love flooding over me. At the

end of my rope I finally found the right thing to pray.

I have been a Mennonite all my life. I was brought up right and ministered to well by the church. Yet being constantly exposed to what I knew I believed, I never really had to come to grips with it. My faith had never been put to a difficult test. Through my divorce, I was forced to answer those awful questions: What is absolute? What is critical? What is negotiable? What must I sacrifice? What is human failure?

I am ashamed to think that it took a divorce for me to allow the power of God to really get through to me. Yet I can affirm that it happened. If Jesus continues to redeem sinners today, can the church do any less?

*Brian D. Smucker, Lombard, Ill., is an associate publisher of a trade magazine. He was married for 18 1/2 years before going through divorce.*

## How to discern false from true leaders

by John M. Drescher

In his last words within the temple walls, Jesus gave us three clear characteristics of false leaders. He called them hypocrites, blind guides, fools, and snakes. That's strong language in Matt. 23, used to impress us with the insight between false and true spiritual leaders.

1. False leaders are those who "do not practice what they preach." To ask people to be or do what we ourselves are unwilling to be or do is hypocritical. It is a mark of a false leader. Jesus says that such also place burdens on others, which they themselves will not bear. Beware of those who preach or teach what they do not practice.

True spiritual leaders practice first and preach and teach second. True leaders say, "Follow me as I follow Christ." True leaders are those who not only know and show the way but also ones who go that way.

2. False leaders are ostentatious. Jesus says, "Everything they do is done for people to see." Such leaders love a show. They do what will leave an impression for self, draw attention, and build one's own status and reputation. Such may have long prayers in public but short ones in private. They will give only if it is noticed. Uppermost is the desire to be seen. This attitude is a far cry from the ministry of those who sincerely

say, "Not I but Christ be honored, loved, exalted."

3. False leaders love preeminence. Jesus says such "love the place of honor at banquets and the most important seats in the church." They love to be greeted in public places and to be called professor, doctor, reverend, and bishop. False leaders will be present when they are on center stage or in charge, but they seldom show up when someone else ministers or leads. False leaders love to be honored, lauded, and recognized for their position and attainments. "In honor preferring one another" is absent from their lives.

In contrast, Jesus gives two tests of true spiritual leaders which continue current and clear. These are humility and servanthood. These are in such stark contrast to the marks of false leaders that they can be easily discerned. They will always characterize those who seek to serve and follow Christ.

Christ humbled himself and became a servant. True spiritual leaders will always be known by a spirit which turns people's eyes away from themselves to Christ. True leaders will seek the privilege to serve rather than a position to be served.

*John M. Drescher, Harrisonburg, Va., is pastor of the Zion Mennonite Church and a former editor of Gospel Herald.*



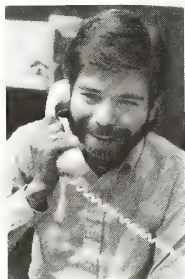
# Gospel Herald

*"It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life.... No one can come to me unless it is granted by the Father."*

—John 6:63, 65b, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Steve Shenk

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

**Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.**

**Vol. 84, No. 34: Aug. 27, 1991**

**Photos:** Cover by Jean-Claude Lejeune, pages 6-7 by Arthur Paul Boers, pages 9 and 12 by Jim King, page 14 by Kevin Sensenig.

## READERS SAY

### Who had the command first?

Many who attended Oregon 91, especially from the East Coast, may be unaware of the radical environmental changes which are taking place on U.S. national forest lands in the Northwest because of timber clearcutting. The situation has led to the listing of the spotted owl under the Endangered Species Act. As a result of the failure of the Bush Administration to protect the spotted owl, federal court decisions have blocked numerous U.S. Forest Service timber sales and left timber-dependent communities angry and frustrated.

Mennonite churches in Albany, Corvallis, Eugene, Grants Pass, Lebanon, Salem, and Sweet Home, among others, are today being confronted with the implications of Gen. 1:22. God gave the command to be "fruitful and multiply." It was given first of all to the birds of the air and the fish of the sea rather than to our own species. How can we allow the whales and spotted owls to be fruitful and multiply if we destroy them or their habitat?

David E. Ortman  
Seattle, Wash.

### Witness with 6-OH-6

It's a misnomer to call a 606 license plate a "vanity plate" ("Readers Say," July 23). My plate is 6-OH-6.

I am frequently asked its significance. I'm glad to tell the inquirer that it is the number in our hymnbook of an arrangement of "Praise God from Whom All Blessings Flow." This gives me an occasional chance to invite someone to worship with us.

Ida Mae Leatherman  
Richmond, Va.

### Urban future is no future

If "The Future of the Church Is in the City" (July 16), then it may well be that the church has no future! Why? The city, as we know it, is not ecologically sustainable. It is only a matter of time before the systems supporting urban centers collapse.

Indeed, the city in human history represents an imperialistic power, sapping the wealth and energy of the countryside and its people in order to sustain its life. It gives little in return save waste and pollution. The culture made possible by urban life comes with a very high price tag.

The city is what Cain built when he left God's presence. The Israelite em-

pire, which sowed the seeds for Israel's fall as God's people, began with the establishment of a capital city by David—the city of Jerusalem, a city that has consistently failed to live up to the promise of its name.

Let us develop a theology for urban ministry and urban work. But let us do so with a realistic appraisal of the spiritual powers at work in urban life. Let us do so with a view toward making urban life ecologically sustainable, a place of justice and peace.

S. Roy Kaufman  
Sterling, Ill.

### War is stupid

Stanley Shenk's argument in "Readers Say" (July 23) can be used to justify any war. Why was it important to destroy Hitler but let Stalin go free? Wouldn't it have been a glorious crusade to destroy Stalin and liberate the suffering Russian people? It might have destroyed the world itself, but so what?

War as a solution to social and political problems is too much like using a sledge hammer to crack a nut. An American officer in Iraq said, "Don't let anyone tell you this is a just war. There is no such thing as a just war. It is an abomination, a horror."

War is stupid, and Christians should be the first to say so. If we don't do it, atheists will have to do it for us.

Daniel Hertzler  
Scottdale, Pa.

### One possible answer to money shortage

"Do We Really Want a Mennonite Lottery?" (July 9) deserves a reply. I believe one reason money is not available for outside use is because of plans some conferences have for funding Christian education. A number of churches need between \$5,000 and \$10,000 per week to pay Mennonite school tuition. And some parents take this as a way for the church to pay their tuition. But we will always have those looking for a way out.

Harold W. Delp  
Souderton, Pa.

### Church should be leader in environmental concerns

I would like to add one more question to the list of priorities for the Mennonite Church in "What Do You Think?" (July 9): How do we live at peace with our environment?

We Mennonites have long thought of



ourselves as peace-loving people. We have worked hard at promoting peace around the world. We have also realized the importance of listening to the other side in a conflict. Recently a Christian delegation from the Middle East met with Mennonite groups from Canada to talk. A lot of healing took place in this process.

Being a peaceful, compassionate, and listening people, it should be natural for us to listen to our precious earth which God has entrusted in our care. I would like to see the Mennonite Church be a leader on this important issue.

*Paul Yantzi  
Shakespeare, Ont.*

#### HMC office not closing

In your article, "Tender Spots and Things to Be Proud Of" (July 9), you wrote, "HMC has also closed its Elkhart, Ind., office for the same reason." This is not accurate. Hispanic Mennonite Convention will be without an active executive secretary as of Oct. 1. This does not mean the closing of our office.

We are currently located in the General Board offices. However, serious consideration will be given to transferring the office to another place if our financial situation does not improve at the end of this fiscal year.

*Samuel Lopez, president  
Hispanic Mennonite Convention  
Elkhart, Ind.*

#### Accountable to Christ if we send wrong signals

In response to C. Norman Kraus' question, "What does this [Anabaptist Vision] call us to today?" ("Readers Say," July 23), I believe we are still responsible to: a sacrificial cross, a positive witness, separation from the world, fidelity to scriptural truth, following the Christ way, a visual boundary between the two kingdoms, and an unflinching witness in lifestyles and words.

If our actions, speech, and outward adornment does not give a clear testimony of our citizenship in the kingdom of heaven, how can we model Christ and the Scriptures? For sending wrong signals, we are accountable to our king, the Lord Jesus Christ.

*Wilmer D. Swope  
Leetonia, Ohio*

#### The heart of the gospel

In "Peace Must Be Much More Than the 'Back Porch' of Our Theology"

(July 2), Maurice Martin says, "We need to understand peace to be at the heart of the gospel." I have always been taught that Jesus Christ is the heart of the gospel. Have I been taught incorrectly?

*E. Grant Herr  
Harrisonburg, Va.*

#### Secure in hope

Thank you for the editorial, "Waiting for the Next Shoe to Drop" (June 25). It comes so close to the human situation among us here at Greencroft Retirement Center. An institution that does all the things you named in the last months of adversity must be "divinely ordained." Some one has been praying and serving!

We too have been fitted with "soft slippers." And we are learning to "be still"—as well as feeling secure in our hope.

*Florence Amstutz  
Goshen, Ind.*

#### We are not a biblical people

The answer to Richard A. Kauffman's question, "Are We Still a Biblical People?" (June 18) is not far away. A brief review of recent trends reveals where we are:

Professors, editors, curriculum writers, and pastors for some years have been telling us the Genesis account of creation is merely the Hebraic version. They've told us there are two "stories" of creation, one in Gen. 1 and a second in Gen. 2. They've told us the "science" of Genesis cannot be trusted but that all by chance sprang from one cell, including us.

They've told us, "The Bible is not a guidebook. It is a play-by-play report like a basketball game." They've told us Isaiah did not write the whole book bearing his name. They've told us we don't know what Lev. 20:13 means when God told Moses how the sexual deviants should be punished.

They've told us the apostle Paul would write differently were he living today. So his teaching on leadership in the congregation is irrelevant for the twentieth century, and his teaching on sexual impropriety is long out of date.

They've told us the Gospels do not give us the historical life of Jesus. Rather, they are the ideas the disciples put together for preaching purposes several decades after our Lord's crucifixion. They've told us the virgin birth is not central to an Anabaptist Christology.

They've told us we should interpret

the Bible dynamically, not literally. They've told us the history in the Bible is unclear, stacked in Israel's favor. They've said the prophecy in the Bible is unreal. They've told us revelation is a trajectory: the ancients had the *Old Testament*, then they had the *New Testament*. We have the *Now Testament*. So we can do today what the first-century church could not do. They've told us we cannot expect the Word of God to be contained in the words of men.

From all this the answer to Richard's question is very simply, "No, we are not a biblical people anymore." So the question we must now address is, "When will we once again accept the Bible as the *holy book of the living God* and order our personal and church lives by its teaching?"

*J. Otis Yoder  
Breezewood, Pa.*

#### Distinguish needs from wants

After a 33-year absence, I'm again a member of the Mennonite Church. I joined the Mennonite Fellowship of San Diego as a charter member in 1990.

Most of the changes I've observed seem to be good and outweigh the not so good. I regret to see that some have gotten away from the life of simplicity. We need to be clear about the difference between our needs and our wants. We are to be in the world but not of it.

Some of our Anabaptist ancestors in the faith were affluent but attempted to embrace the simple life. We should continue to attempt a life of simplicity in spite of the affluence within the church.

*E. Louise Croyle Wigle  
Vista, Calif.*

#### We need support for COs

I've noticed something lacking in our peace position. Nobody in the Mennonite Church is campaigning to support those 1,000 conscientious objectors who have recently decided war is wrong. Some of them are now doing time in prison for their beliefs.

If we are really serious about our peace witness, then we'd flood their mailboxes with letters of support. I see those 1,000 as the *real* fighters for freedom—the freedom to say no to any war machine. If each church would "adopt" a CO that's trying to get out of the military, what an impact that would have.

*Shirley Horst  
Sellersville, Pa.*



# *Mannheim Mennonite is running out of space because of fruitful outreach*

*It began as a dream to hire a "mission enabler" to encourage outreach. It's developed into deciding whether to continue growth or to plant another church.*

*by Arthur P. Boers*

**M**annheim Mennonite church, located just outside of Kitchener-Waterloo, Ont., is off the beaten track in many ways. In giving me directions for finding the building, people were careful to show me the best way to avoid gravel roads. Driving there, enjoying rolling hills and farm fields, I spotted a groundhog leisurely walking along. It was not the setting I expected for a church to conduct vibrant outreach.

Mannheim defies other stereotypes too. We sometimes believe that only young congregations grow and change. But Mannheim's history dates back over 150 years. In 1832, Mennonites in the area began home meetings. Four years later they ordained their first minister. In 1839, they purchased land and built a log structure.

That log building was long ago replaced by a brick structure. In 1980, the congregation moved its meetinghouse up a hill to get away from flooding and drainage problems. They linked it with an old school building, which had served as church hall and Sunday school space. That move symbolizes Mannheim's creative style of problem-solving. Now the congregation is running out of space, partly because of its fruitful outreach.

**S**ince 1976, Jim and Helen Reusser have each shared a half-time pastoral position at Mannheim. In 1986, an adult Sunday school class studied the churchwide Vision 95 goals and began to dream about hiring additional staff to encourage Mannheim's mission and outreach. Two years later that dream bore fruit with the hiring of Linda Worth as a mission enabler.

Linda grew up in the congregation. The mother of two school-age children, she brought a wealth of experience to the position. She had worked for Mennonite Central Committee and for 15 years at the House of Friendship, a social service agency that deals with the disadvantaged.

Linda has a pleasant personality, wears a perpetually warm smile, and always laughs heartily.

She notes that her title, mission enabler, reflects "our desire that this person would help us do what we are being called to do rather than doing our work for us."

Her first task seemed simple: interview all of Mannheim's active members and participants. She asked several questions: What are you as an individual doing right now? What else would you like to do? How can the church help? What is the church doing in missions, service, and outreach that should be continued? What other things should we do? Linda also quizzed committees about their connection to missions and outreach.

This study process proved helpful for the members at Mannheim. Many felt affirmed, realizing that their encounters on the farm or in the marketplace were a valid form of mission. "We're witnessing, whether we think of it or not, in our cumulative relationships in a normal week," says Linda.

Mannheim discovered that many of its people were already involved in service through work and volunteer involvements: working for House of Friendship, teaching, doing prison ministry. Many had professional or volunteer experience working with the poor and the disadvantaged or in "helping" professions. However, Linda also found farmers who hired troubled kids that "needed a break."





Some members were glad for the interviews, which gave them a chance to speak about their fears connected to missions. It was also a forum for people to air their difficulties with the congregation. That was sometimes a source of healing.

With the interviews, Linda says, many felt "better about ourselves and our congregation and [became] more open to sharing our faith and inviting others to join us." They realized that God gives many opportunities to be his witnesses.

The pastors also helped people understand the gifts of this particular congregation's personality. According to Linda, Mannheim "is a friendly, caring congregation which values diversity, face-to-face relationships, simplicity, a high level of participation, and decision making by consensus."

As the result of Mannheim's concentration on outreach, more than 20 new families have become involved in the last few years. While Linda enabled and encouraged outreach, she was never the primary contact person. Newcomers were brought by many members, not just a faithful few. Sunday morning attendance quickly went from 75 to 125 (membership is 105). Since Mannheim values people being able to greet each other on a first-name basis, that kind of growth is almost overwhelming.

At first, Linda expected that her interviews might lead to new mission projects for the congregation. But that did not need to happen because missions was already very much in evidence. As one family invited newcomers, there were spin-offs. When people saw others invite their neighbors to church, that was one more encouragement to risk doing the same.

Today Mannheim's growth rate is not as high as before. But even so, Linda has worked with three new families within the first few months of 1991. When a new family comes for a few weeks, Linda offers to set them up with a more established family, a "Friendship Family." "The majority of people that have checked us out have stayed. It hasn't been that we have lots of people check and then leave," she notes.

Some wonder whether Mannheim's intensity actually scares people away; it is not a place where newcomers can be invisible. Jim Reusser points out that there are many kinds of Mennonite churches in the area, so Mannheim does "not have to be all things to everybody." The church is very friendly. "There's no way you can get out of here without having someone talk to you," laughs Linda. Friendliness is everybody's responsibility.

When Linda connects a Friendship Family with a new family, she has a list of suggestions of what to do: keep in touch, help them under-



*Opposite page: Mannheim's mission enabler, Linda Worth; she's not a programmer but someone who helps the congregation listen to the promptings of the Spirit.*

*Left: Mannheim Mennonite's current question is whether it will continue to grow at its present site or work toward planting another congregation.*



***At first Mannheim expected to be involved in new mission projects. That didn't happen because its members were already involved in many activities.***

stand Mennonites or Mannheim, make sure they feel welcome at various activities, understand them, keep people from falling between the cracks, answer questions they might be afraid to ask, offer transportation.

Linda also sends a monthly memo to Friendship Families highlighting upcoming events: Does your family know about those events? Do they need a personal invitation? Do they have questions about the events?

After two years, people who were once new have the option of continuing with a Friendship Family, ceasing the relationship, or working with another family. These relationships are reviewed yearly.

**N**ewcomers come from many backgrounds and experiences. Some were brought up Mennonite. Others grew up in the community or recently moved there. The congregation is spread out: a number of people drive 20 minutes to get to church.

Seeing the congregation's support of others in crisis situations attracted some. Yet a significant dilemma is that as the congregation grows, it is harder for people to know and care for each other.

Some newcomers with different church backgrounds consider themselves "biblically illiterate." Integrating persons raised in other denominations is not always easy. Some struggle to learn what it means to be a Christian every day of your life rather than only on Sunday.

For some newcomers, regular Sunday morning attendance can be a problem, since that used to be family time. This can lead to frustrations and misunderstandings. Some longtime members expect newcomers to get involved in many church activities. Churchgoers take many unspoken expectations for granted. Some complain that the church has too many expectations.

Mannheim has changed from being "a rural, extended family congregation," where every good member attended everything, to a church where the majority does not need to be so busily involved with everything. While that was an important transition, Linda fears the opposite extreme as well: "everything is negotiable."

Mannheim does demand commitments. Because of past difficulties, the congregation works hard at making decisions by consensus. That is no small feat for such a large group. Linda notes: "We found out that if we don't take the time, if we put ourselves under pressure, then we make bad decisions."

But there are benefits as well as demands.

Mannheim is good at caring. A prayer chain responds to crises. "If there are needs, people respond," Linda says. In Sunday services, people share joys, sorrows, and prayer concerns. Recently the congregation was tested by the fact that a member was charged with a serious crime.

Mannheim has no master plan predicting quantifiable growth. Linda is an enabler, not a programmer. She helps the congregation listen to the Holy Spirit's urgings. The proof of the listening is in its fruitfulness.

Linda occupies a unique role. She sometimes wishes she could find counterparts in other congregations with whom to compare notes. She does not know of any other paid lay leader who focuses on missions enabling.

Things have gone so well that Mannheim must now deal with whether it will continue to grow or plant another church. It does not have enough room for Sunday school classes. And with its growth, it is harder for the congregation to maintain its uniqueness and stay connected with one another.

Mannheim continues to face the challenge of integrating new people. The caring friendliness

***Most of us expect young congregations to grow. But those with a long history also have good potential for outreach.***

makes people feel welcome. But that is not always enough to make newcomers an integral part of the body.

While some people expect young congregations to be particularly good at missions, Mannheim shows the potential for growth of congregations that have a long history. In Mannheim's case, that history was strong enough to allow it to hire a mission enabler and work at an innovative outreach program.

*Arthur P. Boers does free-lance writing assignments and pastors the Windsor (Ont.) Mennonite Fellowship.*



## Disasters bring contributions, drain MCC emergency fund

*Akron, Pa. (MCC)*—A flood of natural and human-made disasters in 1991 has meant good news and bad news for Mennonite Central Committee. The good news is that U.S. donations for disaster response have brought contributions for the year closer to expected levels. The bad news is that MCC responses to these disasters have left the emergency contingency fund \$25,000 in the hole.

The contingency fund was originally budgeted at \$350,000, but trimmed down to \$150,000 in March when U.S. contributions were running 10 percent behind budget. Nancy Heisey, associate executive secretary, said the deficit in the contingency fund will be made up by dipping into operating fund reserves. "We're not opposed to doing it if the need is really great," she said.

MCC has committed \$600,000 to respond to various disasters. The most recent events to draw on MCC finances include the volcanic eruption in the Philippines, cyclones in Bangladesh, and hunger in Ethiopia and Sudan. Earlier was the Persian Gulf War, the effects of which continue to plague that region.

MCC has received nearly \$400,000 in disaster-designated donations from its U.S. constituency. That pushes projected 1991 contributions closer to the budgeted level for the year. MCC had been planning on contributions of \$11 million for the fiscal year. Ken Langeman, controller, estimates MCC will receive about \$10.5 million. Before contributions for the Iraqi refugees started coming in March, Langeman estimated contributions for the year to be only \$10 to \$10.2 million, a shortfall that would have been "critical," Heisey said.

MCC Canada, meanwhile, has received more than \$500,000 for disaster response in the Persian Gulf, Philippines, Bangladesh, and Costa Rica.

Money in the contingency fund is transferred to appropriate program budgets when an emergency arises. Contributions for emergency responses go to the program budget, not to the contingency fund. The fund is replenished annually, when the new year's budget is compiled.

The largest MCC disaster response came in the wake of the Persian Gulf War. MCC sent milk powder, cooking oil, blankets, medical supplies, personnel, and money to the region. Most assistance went to Iran, although some has also gone to Iraq, Jordan, and the West Bank.

MCC noted a particular need among the more than one million Kurdish and Shiite refugees who had fled from Iraq to Iran.



*MCCers Nora Martin (left) and Tom Schaezel (right) and Seluh, a local staffer, bag rice for victims of this past spring's cyclones in Bangladesh.*

MCC—along with American Friends Service Committee, Church World Service, and Lutheran World Relief—in late April provided a planeload of supplies worth \$600,000. MCC's contribution included blankets collected in a major MCC East Coast drive as well as clothing and milk powder. In mid-May MCC Ontario organized a second flight to carry blankets, milk powder, medicine, and cooking oil.

MCC sent Ann and Bruce Huntwork to a refugee camp in the Balchturan province of Iran. Ann is a medical social worker and Bruce a physician. Another worker, Carol McLean, is on a short-term assignment in Iraq, helping design a public health program in the area of Karbala.

MCC also sponsored several delegations of church leaders from Middle East countries to North America and plans to send North American pastors and church leaders to the Middle East later this year. An MCC-sponsored peace seminar was held in Cyprus in March.

The "Bridging the Gulf" fund, created to fund these and other Middle East responses, has brought in \$340,000.

In the Philippines, MCC has allocated \$18,000 and six tons of clothing, infant layettes, and sheets for victims of the June eruptions of Mount Pinatubo. More than 300 people were killed in the eruptions, which also displaced about 300,000

people. Most of the MCC money went to a local relief organization for food purchases, while the material resources—valued at \$45,000—will go to people displaced by the volcano.

MCC wants to place a worker for up to three years for reconstruction and editing manuals for disaster response.

MCC has received about \$19,000 in contributions for its Philippines response.

In Bangladesh, MCC has authorized an additional \$125,000 for relief beyond the annual Bangladesh program budget of more than \$1 million. MCC also distributed \$138,000 worth of material resources following the April 30 cyclone. More than 450,000 were killed or are missing.

In Costa Rica, MCC has committed \$25,000 and provided material resources and short-term workers for reconstruction efforts. This was at the request of Costa Rican Mennonites in the aftermath of the April 22 earthquake, which left at least 10,000 people homeless.

War and famine prompted MCC to send food relief to three African countries. With Mennonite Board of Missions, MCC sent canned meat and \$10,000 worth of rice seed to Liberia. MCC has also sent 4,000 metric tons of wheat to Ethiopia and 4,000 tons to Sudan. MCC is currently exploring the possibilities of food relief to Somalia.—*Rich Preheim*



## Peace theology expands but commitment declines

*Clearbrook, B.C. (Meetinghouse)*—Mennonite peace theology is changing and so are the churches, concluded about 90 participants at the Peace Theology Colloquium VI sponsored by Mennonite Central Committee and held at Columbia Bible College here June 21-23. They had discussed two recent studies of the Mennonite peace position by Indiana professor J. R. Burkholder and Leo Driedger of Winnipeg, Man. Participants struggled with the diminishing commitment by most Mennonite congregations to the expanding scope of Mennonite peace theology.

Major changes have happened in the last decades. Mennonite peace theology is now broader, deeper, more spiritual, and more practical than it was only a few years ago. This could be seen in the colloquium format itself, where little time was given to militarism. Instead the case studies focused on ecology, family violence, and racism.

Participants saw the expansion of peace theology as due to a change in understanding about the differences between the world and the church. Mennonites no longer see the two as fundamentally separated.

Behavior has changed as well. From the political to the practical, Mennonites are now more involved in all aspects of human life and realize that God's love and a commitment to peace relate to all of life.

In his response to the main papers, Richard Showalter, president of Rosedale

Bible Institute, said that Mennonites can no longer use peace as an excuse for not evangelizing, nor ignore peace on the mission field because they want to evangelize. God wants peace for the whole world, and that comes only as Christians reach out to others with a gospel that brings peace. Many participants echoed this position.

But at the same time as Mennonite peace theology is broadening, Mennonite congregations are losing their peace witness, noted Leo Driedger. The Mennonite Church, General Conference Mennonite Church, and Mennonite Brethren Church all show a lower level of commitment to peace theology than 10 years ago.

Others said that Mennonite leaders and pastors are less committed to peace than they used to be. Although the colloquium was held in one of the larger Mennonite centers in North America and two provincial conference offices are located within a few kilometers of the conference site, only one local pastor and one local conference official attended briefly. However, local lay people were well represented.

"Peace is on God's heart but Mennonites may not continue as the messengers," Gerald Janzen of Columbia Bible College said. John Toews, president of Mennonite Brethren Biblical Seminary, noted that this decline in commitment to peace comes when both evangelical and mainline churches are looking to Menno-

nites for a fuller understanding of God's way of peace.

Mennonite peace theology needs to move forward on two fronts, colloquium participants concluded. One suggestion for a careful working out of what peace means in all aspects of Christian life was a discussion between mission leaders and peace theologians to bridge the gap between them. The other front which needs work is the education of the churches. Duane Friesen of Bethel College described an intensive congregationally based education program which has been successful in Kansas.

Held every three years, the colloquium gives church leaders, theologians, and interested lay people from all over North America an opportunity to discover the status of peace theology and to suggest where it should be going.—Bruce Hiebert

## Hesston board ponders finances, school's future

*Iowa City, Iowa (HC)*—The Hesston College Board of Overseers tackled a full agenda at its summer meeting, which was held at First Mennonite Church of Iowa City, July 19-20. It included such major topics as the development of five-year strategic goals and financial plans, approval of a \$7.5 million operating budget for 1991-92, discussion and brainstorming about a fund-raising program to increase the college's endowment, and approval of the Dyck Arboretum master plan.

Much of the meeting focused on issues that impact the future of the college and its relationship with the Mennonite Church. In addressing these issues the board focused on two major questions: what kind of college should Hesston be and how will the college gather the necessary financial resources.

The board also discussed the ending of the college's 1990-91 fiscal year with a preaudited operating deficit of \$150,000. Since this followed a year in which Hesston had carried a \$60,000 surplus, it was decided to reserve funds in the 1991-92 operating budget to erase the deficit.

Wilbur Yoder, principal of Iowa Mennonite School, reported on the role of Mennonite secondary education in southeast Iowa and the relationship between his school and Hesston College. Yoder presented suggestions for strengthening the relationship.

**"Even though I work in North America, I have been exposed to people and problems around the world and the work God calls us to do. I know I have 'sisters' and 'brothers' in other countries."**—Jill Wiebe, administrative asst., Akron, Pa.

In MCC, overseas workers are not the only ones who develop a "world view." If you wish to develop a "world view" while using your abilities in North America as an administrative assistant or secretary, contact MCC and ask for the Administrative assistant/Secretary Packet.



**Mennonite Central Committee**

Mennonite Central Committee  
21 South 12th Street  
PO Box 500  
Akron, PA 17501-0500  
(717) 859-1151



## Missions conference draws 1,000

Lancaster, Pa. (EMBM)—The annual Worldwide Missions Conference sponsored by Eastern Mennonite Board of Missions brought together 1,000 people at its closing session. Held at Lancaster Bible College, the event featured a choir of Eastern board missionaries and headquarters staff and a choir of Youth Evangelism Service alumni.

Christopher Marshall, a professor at New Zealand Bible College, emphasized that the Christian's goal is to be like Jesus. He said the world needs to see Christians repenting as they struggle to be faithful to Christ. He believes this is much more convincing than the good appearance Christians try to maintain.

Speaking on the theme, "Christ Our Foundation," Marshall said, "We must build upon Christ, not on our traditions." He reminded his audience that people with good traditions crucified Jesus.

Art McPhee, founding pastor of Good Shepherd Christian Fellowship in the Boston suburb of Needham, said that just as Christians' foundation must be Jesus, the building that we do has to also focus on Jesus. Quoting Luke 4:18-19, he said Christians must build by the power of the Holy Spirit, by proclaiming good news, and by carrying on ministries of compassion.

During the conference, 45 Eastern Board missionaries were commissioned to go to 19 countries. Twenty-two of them were new appointees.

## Native American church in northern Argentina experiencing hard times

Saenz Pena, Argentina (MBM)—The Native American church in Argentina is going through trying times, according to Mennonite Board of Missions workers.

Several events surrounding the annual convention here of the United Evangelical Church highlight some of the struggles the church is facing. MBM helped Toba Indian church leaders form the independent Indian church in the 1950s. It now numbers 5,000 and includes Wichi, Mocovi, and Pilaga Indians as well.

A truck carrying 57 Tobas to the convention slipped off the pavement, dropped a foot to the shoulder of the road, then rolled into a ditch. Six people were killed, including a pastor and the non-Indian driver, and 30 were injured.

The town government of Clorinda, which owned the truck, initially refused to accept any responsibility. But MBM worker Willie Horst said lawyers are helping the Indian community establish that the municipality did have certain responsibilities. That would include making some type of payment to the families who lost members and also to cover medical expenses for the injured people.

MBM missionaries continue to visit the injured, help persons make connections with legal counsel, and otherwise stand in solidarity with the Native Americans "to assure that the tragedy doesn't result in larger injustices," according to Gerald Mumaw, director of MBM work in Latin America. For example, the pastor of the Toba church in Clorinda which requested permission from the town to use the truck, has received threats from the family of the deceased driver. Mumaw said Native Americans are mistreated in Argentina.

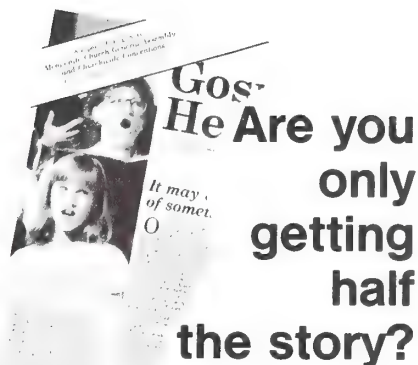
Two other groups never arrived at the convention. One truck with 40 people aboard broke down in a remote area. The passengers were stranded alongside the road for two days and had to seek cover under the truck from rain and cold weather. Some 80 Tobas traveling in a public bus were also stranded when it broke down. Far from food and safe drinking water, the people stayed at that location until the following evening.

Meanwhile, the leadership of United Evangelical Church has been an issue of deep concern for a number of years. An attempt to elect a new president during the convention was unsuccessful. "Those in control presently are from the majority group, the Tobas," said Mumaw. "The minority groups often feel left out." An added stress was the fatal accident, which prompted some to request a delay in the balloting.

Mumaw also noted that the Indian church is spread out over an area about the size of Indiana and Michigan. "The people have no cars, so they depend on public transportation to visit one another," Mumaw explained. "They have no telephones, so they send messages through travelers and occasionally by mail.

"Their financial resources are very limited," Mumaw continued. "They are poor and struggle to meet everyday needs of living. Add to that the challenge of governing these people who represent four different language/cultural groups. In any such setting, there would be inherent strains and tensions."

—Phil Richard



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• **Good news for EMC&S.** Contributions to Eastern Mennonite College and Seminary for the 1990-91 fiscal year that ended on June 30 set an all-time record and played a significant role in balancing the operating budget. Gifts to the annual fund totaled \$1,233,000, marking a 19 percent increase over last year and surpassing the goal by \$3,000. In addition, the school received \$985,000 in restricted income and \$411,000 in church grants to students. Contributions to capital projects, including a proposed new seminary building, amounted to \$737,000. Total cash contributions were \$2,955,000, up 4 percent over the previous year. Meanwhile, the ongoing "Choosing Distinction" campaign to raise \$30 million by 1993 has gone over the \$18 million mark.

• **1-W reunion.** Conscientious objectors were in alternative service over the years at Cleveland (Ohio) State Mental Hospital got together recently. About 30 showed up for the reunion. They were part of the 1-W program in the 1950s and '60s.

• **New appointments:**

**Lonnie Yoder**, assistant professor of pastoral care and counseling, Eastern Mennonite Seminary, starting in August. He was previously a graduate student at the University of Iowa, where he was also a teaching assistant in the School of Religion and a resident chaplain for the university's hospitals and schools. Before that he was assistant pastor of East Union Mennonite Church 1972-84. He has also been assistant moderator of Iowa-Nebraska Conference and board chair of Iowa Mennonite School.

**John David Bowman**, executive director, Keystone Bible Institute, starting in January. He will succeed Stanley Earhart. KBI is a 20-year-old program supported by Mennonites and Brethren that offers short-term Bible training in various locations in Pennsylvania. Bowman is currently interim pastor of Lancaster (Pa.) Church of the Brethren and plans to start a business in video production for church use. Previously he was involved in leadership training for the Church of the Brethren.

• **Pastor transitions:**

**Roger Hazen** was licensed and installed as pastor of Beemer (Neb.) Mennonite Church on



**Palm sugar stoves. Prey Veng, Cambodia (MCC)**—Cambodian villagers use improved palm sugar stove in Prey Veng Province. Background left are Mennonite Central Committee workers Helene and Carl Wirzba. The new stove design uses less fuel and produces better quality sugar. MCC helped sponsor a seminar on the construction of the improved stoves. The participants built stoves with local materials, based on materials traditionally used by the villagers and the type of fuel available. After attending the seminar, villagers built the stoves themselves and agreed to host groups from other villages who could come and learn how to build stoves. Wirzbas visited the villages several weeks after the seminar and reported villagers were pleased with the new stoves. In one month's time villagers had built 30 new stoves and were using them daily.

June 30. He succeeds Clarence Sutter. He is a 1991 graduate of Rosedale Bible Institute.

**Douglas Kaufman** was licensed as youth and young adult pastor at Calvary Christian Fellowship Church, Inglewood, Calif., on June 16. He serves alongside Pastor James Isaacs.

• **Coming events:**

**MEDA Convention**, Nov. 14-17, at Lancaster (Pa.) Host Resort. This is the annual convention of Mennonite Economic Development Associates, a Winnipeg, Man.-based organization for business people concerned with applying faith to business and using business-oriented means to serve the poor. This year's theme is "The Business of Service." More information from MEDA at 12 Greenfield Rd., Lan-

caster, PA 17602; phone 717 399-9440.

**ACT Weekend**, Oct. 18-20, at Mennonite Collegiate Institute, Gretna, Man. ACT, which stands for Aid to Christian Teaching, is a hands-on experience for Sunday school teachers, superintendents, pastors, and Christian education committee members. The event is sponsored by the Mennonite and General Conference Mennonite churches. More information from Susie Friesen at Box 250, Gretna, MB R0G 0V0; phone 204 327-5891.

**Oak Leaf Retreat**, Sept. 9-13, at Camp Hebron, Halifax, Pa. It is for those 60 and older. The resource persons are longtime Virginia church workers Linden and Esther Wenger. More information from the camp at 957

Camp Hebron Rd., Halifax, PA 17032; phone 717 896-3441.

• **Job openings:**

**Assistant director of information services**, Goshen College. The person is responsible for originating and editing materials primarily for the Admissions Office and Student Development Division. Qualifications include a bachelor's degree in communication or English and skills in reporting, writing, and editing. Send résumé to John Yoder at GC, Goshen, IN 46526.

**Data entry operator/bookkeeper**, Eastern Mennonite Board of Missions. The person would serve in the Finance Department. Contact Larry Zook at Eastern Board, Box 628, Salunga, PA 17538; phone 717 898-2251.



# NEW MEMBERS

**Howard-Miami, Kokomo, Ind.:** Bob and Janice Miller, Ralph Sommers, and Rick Johnson.

**Marion, Chambersburg, Pa.:** Christopher Eby and Ian Harnish.

**Berkey Avenue, Goshen, Ind.:** Todd Gingerich and Brian Yoder.

**East Union, Kalona, Iowa:** Sterling Stoltzfus, Myrtle Stoltzfus.

**First, Kitchener, Ont.:** Lora Woolner.

**Bellwood, Milford, Neb.:** Clay Stauffer, Doug Maury, and Garrett Beckler.

**Akron, Pa.:** Howard and Ruby Zehr, Karyn Longenecker, Steve and Delma Soltys, Carl Shenk, Lorna Beth Shantz, Lynn and Kathleen Roth, Sandra E. Lowery, Chad Weller, and Andy Weber.

**Bethany, Albany, Ore.:** Kristi Stutzman.

**Dayton, Va.:** Carrie Elaine Beery and Carmen Elizabeth Rhodes.

**Calvary, Inglewood, Calif.:** Tianna Palmer.

**East Goshen, Goshen, Ind.:** Dennis and Rhoda Stoesz, Darrell and Lavonne Short, and Wanda Wideman.

**Ephrata, Pa.:** Lyndell Martin.

**Erb Street, Waterloo, Ont.:** Barry and Phyllis Bishop, Leola Ruhl, and Susan Uptgrove.

**First, Richmond, Va.:** Heidi Gehman, and David and Jaelyn Lee.

**Grace, Phoenix, Ariz.:** Mervin Coblenz, Karena Troyer, Kevin Byler, Lance Troyer, Nathan Schrock, and Elisia Vallejo.

**Gray Ridge, Millersburg, Ohio:** Dawn Mullett.

**Harrisonburg, Va.:** Jenny Lou Showalter, John Philip Guengerich, Mark Lee Hochstedler, Cory Benjamin Trissel, and Philip Glenn Metzler.

**Hopedale, Ill.:** Aaron Birky, Brad Birky, Josh Smith, Michael Ingold, Elizabeth Ingold, and Loren Miller.

**Huntington, Newport News, Va.:** Larry Stock and Dee Swauger.

**Midway, Columbiana, Ohio:** Janelle Clark.

**Mount Clinton, Harrisonburg, Va.:** Lois Depoy, Todd Depoy, Sandra Hartman, Nina Reedy, Terry Reedy, and Tessa Reedy.

**North Main Street, Nappanee, Ind.:** Bruce Slabaugh and Sandy Slabaugh.

**Rocky Mount, N.C.:** Edward Christian Brazelol.

**Rouge Valley, Markham, Ont.:** Kyle and Lori Barber.

**Stoner Heights, Louisville, Ohio:** Linda Sue Thomas.

**Thomas, Holsoption, Pa.:** Matthew Alwine, Kelly Custer, Jason Lehman, Janelle Yoder, Neil Yoder, and Paul Yoder.

**Wellman, Iowa:** Gwendolyn Kay Shank.

**Western, Salem, Ore.:** Cherylann Uchytel.

**Yellow Creek, Goshen, Ind.:** Brian Lee Balsley, Ryan Ray Gingerich, Brad Dean Hartman, Monte Lyn Hartman, Eric Lynn Martin, Gerald Keith Miller, Chad Matthew Ramer, Derrick Devon Ramer, Kari Lynn Stauffer, and Myron Ray Stauffer.

# BIRTHS

**Beachy, Randy and Linda** (Beach), London, Ohio, Brook Eileen (third child), July 17.

**Bolton, Todd and Lori** (Derstine), Souderton, Pa., Kelby Ann (first child), July 20.

**Bomberger, Mahlon and Ronda** (Crider), Needham, Mass., Charles Jay (first child), June 16.

**Broaddus, Kerry and Susan** (Brubaker), Lancaster, Pa., Cora Elaine (first child), July 31.

**Burkholder, Jon and Karen** (Vaseldars), Lititz, Pa., Steven David (second child), June 20.

**Caley, Scott and Janet** (Petersheim), Elverson, Pa., Danielle Loreanne (first child), May 2.

**Carter, Ken and Anita** (Snider), Newton, Ont., Danielle Justine (first child), July 2.

**Carter, Matthew and Shelly** (MacDonald), Newton, Ont., Nickolas Watson (first child), May 4.

**Conkle, Stan and Tami** (Larson), Sugar Creek, Ohio, Hunter Stephen (third child), June 28.

**Cross, Krista** (Reynolds), Archbold, Ohio, Dallas Brock (second child), July 2 (first child deceased).

**Derstein, Doug and Shari** (Bilbrough), Souderton, Pa., Kayla Rachelle (first child), July 18.

**Drescher, Dave and Rhonda** (Leadbeater), Annapolis, Md., Katie Elizabeth (first child), July 5.

**Fehring, John and Rhonda** (Rhodes), Kettering, Ohio, James David (first child), June 19.

**Frey, Dave and Rita** (Crider), Chambersburg, Pa., Adam Parker (first child), July 23.

**Froese, Kevin M. and Heidi K.** Kanning, San Antonio, Tex.,

Ruth Marie (first child), June 30.

**Gerber, Paul and Heather** (Paff), Millbank, Ont., Rebecca Lynn (fifth child), June 24.

**Gutierrez, Mario and Tammy** (Smoker), Albany, Ore., Hayden Mariano C. (second child), July 11.

**Hershberger, Dean and Kim** (Pfile), Hesston, Kan., Austin Clark (second child), July 20.

**Hertenstein, Robert and Erika** (Moran), Morton, Ill., Audrey Lela (first child), July 14.

**Hochstetler, J. Lee and Susan** (Sandberg), Mali, West Africa, Laura Joy (first child), March 13.

**Kawira, Josiah and Esther** (Lehman), Musoma, Tanzania, Joel Kawira (sixth child), June 27. (Two children deceased.)

**Kehr, Steve and Sherry** (Wise), Goshen, Ind., Sydney DiAnn (second child), July 19.

**Kichline, Adam and Karen** (Alderfer), Souderton, Pa., Ashley Dawn (second child), July 15.

**Kreis, Jeff and Vonda** (Steiner), Dalton, Ohio, Melissa Renee, (first child), July 15.

**Landis, Stuart and Starla** (Mast), Lancaster, Pa., Kaela Sharae (first child), July 13.

**Lawson, Tim and Mary Ellen** (Chupp), Sarasota, Fla., Alexander Glen (second child), June 21.

**Leveque, Kyle and Wanda** (Coleman), Inglewood, Calif., Wendi Roxanne (third child), July 4.

**Martin, Don and Julia**, Normal, Ill., David Emanuel (second child), July 2.

**Martin, Earl M. and Judy** (Sensenig), Lititz, Pa., Michael Lee (second child), July 17.

**Martin, Rodney and Evelyn** (Yoder), Lethbridge, Alta., Lisa Ann (third child), May 14.

**McMakin, Terry and Malaychauh** (Kamkasoumhou), Newbury Park, Calif., Tiernan Michael (first child), July 11.

**Miller, Byron and Ellen** (Kempff), Waterloo, Iowa, Michael Alan (second child), June 21.

**Miller, Nathan and Denise** (Hostetler), Louisville, Ohio, Keturah Noel (third child), April 14.

**Miller, Sven and Laurie** (Miller), Lowville, N.Y., Joel Erik (second child), July 30.

**Mulhollen, Cory and Missy**, Hollsopple, Pa., Kevin Tyler (first child), July 19.

**Mulhollen, Philip and Jean** (Livingston), Johnstown, Pa., Mary Jean (second child), July 11.

**Musselman, Kerrin and Lisa** (Moyer), Souderton, Pa., John Ethan (first child), July 16.

**Nofziger, Ross and Jo** (Briskey),

Archbold, Ohio, Eliot Ross (fourth child), July 25.

**Notestine, Roger and Norma**, Sarasota, Fla., John Ethan (first child), July 5.

**Patton, David and Jean** (Lehman), Wolcottville, Ind., David Michael II (first child), July 3.

**Raber, Eric and An Meyer**, Beach City, Ohio, Daniel Mason (second child), July 14.

**Robinson, Timothy and Karen** (Meighan), Tulsa, Okla., Timothy Troy, Jr. (second child), July 18.

**Roe, Brian and Tina** (Nipper), Goshen, Ind., Whitney Marie (first child), June 30.

**Schrock, Merv and Laura** (Short), Findlay, Ohio, Benjamin Aaron (second child), June 3 (first child deceased).

**Shantz, Dawn Andrea**, Wellesley, Ont., Jacob Curtis (first child), July 5.

**Shaver, Bill and Pat** (Hughes), Seattle, Wash., Aaron Andrew (second child), July 10.

**Showalter, Kenneth and Marie** (Hostetter), Baltimore, Md., Ashley Elizabeth (fourth child), July 21.

**Sidenstricker, John and Teresa** (Beachy), London, Ohio, Eric Michael (first child), July 22.

**Smith, Max and Laurie** (Garey), Malvern, Pa., Casey (first child), July 8.

**Smith, Stan and Carolyn** (Martin), Elkhart, Ind., Nicole Amanda (third child), July 8.

**Stout, Bill and Bev**, Paoli, Pa., Rachel Dawn (third child), July 3.

**Streh, Paul and Karen** (Oswald), Dalton, Ohio., Abby Kristine (third child), July 22.

**Suttles, Barry and Shari** (Diller), Medway, Ohio, Caitlyn Noel (second child), June 16.

**Swartzentruber, Craig and Marita** (Wenger), Odon, Ind., Sarah Marie (first child), June 30.

**Troyer, Marcus and Phoebe** (Hostetler), North Canton, Ohio, Zachary Micah (third child), June 24.

**Troyer, Perry and Miriam** (Yoder), Hartsville, Ohio, Amanda Rose (first child), July 11.

**VanDiepenbos, Jeff and Joy** (Detweiler), New Paris, Ind., Darcy Marie (first child), July 4.

**Wagler, Leon and Carol** (Swartzentruber), Montgomery, Ind., Charity Leanne (first child), July 5.

**Correction:** In the July 2 issue the father of Jonathan Daniel Jero was listed as Jero Paul. It should have read *Paul Jero*.



# MARRIAGES

**Bauman-Freeman:** Merlyn Bauman, Floradale, Ont. (Bethel cong.), and Sheri Freeman, Alma, Ont. (Bethel cong.), June 1, by Arthur Byer.

**Bauman-Shantz:** Eric Bauman, Waterloo, Ont. (Floradale cong.), and Ann Shantz, St. Jacobs, Ont. (Bethel cong.), June 8, by Arthur Byer.

**Beale-Bane:** Todd Beale, Streetsboro, Ohio (Aurora cong.), and Regina Bane, Atwater, Ohio, July 13, by Marlin Birkey.

**Berger-Wenger:** Daniel Berger, Nappanee, Ind. (United Methodist Church), and Judith Wenger, Goshen, Ind. (Yellow Creek cong.), July 6, by Wes Bontreger and Jay Morris.

**Bolton-Schantz:** Mark Bolton, Emmaus, Pa. (Upper Milford cong.), and Ruth Schantz, Lititz, Pa. (Lititz cong.), June 22, by David Bartow.

**Bontrager-Martin:** Wendell Bontrager, Middlebury, Ind. (Clinton Frame cong.), and Shelley Martin, Woodstock, Ont. (Baptist Church), July 27, by Vernon E. Bontreger.

**Brummels-Troyer:** Rodney Brummels (Lutheran Church), and Jane Troyer (Beemer, Neb., cong.), June 22, by Ivan Troyer.

**Buch-Martin:** Jeffrey Buch, Akron, Pa. (Metzler cong.), and Jenette Martin, Ephrata, Pa. (Church of the Brethren), May 11, by Richard Buch.

**Burkholder-Frankenfield:** Kenneth Burkholder, Lititz, Pa. (Neffsville cong.), and Karen Frankenfield, Souderton, Pa. (Blooming Glen cong.), June 15.

**Comeaux-Miller:** Jeff Comeaux, Allentown, Pa. (Allentown cong.), and Elizabeth Miller, Schwenksville, Pa. (Salem cong.), May 3, by Keith Blank.

**Crowder-Slagel:** Rick Crowder, Goshen, Ind. (United Methodist Church), and Rachele Slagel, Goshen, Ind. (Washington cong.), July 13, by Ben Whirlledge.

**Detweiler-Charles:** Christopher Detweiler, Telford, Pa. (Souderton cong.), and A. Elizabeth Charles, Schwenksville, Pa., July 27, by William Braun, Jr., Kenneth Ensminger, and Gerald Clemmer.

**Eash-Paigo:** David Michael Eash, Mitchellville, Md. (Carpenter Park cong.), and Michelle Paigo, Annapolis, Md. (Catholic Church), July 17, by Marvin L. Kaufman.

**Fellenbaum-Blank:** Richard Fellenbaum, Mount Joy, Pa. (Elizabethtown cong.), and Gwen Blank, New Holland, Pa. (Ridgeview cong.), July 20, by Richard Frank.

**Fisher-Roth:** Steven Fisher, Solon, Iowa (First cong.), and Dawn Roth, Solon, Iowa (Washington cong.), June 15, by Firman Gingerich.

**Ford-Schmoyer:** Michael Jon Ford, Huntington, Pa. (Upper Skippack cong.), and Valarie Schmoyer, Allentown, Pa. (United Church of Christ), July 6, by Charles A. Ness.

**Gingerich-Metzger:** Darrel Gingerich, Zurich, Ont. (Zurich cong.), and Debra Metzger, Elmira, Ont. (Bethel cong.), June 29, by Art Byer.

**Gusler-Detweiler:** Chad Gusler, Goshen, Ind. (North Goshen cong.), and Cyndi Detweiler, Goshen, Ind. (Waterford cong.), May 25, by Harvey Chupp.

**Heine-Hoover:** Robert Heine, Sellersville, Pa. (Brethren in Christ Church), and Jill Hoover, Gordonville, Pa. (Ridgeview cong.), July 13, by Robert L. Petersheim.

**Hernley-Nixon:** Ron Hernley, Goshen, Ind. (Berkey Avenue cong.), and Tracey Nixon, Rochester, Ind., July 6, by Art Smoker.

**Hildebrant-Uchytel:** Eric Hildebrant, Salem, Ore. (Western cong.), and Cherylann Uchytel, Salem, Ore. (Western cong.), June 15, by Roger Hochstetler and Dave Stutzman.

**Kauffman-Helmuth:** Jeff Kauffman, Goshen, Ind., and Jan Helmuth, Apple Creek, Ohio (Sonnenberg cong.), July 20, by Sherman Kauffman.

**Keim-Moyer:** Kirby Keim, Lansdale, Pa. (Plains cong.), and Yvonne Moyer, Lansdale, Pa. (Plains cong.), July 20, by Richard J. Lichty.

**Klassen-Culp:** David Klassen, Niagara-on-the-Lake, Ont. (Bethany cong.), and Susan Culp, Atwood, Ont. (Listowel cong.), June 1, by Peter Klassen.

**Krabill-Thomas:** Tony Krabill, Wellman, Iowa (Wellman cong.), and Sally Thomas, Millersburg, Ohio (Millersburg cong.), July 20, by Bob and Enid Schloneger.

**Kuepfer-Kuepfer:** Elroy Kuepfer, Milverton, Ont. (Riverdale cong.), and Cora Kuepfer, Listowel, Ont. (Riverdale cong.), July 7, by Glenn Zehr.

**Lahman-Eby:** Brent Lahman, Harrisonburg, Va. (Beldor cong.), and Maria Eby, Harrisonburg, Va. (Weavers cong.), June 29, by Michael Martin.

**Leatherman-Hathaway:** Brian S. K. Leatherman, Telford, Pa. (Frederick cong.), and Jennifer K. Hathaway, Palmyra, Mo. (Pea Ridge cong.), June 29, by Reuben Horst.

**Lieferman-Wittrig:** Steve Lieferman, Jr., Hopedale, Ill. (Trinity cong.), and Theresa Wittrig, Hopedale, Ill. (Hopedale cong.), June 15, by Carl Horner.

**Litwiller-Andrews:** Steven Litwiller, Emden, Ill. (Hopedale cong.), and Rita Andrews, Morton, Ill. (Evangelical Mennonite cong.), May 4, by Milo Nussbaum.

**Luszczek-Kinhead:** Bernard Luszczek, Windber, Pa. (Catholic Church), and Beth Ann Kinhead, Johnstown Pa. (United Methodist Church), March 23, by Phillip A. King.

**Miller-Mongold:** Joseph Miller, Jr., Lacey Spring, Va., and Anita Mongold, Criders, Va. (Valley

View cong.), July 6, by H. Michael Shenk.

**Patterson-Hershey:** Todd Patterson, York, Pa. (Missionary Church), and Sharon Hershey, Lancaster, Pa. (Landisville cong.), July 13, by Sam Thomas.

**Porter-Moyer:** Michael Porter, Hopewell, Pa. (Church of Brethren), and Pamela Moyer, Woodbury, Pa. (Martinsburg cong.), June 15, by John Davidhizar.

**Schnabel-Betz:** Fred Schnabel, Green Lane, Pa. (Pottstown cong.), and Erma M. Betz, San Diego, Calif. (San Diego cong.), June 22, by Kirk Hanger.

**Yoder-Berkhimer:** Floyd E. Yoder, Johnstown, Pa. (Stahl cong.), and Pamela J. Berkhimer, Johnstown, Pa. (United Methodist Church), June 15, by Harold and Mary Grace Shenk.



**Leadership seminar.** Akron, Pa. (MCC)—Five members of the Mennonite Church were among 21 new and continuing field staff who participated in a special leadership seminar at Mennonite Central Committee headquarters, June 4-14. They were: Front—Mark and Angela Sprunger (with Jason and Benjamin) of Lancaster, Pa., new country representatives in Zaire. Back—Roy Hange of Sellersville, Pa., new country representative in Syria; Sandra and John Lapp (with Sophia) of Bath, N.Y., and Goshen, Ind., new country representatives in Israeli-occupied West Bank.



# DEATHS

**Boese, Anna Steffen**, 88, Wayland, Iowa. Born: Aug. 28, 1902, to John and Elizabeth Steffen. Died: July 13, 1991, Wayland, Iowa. Survivors—children: Alberta Miller, Carol Garret, Arley; 11 grandchildren, 15 great-grandchildren. Predeceased by: Albert Boese (husband). Funeral and burial: July 15, Sugar Creek Mennonite Church, by Dean Swartzendruber and Ruben Chupp.

**Byler, Benjamin**, stillborn, Camp Verde, Ariz. Born: July 15, 1991, Camp Verde, Ariz., to Chester and Karen (Yoder) Byler. Died: July 15, 1991, Camp Verde, Ariz. Memorial service: July 21, Grace Mennonite Church, by James L. Kropf. Burial: Camp Verde.

**Clark, Florence Fenton**, 73, Philadelphia, Mo. Born: Nov. 23, 1917, Palmyra, Mo., to Clyda M. and Emma (Shank) Fenton. Died: June 29, 1991, Philadelphia, Mo., of cancer. Survivors—daughter: Elma Summers; brothers and sisters: Walter, Helen Coleman, Mary Clark; one grandchild. Predeceased by: Elmer Clark (husband). Funeral: July 2, Monroe City, Mo., by LaMar Bender. Burial: Philadelphia Cemetery.

**Coffing, Betty Fletcher**, 43, Elkhart, Ind. Born: Nov. 6, 1947, Elkhart, Ind. to LaMar and Donnabelle (Goodman) Fletcher. Died: July 27, 1991, of cancer. Survivors—husband: Kenneth R.; children: Lorie Turpin, Gregory Turpin; sister: Gloria Bollinger; one grandchild. Funeral and burial: July 31, Prairie Street Mennonite Church, by Ruth Yoder and Russell Krabill.

**Cronk, Olive Fern Troyer**, 58, Fairview, Mich. Born: Aug. 16, 1932, Mio, Mich., to Levi and Stella (Detweiler) Troyer. Died: July 25, 1991, at home, of cancer. Survivors—husband: Dean; stepdaughter: Janet; 6 step-grandchildren; brothers and sisters: Emmerson, Cleta Troyer, Perry, Forest, Janet Zook. Funeral and burial: July 29, Fairview Mennonite Church, by Randy Detweiler and Thomas E. Voth.

**Denlinger, Betty Jane**, 57. Born: May 29, 1934, Kinzer, Pa., to Earle H. and S. Margaret (Krieder) Denlinger. Died: July 14, 1991, Lititz, Pa., of cancer. Funeral and burial: July 18, Paradise Mennonite Church, by John Denlinger, Fred Martin.

**Derstine, LeRoy M.**, 74, Hatfield, Pa. Born: April 25, 1917, to Rufus and Flora (Moyer) Derstine. Died: July 16, 1991, Sellersville, Pa. Survivors—wife: Margaret M. Landis; children: James L., Ivan L., Gerald Lee, Margaret Ann Conrad; brother and sisters: Marvin M., Betty Landis, Anna Landes; 9 grandchildren, one great-grandchild. Predeceased by: Louise L. (child). Funeral and burial: July 20, Franconia Mennonite Church, by Floyd Hackman, Curtis Bergey, Russell Detweiler, and Paul M. Lederach.

**Ealy, Elejah Eloise**, 11, Los Angeles, Calif. Born: May 20, 1980, Los Angeles, Calif., to Mikal and Tanya (Grogan) Ealy. Died: June 24, Louisiana, in an auto accident. Survivors—sister: Khalilah. Funeral: June 29, First Church of God, by James M. Isaacs. Burial: Inglewood Park Cemetery.

**Ealy, Sam**, 69, Los Angeles, Calif. Born: Sept. 19, 1921, Dothan, Ala., to Dennis and Mamie Ealy. Died: June 24, 1991, Louisiana, in an auto accident. Survivors—wife: Dorothy Davenport; children: Connie L. Ealy, Mikal, Dennis, Carolyn M. Chambers (adopted daughter); brothers: Ulace Ealy and John Wilshire; 5 grandchildren. Predeceased by: Charles (son). Funeral: June 29, First Church of God, by James M. Isaacs and Hubert Brown. Burial: Inglewood Park Cemetery.

**Elias, Wilbur**, 81, Markham, Ont. Born: June 10, 1910, Scarborough Twp., Ont., to Mary (Reesor) Elias. Died: June 10, 1991, Markham, Ont., of a stroke. Survivors—wife: Mary Nighswander; children: Donald, Glenn, Keith, Lynn; sisters and brothers: May, Annie, Joe, Frank, Ada; 3 grandchildren. Funeral: June 12, Rouge Valley Mennonite Church, by Steve Drudge. Burial: Reesor Mennonite Cemetery.

**Ernst, Chester**, 73, Albany, Ore. Born: March 14, 1918, Chapel, Neb., to Tillis J. and Lydia Stutzman. Died: July 11, 1991, Albany, Ore. Survivors—wife: Myrta M. Becker; children: Gary, Kenny, Joan Kuhns, Charlotte Tracy, Shelly Ernst, Donna Maurer; brothers and sisters: Earl, Hugh, Dean, Stan, Pearl Roten, Alice Stutzman, Alva Unrau; 8 grandchildren, 2 great-grandchildren. Funeral: July 15, Plainview Mennonite Church, by Dennis Stauffer and Rick Showalter. Burial: Fairview

Mennonite Cemetery.

**French, Sarah E. Miller**, 69. Born: Nov. 5, 1921, Mattawana, Pa., to Ira E. and Mabel E. (Miller) Miller. Died: July 11, 1991, Juniata Co., Pa. Survivors—husband: Paul French; children: Larry, Daryl, William, Thomas; brother and sisters: Floyd, Margaret Kauffman, Alice Dunmire, Esther Ritchey, Marie Harshbarger, Betty Reninger. Predeceased by: Norman Dale (son) and 2 infant sons. Funeral: July 14, Pine Glen Church of the Brethren. Burial: Pleasant View Cemetery.

**Gingrich, Mary Hunsperger**, 85, Cambridge, Ont. Born: May 13, 1906, Cambridge, Ont. Died: July 10, Cambridge, Ont. Survivors—husband: Cecil Gingrich; children: Jeanne Weber, Doris Gascho; sister: Edna Bowman; 7 grandchildren, 5 great-grandchildren. Funeral and burial: July 13, First Mennonite Church, by Rudy Baergen.

**Henninger, Mary E.**, 81, Morton, Ill. Born: Aug. 26, 1909, Providence, R.I. Survivors—children: Phyllis Miller; 3 grandchildren; 2 great-grandchildren. Predeceased by: William Henninger (husband). Funeral: July 8, Trinity Mennonite Church, by Mike Schneider. Burial: cremation.

**Hershey, Blanche B. Brubaker**, 80, East Petersburg, Pa. Born: Oct. 21, 1910, Manheim Twp., Pa., to Ephraim and Minnie (Buckwalter) Brubaker. Died: July 14, 1991, Lancaster, Pa. Survivors—stepsons: John L., James L., David L. Hershey; brother and sister: Paul B., Barbara Hauck Hershey; 5 grandchildren, 4 great-grandchildren. Predeceased by: John H. Hershey (husband). Funeral and burial: July 17, East Petersburg Mennonite Church, by Karl E. Steffy and John B. Shenk.

**Horsch, Esther Nafziger**, 85, Fisher, Ill. Born: Nov. 29, 1905, Delavan, Ill. Survivors—children: James, LuEtta Friesen; 13 grandchildren, 10 great-grandchildren; brother: Ammon Litwiller. Predeceased by: Henry L. (husband); Richard, Galen (children). Funeral and burial: Aug. 1, East Bend Mennonite Church, by Millard Osborne and Glenn Coblentz.

**Hostetler, Daniel L.**, 73, Canby, Ore. Born: July 27, 1918, Tillamook, Ore., to Daniel and Elizabeth (Troyer) Hostetler. Died: July 28, 1991, Canby, Ore. Survivors—wife: Florence Lemery; children: Ron, Fritz, C. Sue, Hap, Summer Dell; 12

grandchildren; sisters: Lila Jones, Alice Kylo, Betty Kraxberger. Funeral: July 31, Zion Mennonite Church, by Richard Stoltzfus. Burial: St. Patrick's Cemetery.

**Huber, Mamie L.**, 89, Lancaster, Pa. Born: July 31, 1901, Manheim Twp., Pa., to Abraham K. and Fannie K. (Landis) Huber. Died: July 7, 1991, Lancaster, Pa. Survivors—sister: Lizzie L. Huber. Funeral and burial: July 11, East Petersburg Mennonite Church, by Karl E. Steffy, John B. Shenk, and Ralph Ginder.

**Moyers, Bradley Carroll**, 17, Bergton, Va. Born: Oct. 28, 1973, Rockingham Co., Va., to Carroll and Lois (Showalter) Moyers. Died: June 25, 1991, Fulks Run, Va., in an auto accident. Survivors—parents; sister: Laura Ann Moyers. Memorial service: June 30, Valley View Mennonite Church, by H. Michael Shenk. Burial: Caplingers Cemetery.

# CALENDAR

Mennonite Church Coordinating Council, Elkhart, Ind., Sept. 10  
New York State Fellowship delegate meeting, Syracuse, N.Y., Sept. 14

Integration Exploration Committee, Nebraska, Sept. 14-17

Lancaster Conference fall assembly, East Earl, Pa., Sept. 19

Mennonite Board of Education board of directors, Elkhart, Ind., Sept. 19-21

Mennonite Disaster Service Region IV annual meeting, Albany, Ore., Sept. 21

Worship Seminar, Hesston, Kan., Sept. 20-22

Vision 95 Goals Coordinating Council, Elkhart, Ind., Sept. 24

Evangelism and Church Planting Committee, Salunga, Pa., Sept. 27-Oct. 1

Vision and Goals Committee, Chicago, Ill., Sept. 28-29

New Pastor Orientation, Elkhart, Ind., Sept. 30-Oct. 2

Mennonite Disaster Service executive committee fall meeting, Oct. 4-5

Fellowship of Concerned Mennonites annual Bible conference, Hutchinson, Kan., Oct. 4-6

Mennonite Disaster Service Region I annual meeting, Moncks Corner, S.C., Oct. 12

Mennonite Economic Development Associates annual convention, Lancaster, Pa., Nov. 14-17

Mennonite Disaster Service Region III annual meeting, Kalona, Iowa, Nov. 15-16



## THE LAST WORD

# The difference Oregon could make

By now most of them are back. Persons from your conference or congregation who attended Mennonite General Assembly in Eugene, Ore., July 30-Aug. 3, have unpacked their bags and shaken the sand or fir needles from their shoes. By now you've also likely seen one too many videos of Crater Lake or the Oregon Coast or heard one too many exuberant testimonies about Oregon's weather, fellowship, or worship—all described as "warm" or "grand." You may even have been tempted to ask, as did one person after reading *Gospel Herald's* coverage of the event (Aug. 13), whether Oregon 91 participants did anything other than have fun.

They did (though most of us from the East and Midwest also took the occasion to enjoy Oregon's beauty). They worked. Hard. During the 22 hours of General Assembly business, there was rarely an empty chair at the delegates' tables. Even the hundreds of seats in the back for observers were well-filled during reports and discussions.

So what difference will Oregon 91 make for the Mennonite Church? Based on the intensity of discussion, and the time it took to work through them, here are at least four issues you should hear much more about in the next two years:

**1. Peace.** The Mennonite Church must increase its efforts to educate about peace. On that Oregon 91 delegates were almost unanimous. Glancing back at a "popular" war just behind them, many delegates were uneasy with how the church had responded to the Persian Gulf conflict. They wondered aloud if we have been teaching a theology of peace to our young people.

Oregon 91 delegates agreed peace education should have priority in the Mennonite Church. You should see and hear a lot about this in the next biennium.

**2. Peace tax fund.** In 1989 Mennonite General Assembly went on record to encourage individuals to contribute to a peace tax fund campaign. Less than one percent of us did. So in Oregon delegates made their action stronger: they are now "urging" district conferences and local congregations to put the peace tax fund

into their annual budgets.

So your congregation will need to make a decision about that "urging" some time in the next two years. Will you give expression to your belief in peace by supporting a congregational budget item to contribute to a peace tax fund? The contribution will be used to help sponsor legislation in both Washington and Ottawa to legitimize a peace tax fund as an option for persons opposed to having their tax money used for military purposes.

**3. Racism.** Delegates became most direct, if not feisty, in dealing with the subject of racism. In 1989 they had passed a resolution calling on church agencies to help the denomination become aware of racism and work toward eradicating it.

Many delegates felt nothing much had happened in the two years since. So this time they passed another resolution, this one *requiring* churchwide boards to report in two years on their activities—or lack thereof—in this area. You can be sure you'll hear something about this one, for it's the first time General Assembly delegates have been so direct as to require some action. No churchwide board will want to face the 1993 Assembly having failed to act on racism.

**4. Vision 95.** At Oregon 91 we admitted we haven't made as much progress on growth and stewardship as our goals had projected. Mostly what we've done is maintain the status quo (which, depending to whom you talk, can be seen as quite an accomplishment in this day and age). Nonetheless, delegates approved a Vision 95 addendum that calls each of us to increase our giving by one percent per year for the next five years, "engage in acts of evangelism," and begin outreach prayer groups. The resolution also calls for each congregation to send out annually a lifestyle team—a group of persons who live and work in an economically depressed area for a week or two.

Those are four issues you should be hearing about in the next two years as the result of Oregon 91. If you don't, someone will have failed to follow through somewhere. Or your delegates may have been on more of a vacation than appearances would have suggested.—jlp



SEP 6 '91

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Stan Hill has found that providing emergency services can be kingdom work. See, "Fighting fires is an extension of my faith in Jesus Christ," page 6.

Seniors for Peace:

## *Into all the world in blue T-shirts*

*Senior adults don't have to be under-used resources in proclaiming the message of peace. Here's a report on what many are doing throughout the world.*

By now you have met them anywhere in your travels throughout the U.S. and Canada: mature-looking Mennonites in T-shirts. With the words, "Seniors for Peace."

Those light-blue T-shirts are not just showing up in North America, however. Mennonite missionaries in South America are wearing them. Albert and Lois Buckwalter recently acquired a new supply to take back with them to Argentina.

Friends of ours encountered one in Moscow, USSR. The wearer was a Baptist woman from New York state, working with older women on a peace witness. She had met some Mennonites involved in working for peace and acquired a T-shirt from them.

A couple from California learned about Seniors for Peace by way of the grapevine while doing volunteer work in Poland. They called Goshen, Ind., for more information. They wanted to introduce the idea to the Methodist communities where they were involved with seniors. And these blue shirts have reportedly been seen in

by  
Winifred  
N. Beechy

### ALSO IN THIS ISSUE

**Fighting fires is an extension of my faith . . . . . 6**

**International aid eases shortages in Liberia . . . . . 9**

**Native Council gains official recognition . . . . . 9**



***Seniors for Peace attempts to operate as a "movement": no dues, no membership cards, no annual reports. Individuals and groups do what they wish for peace.***

Amsterdam, Jerusalem, Ireland, and Germany.

What goes on here? What prompts older persons across the world to wear T-shirts proclaiming a message of peace?

The first impulse for this movement came in December of 1986 when a carload of us were returning from a meeting of the Christian Peacemaker Teams in Chicago, Ill. Our discussion centered on our concern for the biblical peace stance historically held by the early Christian church and the Anabaptists. We talked about how to perpetuate peace in the church today and the resources we have for peace education in our congregations.

One of those passengers, my husband, Atlee, felt that our senior members may be an under-used resource for teaching and practicing the ministry of reconciliation which Jesus began and left to his disciples. Some time later Atlee shared this with the senior members of his K-group, who unanimously agreed that "senior power" could be a useful asset in teaching peace and justice to young people as well as for witnessing to the power of God's love in reconciling human beings to each other and to God.

Out of discussions in that K-group, three couples—Atlee and Winifred Beechy, Carl and Evelyn Kreider, Roy and Ethel Umble—formed an ad hoc steering committee for what became known as Seniors for Peace. We six have continued to give leadership and to encourage the formation of Seniors for Peace groups in many places. The idea was first introduced to the Mennonite Church in a workshop at Mennonite Annual Assembly at Purdue, Md., in 1987.

**F**eeling that Mennonite churches have their fair share of organizations with officers, membership lists, and other establishment accoutrements, Seniors for Peace has attempted to operate more as a "movement." Local groups have complete autonomy—no dues, no membership cards, no annual reports to a hierarchy. The Inter-Mennonite Council on Aging has become our umbrella, providing some office services and a home base.

The purpose of Seniors for Peace, as stated in its descriptive brochure, is "to stimulate, deepen, and increase individual and group peace witness through participation in worship, study, prayer, discernment, and action." This call to be ambassadors for Christ in the ministry of reconciliation comes to all followers of Jesus. The specific way in which it is carried out is left up to the discernment of the individuals and groups involved in this program. Though the steering com-

mittee advocates small groups for the benefit of mutual discernment and accountability, we know of two groups who have organized on a larger scale. Ontario Seniors for Peace operate under the provincial Mennonite Central Committee, with Gordon and Tillie Hunsberger's leadership. Seniors for Peace of Goshen, Ind., another large group meet at Greencroft Retirement Center for monthly meetings open to the public; until recently 92-year-old Mervin Hostetler has served as chairperson. Both of these groups, however, make some provision for small-group activities.

**S**o what have these seniors been doing? Here are a few of our activities that have been reported to me from across North America. They represent just a few of the many contributions by an active 65 to 92 age-group of Mennonites.

Seniors for Peace organize prayer groups and Bible study sessions, show concern for others, and remain alert to needs for reconciliation. They carry on correspondence with legislators and other decision-making leaders. They write letters of encouragement and appreciation as well as letters of protest and request. On urgent issues they telephone the White House and other governmental offices, both local and national. Their letters to editors of newspapers and church publications express their concerns for justice and peace.

They work at peace education in the church and in the home. They collaborate with church committees and other groups who carry responsibility for educating children and youth—as well as sometimes for adults and the general public. They share stories of peace heroes with their grandchildren or their war experiences with a church youth group. Many speak out against war toys for children.

They model the simple lifestyle, which promotes justice for the poor at home and abroad. They cooperate with other agencies which have similar concerns and compassion. They support alternatives to environmentally hazardous substances or procedures. They recycle whatever is possible. They treat God's creation with gentle-

***To pursue peace and mutual upbuilding—that is what motivates senior Mennonites to give of their time and energy to all sorts of activities.***





*Seniors for Peace originators and "steering committee" (from left): Winifred and Atlee Beechy, Evelyn and Carl Kreider, Ethel and Roy Umble.*

ness and try to limit their use of resources.

They have sold peace buttons to raise money to help the needy. They have also sold jute shopping bags made in Bangladesh. A slogan on one side of the sturdy bags says, "Help Save Our Planet"; on the other side, "Nobody Throws Me Out." This project was initiated by the Ontario Seniors for Peace and later adopted by the Goshen, Ind., group. The bags are now available at MCC Selfhelp shops.

**S**eniors for Peace practice hospitality—to the lonely, the alienated, those with a different point of view. Discussion over a cup of tea may bring reconciliation or new understandings. Entertaining international students helps build bridges of understanding and friendship between nations.

They serve in MCC Selfhelp shops, providing a market for third-world craftspersons. They work with prisoners in local jails, bringing friendship, prayer, reading materials, games, and Bible studies. They help with transportation for families of prisoners and sometimes with adjustments to life after inmates are released.

They serve as counselors and friends for young mothers and pregnant girls, some who have no models for homemaking, family relations, or budgeting skills. Some retired persons can walk alongside younger workers with career problems in fields similar to theirs and lend support and advice.

Some work with inner-city children in summer camps or in their homes. Others become involved with migrants, refugees, or sanctuary movements. Disaster service and the endless number of local voluntary agencies provide opportunities for Seniors for Peace.

Some seniors have become involved in local politics, helping with elections and voter registration. They feel the need to do what they can to get the best public servants elected and to support them in their tasks.

One couple have decided to give themselves entirely to the work of interceding for others who may in some way be suffering injustice. Menno and Aggie Klassen call their Manitoba home the "House of Intercession." Their letterhead and logo indicate their biblical base and express the spirit of their advocacy work.

Some Seniors for Peace withhold the military portion of their income taxes and contribute it to a peace fund. Many actively support lobbying for legislation for a peace tax fund to provide alternative service for tax dollars.

During the war in the Persian Gulf a group at College Mennonite Church in Goshen, Ind., prepared black armbands for distribution to members of the congregation and others who wished to wear them as symbols of mourning for all who suffered in the war. These seniors held prayer sessions each week in the church and made available reading materials to promote a better understanding of the history and culture of the people of the Middle East and of the Islamic religion. Joe Baer, an active Senior for Peace, recently joined a Christian Peacemaker Teams' delegation to the West Bank and Israel.

Seniors for Peace have been giving of themselves all over the world. The desire of the movement is to carry out the admonition of Romans 14:19: "Let us then pursue what makes for peace and for mutual upbuilding."

*Winifred N. Beechy, Goshen, Ind., is a member of the steering committee of Seniors for Peace.*



# Gospel Herald

*"... Be strong in the Lord and in the strength of his power. Put on the whole armor of God, so that you may be able to stand against the wiles of the devil."*

—Eph. 6:10-11, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Dave Graybill

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 35: Sept. 3, 1991**

**Photos:** page 9 by Stephen Vespucci Sar, page 11 by Mark Beach, page 12 by Martin Bartel, page 14 by Dale D. Gehman.

## READERS SAY

### To those who attended Oregon 91:

Thanks to all who made the extra effort to recycle during Oregon 91 in Eugene. All the sorted plastic, paper, and cardboard have been taken to a local recycling center, eliminating hundreds of pounds of waste in our landfill. The paper bags from three lunches have been given to Oregon MCC SelfHelp Shops to be reused. Thanks for the help in trying to be faithful stewards of God's gifts—our resources—even during a large convention, when it is less convenient to do so.

Becky Roth Schenck  
Peace & Justice Committee  
Pacific Coast Conference  
Eugene, Ore.

### Help in time of trouble

Amen to the letter by B. E. Beiler ("Prevention Beats the Cure," July 23) regarding the editorial of June 4, "Children of the Sawdust Trail." Having made the big decision to follow Christ in junior high school, I had a reason for making right choices in situations I faced later. We deprive youth if we don't invite them to know personally Jesus, "who is an ever present help in time of trouble."

Frances Hooley  
Middlebury, Ind.

### Preoccupied with trivia

Amen to Pauline Lehman's letter, "Is Inclusive Language Really That Important?" (July 2). My sentiments exactly! She states succinctly what I've been thinking for a long time. The devil is happy when we are preoccupied with trivia.

Clara Jutzi  
Kitchener, Ont.

### Say no to pseudo-Christology

Mitchell Brown's letter, "Why We Should Say No to the Trinity" (July 16), has the advantage of directness and clarity. Unfortunately, it is mistaken in a number of crucial ways:

1. Brown says that the Trinity is "not scriptural," specifically that it "does not flow naturally from a commonsense reading of the gospel story." However, the Gospel of John, when read directly, certainly seems to imply some sort of "high" Christology—which requires, by inference, some sort of Trinity. It seems that Brown would restrict the "gospel story" to mean the synoptic gospels, now read "naturally." By that I

take him to mean that they should be read like any history, giving facts about the teachings of Jesus.

But the gospels, even the Synoptics, were written from the standpoint of faith, not as historical documents in a critical, scholarly sense. Trinitarian doctrine is necessary because it is the only way to make sense of Christian faith: Jesus Christ is Lord.

2. Brown tries to dismiss the Trinity as merely "theology" and therefore "human-made." In its place he puts simply following Jesus. However, any second-level understanding of who Jesus is and how he wants us to live is "theology." His view is itself based on a particular view of what Scripture is (a historical text rather than a faith document), what kind of person Jesus is (the superlative teacher of a way of life), and how we ought to live (follow Jesus' teachings). All that constitutes a "human-made theology." The question is not: is it theology? Rather *which* theology best matches the character of Jesus Christ, experienced as Lord in the church, as interpreted in the light of Scripture?

3. Brown says that the Reformation "was fought to stop" the "inflation" of theologies." No, it was a reform movement within Latin (Western) Christianity, primarily dealing with the issues of worship, authority, and the need for revitalized religious experience. Theology may indeed need to be purified. But if the very idea is jettisoned altogether, the Christian community places in peril its ability to criticize and reform itself.

I would agree with Brown's criticism of Finger to the extent that the evangelical view of the Trinity is often "just theology." Evangelicalism is heir to the revivalistic rejection of all forms of churchly, sacramental religious experience. The result is that evangelicalism has the doctrine without the religious experience which underlies and sustains it. In the faith and experience which lasted in Western Christianity for almost 1,500 years (and remains in Eastern Christianity to this day), grace is experienced in the ongoing life of the church, specifically in the eucharist (what we call the Lord's Supper).

The eucharist is the celebration of the presence and power of Jesus Christ, the crucified and risen Lord. The doctrine of the Trinity is an attempt to make sense of and explain this experienced reality in conceptual



terms. Mennonites will not be able to make sense of Christology and the Trinity until they understand that sacraments are more than "just ritual," but an integral part of Christian experience.

Brown calls upon us to "say no to the Trinity." My response is that we must say no to this pseudo-Christology which reduces Jesus to the greatest teacher and turns the Christian life into a set of ethical and moral guidelines to be followed.

Jesus Christ is *life*, not a teacher. What he gives, through his cross and resurrection, is the power to live in and through that life. This life is most fully experienced in the church's regular, frequent celebration of the Lord's Supper, which makes this life real and actual in our day-to-day lives.

David Wayne Layman  
Elizabethtown, Pa.

#### An opportunity to be the church

Thanks for the great job you are doing as editor of *Gospel Herald*. I appreciate your openness and honesty. The editorials, "The Last Word," are actually the first words I read. Please keep that a priority.

It is my belief that the Lord is placing before us a tremendous opportunity to be the church. I think it no accident that you are where you are. Keep strong in the Lord.

Barry Loop  
Shipshewana, Ind.

#### The question remains

Weldon Schloneger's article, "But They Did Fight Wars in the Old Testament, Didn't They?" (July 23), is a bit misleading in the way it tries to bring light to the Mennonite dilemma of war in the Old Testament. Schloneger would do it by looking at "the ways war was fought and what God's commands were in relation to these wars."

The comments on Josh. 11 imply that Israel fighting on God's order did no killing, for Yahweh promised to "hand over all of them, slain, to Israel"; the only cutting enjoined by Yahweh was that of the horses' hamstrings. In fact, verses 7-9 make it clear that Joshua's soldiers killed every soldier of the coalition army. To write that victory was to depend "solely on the miraculous power of Yahweh" doesn't reflect the facts, unless slaughtering the enemy is a manifestation of Yahweh's power.

Examples of the "ways wars were fought" and "God's commands" are numerous. In Deut. 2, Moses deliberately chooses what becomes the Anabaptist option: to avoid war with Sihon of Heshbon. But Yahweh has different ideas. He makes Sihon's spirit stubborn so battle becomes necessary. Moses, in reporting the event, writes: "We . . . completely destroyed them—men, women and children. We left no survivors" (v. 34, NIV).

As a nonresistant Anabaptist, I say that the last part of Schloneger's piece is "right on." But I need more light to answer the question, "But they did fight wars in the Old Testament, didn't they?"

Peter W. Buller  
Goshen, Ind.

#### Give more attention to the new hymnal

The Mennonite periodicals we receive are informative and interesting. But why is there so little mentioned about the new hymnal? Is it so insignificant? Hasn't the committee done a good job? Why do people who contribute so much pass on before some attention is given to their work?

I find that the *Hymnal Sampler* contains a good selection of both old and new songs. They come from people of many races and ethnic and cultural

backgrounds. They address social concerns and are written in our time. The committee has done a good job. Let's give more attention to the new hymnal.

Ezra Brubacher  
Elmira, Ont.

#### Breaking the bondage of stereotypes

Thank you for printing articles about people who have disabilities, since they represent 10 percent of our Mennonite constituency. I appreciate it when people are described by their many talents and characteristics, only one of which is a disability. But it disturbs me when a writer groups people together because of one characteristic, such as "the disabled" or "the retarded." This terminology identifies people only by their disability. It removes their peoplehood. A parallel would be to refer to people with thinning hair as "the balded."

The preferred language is to say, "People with disabilities, a person who is blind, or a person who uses a wheelchair," if it is critical to mention a disability at all. Words and images can perpetuate misconceptions and stereotypes of people with disabilities, or they can assist to break their bondage. Christ worked for the latter, and we can too.

Alonna Gautsche Sprunger, director  
Mennonite Developmental Disability Services, Akron, Pa.

#### Trinitarianism does not preclude discipleship

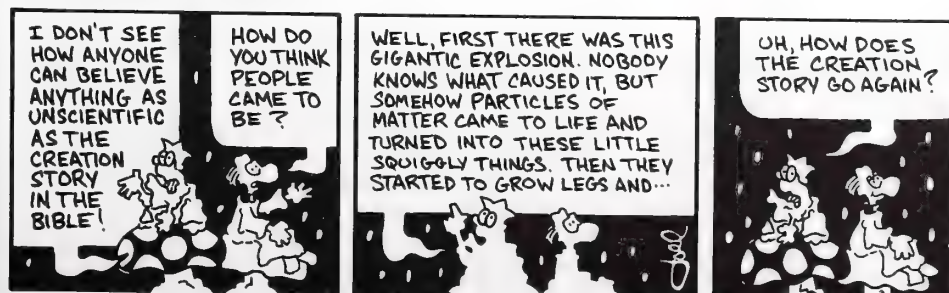
I agree with Mitchell Brown in his letter ("Why We Should Say No to the Trinity," July 16) that "the Trinity does not flow naturally from a commonsense reading of the gospel story." However, John's teaching on the Logos needs to be considered too.

William Barclay expressed it well in the book, *By What Authority?* "... In Jesus we do not see the abstract God of the theologians and the philosophers; but we do see, perfectly and completely in full revelation the Father, the attitude of God to men, how God feels to me. In Jesus there is fully displayed the mind of God to men."

Surely this is the central teaching of Scripture. Discipleship follows on from the wonder of this revelation. Trinitarianism does not blur the call to discipleship.

Anne Clarke  
Victoria, Australia

#### Pontius' Puddle





# *Fighting fires is an extension of my*

*In a firehouse, where closeness and cooperation preclude any pretentiousness, a Christian's honest behavior becomes more important than dogmatism.*

*by Stan Hill*

**M**ost boys play "fireman" while growing up. I was one of them. Some dream of firefighting as a career. I was not one of them. And yet, here I am, a fireman who believes my work to be my way of honoring Jesus Christ.

I did not come to this point easily. Some Christians choose vocations directly related to the church. Others find careers in medicine, education, or social work. Many Christians are found in occupations that aren't so obviously oriented to human services: agriculture, manufacturing, commerce; yet their faith still affects the work they do. But a fireman? Yes, as a person whose job it is to fight fires, my work is more than just an economic necessity. It is also an extension of my faith.

I first began thinking about firefighting as a career while in alternative service at Sonoma (Calif.) State Hospital as a psychiatric technician. Though a number of people who worked with me continued with their alternative service occupations for their careers, I viewed my work as temporary.

Shortly after my wife and I were married, a man died in a house fire a few blocks from where we lived. This began my awareness of the ongoing need for protection against a common hazard. Up to that time, I had not thought much about the threat of fire. I considered it and other modern hazards to be a thing of the past.

Sonoma Valley, Calif., where we lived was mostly rural. Small communities, with their own small volunteer fire departments, were interspersed throughout the valley. Although efforts to coordinate activities were underway, much traditional rivalry still existed.

My supervisor at the hospital happened to be chief of the volunteer fire department where we lived. Any show of interest was all he needed to

start talking about the fire service—and his enthusiasm was contagious.

He had improved the proficiency of his department by ridding it of the social atmosphere and rivalry of the past. He looked continually for people who had a real interest in fighting fires because they allowed him to replace those who just wanted to socialize.

We talked a lot about the fire service in general and about my joining his department. Although no openings were available before I finished my alternative service, the discussion sparked an interest in me in pursuing firefighting as a career.

We left Sonoma in June 1971, after my alternative service term was completed. Influenced by an experience with Young Life in Colorado, and specifically seeking a community where a career as a firefighter might be possible, we moved to Colorado Springs, Colo. With an eighteen-month-old baby and no job, I entered a period of much worry, waiting, and prayer. Later I found work in a tire shop at minimum wage.

The first thing I had to do was take the fire department test. It was only given once a year and took two months to complete. The competition was tremendous—450 started the testing, but only twelve were eventually hired.

***One's personal faith helps in developing the extra understanding needed to assist people in adverse circumstances.***

My wife and I rejoiced when the notification came that I had been selected. I began my career as a firefighter in January 1972. After three months of training, I was assigned to a fire station with experienced firefighters—and ongoing training. The job seemed to fit like an old shoe from my first shift in the fire station, even though I had never worked in any situation quite like it.

My working environment is shaped by a unique schedule. There is the routine of maintenance, training, and building inspections. But readiness for emergencies requires flexibility. There are no set meals or breaks, although there is considerable freedom when other duties aren't demanding attention.

In our firehouse the shifts are 24 hours long. The firehouse often seems like a second home



# faith in Jesus Christ

to firefighters, alternating between going to work at 8:00 a.m. one day and going home at 8:00 a.m. the next. With spouses working and children in school, many firefighters spend as much time with their co-workers as they do with their own families. However, a big difference between work and home for some is that the workplace demands cooperation. While some get along better at work than they do at home, the spirit of cooperation often carries over to home life.

Without the latitude to leave for breaks, we must prepare meals in the station. The time that can be devoted to cooking is limited by other activity, but many firefighters manage to become talented cooks. Even with more women entering fire service, a firehouse is still one of the few places where men may be found regularly exchanging recipes and cooking tips.

**T**olerance and acceptance are a must. Avoiding antagonism is important to building the cooperation that is necessary for working together so closely, as well as to helping people in various situations. While diversity of views might be tolerated by co-workers, the amount of time firefighters spend together precludes pretentiousness—they quickly see through a holier-than-thou attitude. A Christian's honest behavior is more important than dogmatism in the firehouse.

After being a firefighter for eight years and a firefighter/paramedic for five, I was promoted to lieutenant. In this role I am responsible to oversee fire station activities and supervise firefighters and paramedics. I sometimes find it perplexing to be part of an organization with a military structure and to have a military title, yet the organization is designed to help others, not to be destructive.

A firefighter's job is one of helping people with immediate needs. In addition to protecting against the ravages of fire, emergency medical service is a major part of the job. For a firefighter catastrophic situations outside the normal experience of most people become commonplace.

As with other occupations, I've experienced many changes in the last twenty years. Increasing

attention is being given to hazardous materials, emergency medical activities, public education, and building inspections.

Most situations require attending to immediate physical and emotional needs. But sensitivity to spiritual needs is important on the job. Drawing on personal faith helps in developing the extra understanding needed to assist the diversity of people in adverse circumstances.

Occasionally, spiritual needs also demand immediate attention. Then we try to arrange for a visit from a minister, but it is sometimes necessary to help meet spiritual needs on our own. One day I went to a home where a child had died from (SIDS) Sudden Infant Death Syndrome. After taking care of several physical needs, I gathered the rest of the family in a circle in the living room to hold hands and pray together. Leading an open prayer session isn't a common practice in secular emergency services. In this case I found it helpful.

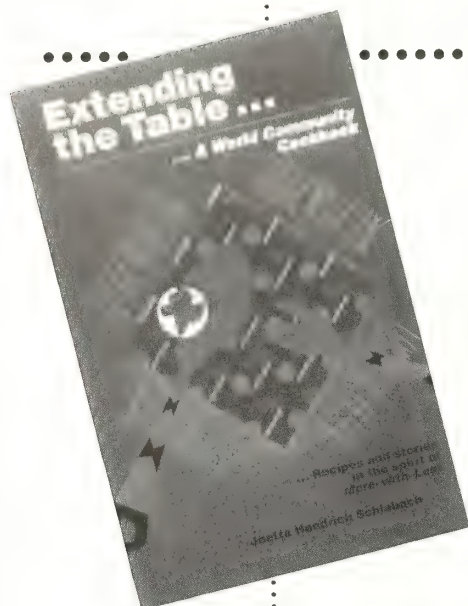
I'm grateful to have found a vocation which allows me to serve others. For me, fighting fires and meeting medical emergencies is also an extension of my faith in Jesus Christ.

*Stan Hill is a member of Beth-El Mennonite Church in Colorado Springs, Colo., where he serves as congregational chair.*

*The author beside one of the engines of the Colorado Springs Fire Department: "I am grateful to have found a vocation that allows me to serve others."*







**In the tradition of the *More-with-Less Cookbook*:**

**Extending the Table:  
A World Community Cookbook**

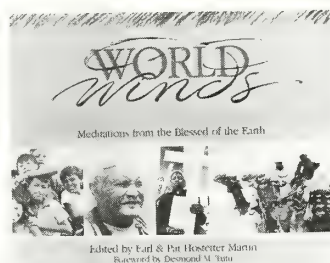
Imagine a world potluck with people from every country bringing their favorite foods. Picture yourself walking along that table with your plate in hand trying to choose from Cheesy Tortilla Skillet (Mexico), Rice Noodles with Vegetables (Philippines), Festive Shrimp with Coconut Sauce (Brazil), Shanghai Ham (China), Sweet Tomato Chutney (Lesotho), Potato Curry (Bangladesh), Bu Yani's Chicken Soup (Indonesia), Wild Rice Bread (Canada), and dozens of other enticing dishes.

*Extending the Table: A World Community Cookbook* invites you to sit down with new friends, taste the flavors of their foods, feel the warmth of their friendship, and learn from their experience. You will find excellent recipes from more than 80 countries with stories of the countries and people who contributed the recipes.

*Extending the Table* comes from Mennonite Central Committee in the spirit and tradition of *More-with-Less Cookbook*. Written and compiled by Joetta Handrich Schlachach with the assistance of Kristina Mast Burnett, recipe editor. Spiral, \$14.95; in Canada \$18.95

**“he who has not traveled widely thinks his mother is the only cook.”**

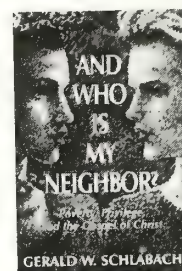
—Ugandan Proverb



**World Winds:  
Meditations from the Blessed of the Earth**

In this sensitive collection of meditations and photographs by Earl and Pat Hostetter Martin, God's people, the blessed of the earth offer inspiration and hope. The ones poor in spirit, the ones who mourn, the ones who are persecuted, and the ones who make peace encourage us all in our journey of peacemaking, our yearning to show mercy, and our hunger and thirst for righteousness.

“A truly joyous book, beautifully printed and lovingly presented, full of photographs, prayers, and personal reflections from all over the world. It brings to life the vibrancy of the Beatitudes.”—*The Other Side*  
Paper, \$12.95; in Canada \$15.95



**And Who Is My Neighbor?**

**Poverty, Privilege, and the Gospel of Christ**

Reading the Bible through the eyes of poor people sheds new light on familiar Scriptures. Study groups and individuals in North American churches are invited by Gerald W. Schlachach to study the Bible together, to discover how it feels to be poor, and to understand what Jesus says about the poor. Readers are asked to search together for answers: What in life is really important? What is false and true wealth?

The last four chapters of this book offer resources to begin working for change that will help poor people, locally and worldwide.

Paper, \$9.95; in Canada \$12.50

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## International aid eases shortages, but Liberia's problems still deep

*Monrovia, Liberia (MBM/MCC)*—"This whole relief program has really saved us," Casselie Stewart said.

Stewart, a middle-aged Lutheran, expressed thanks for international aid sent to Liberia after the West African nation was devastated by civil war.

When Monrovia, the capital, ran out of food, Stewart survived for three months on tea and on grass ground up and boiled with a bouillon cube.

The first relief rice arrived in November, after a ceasefire took effect. Some 600 cases of canned beef chunks donated by North American Mennonites came in April.

The beef chunks were the first animal protein Stewart—and many other Liberians—had eaten since the war.

Like thousands of others in her nation, Stewart lost everything in the fighting. Her house lies in ruins from shelling and looting. She and her neighbors fled repeatedly on foot from advancing soldiers.

Of Liberia's 2.3 million citizens, nearly half fled to neighboring countries or were displaced within the country.

As recently as July, Stewart and her neighbors were still surviving on rice and beans from international agencies and a few vegetables from backyard gardens. They earned a few dollars by making rolls or doughnuts and selling them on the street.

"The vast majority of people are still eking out their daily subsistence," said Alfred Kulah, executive secretary of the interim government's Repatriation and Resettlement Commission.

Along with providing canned beef, North American Mennonites have sent 505 bales of used clothing and 75 drums of school kits to Liberia. The donations were part of "Operation Hope," an emergency relief effort jointly sponsored by Mennonite Board of Missions and Mennonite Central Committee.

The school kits are being used in more than 100 "emergency schooling programs," said Imogene Collins, chair of the Relief Coordinating Committee of the Liberian Council of Churches. These programs are operated by local congregations and are designed to prepare children to resume regular classes in September.

Until Liberia's economy can be rejuvenated, a permanent government elected, and a measure of food self-sufficiency established, the country will need continued assistance from the international community.

Relief workers expect that when the



*Ruth Miller of Lowville, N.Y., goes over a health checklist with a new mother at the Cooper Clinic in Monrovia, Liberia. Miller and her husband, Howard, are both registered nurses. They returned to the United States on July 24, after serving three months as Mennonite Board of Missions appointees on an ecumenical health team. Liberia is struggling to recover from a civil war.*

roads into Monrovia open, some 800,000 refugees, including many malnourished people, could descend on the capital.

Enthusiasm for farming and gardening is high, but the war robbed people of tools, seeds, and pesticide, as well as livestock and feed. Church World Service is sponsoring several agricultural projects, and Lutheran World Service is helping replenish Monrovia's poultry stock, flying 500 baby chicks in each week.

However, more such aid is needed. Technical assistance also is essential, especially for city dwellers not used to growing vegetables or raising chickens.

Other urgent priorities include reconciliation following a war that pitted family members, neighbors, and people from the same congregation against one another. Many churches are holding workshops in grief counseling and forgiveness.

"The bitterness, hatred, and resentment have so seeped into people that a healing process is a major concern of the churches and the interim government," Collins said. "We have to forget those things that divide us and remember the ties that bind us more deeply."

—Carol Fouke

## Native Council gains official recognition

*Eugene, Ore. (MBM)*—Mennonite Church delegates have recognized in principle the United Native Ministries Council as an associate group in the church.

The resolution was adopted Aug. 3, during the Mennonite Church General Assembly sessions.

According to the resolution, the Council requested the delegate action "in order to more effectively give leadership to native ministries in North America." The Council represents six Indian tribes (Choctaw, Creek, Cree, Navajo, Ojibway and Hopi) and 13 Mennonite Church congregations in Alabama, Arizona, Mississippi, and Ontario.

Council member Elmer Myron said such an action would "make the Council the official body in the church to give leadership to native ministries." He said the action would provide resources, including funding, for such ministries.

"We need help from the larger church for ministries in our congregations and our communities," said Toney Sells, Council vice-president. He and Myron said priorities include evangelization and



church planting, lay leadership development for existing congregations, and educational scholarships for young people.

Sells, a Creek Indian, is a member of Poarch Community Church in Atmore, Ala. Myron, a Hopi Indian, is pastor of Inter-Tribal Mennonite Fellowship in Phoenix, Ariz.

James Lapp, general secretary of the Mennonite Church General Board, said the proposal was discussed earlier in the week by the General Board. "We now will need to develop criteria which don't presently exist in the bylaws."

Mennonite Board of Missions presently provides a part-time staff person, Ray Horst, and some funding for the Council. But Horst's position will end March 31, 1992.

Irv Weaver, MBM vice-president for Home Ministries, said interim development grants are projected for up to five years or until the Council begins receiving churchwide funding as an associate group.

"MBM is committed to work and walk with the Council during this transition," he emphasized.

The delegate vote to consider the Council an associate group came immediately after delegates approved a resolution "On Observing 1992." The eight-point resolution calls special attention to the concerns of Native Americans and their experience since Columbus came to the Americas 500 years ago.

## EMC&S president lists highlights and goals

Harrisonburg, Va. (EMC&S)—"Four down and four to go." That's how Eastern Mennonite College and Seminary President Joseph L. Lapp prefaced his report to the summer session of the EMC&S board of trustees.

It was a fitting introductory remark for two reasons. First, Lapp had completed his first four-year term as president on June 30, and second, he was about to identify top priorities, or goals, for his second term of office.

The president cited a number of highlights from his first term of office that give

him optimism for the future of EMC&S:

- A "highly committed" faculty and staff who believe in the college and seminary and share a common mission for Christian higher education;

- A "feeling of strong support" from churches, alumni, and business groups, reflected in part by some \$11 million in contributions received over the past four years and another \$8.5 million in pledges;

- A doubling of the school's endowment from \$2.4 to \$5.1 million since 1987;

- Two years of enrollment increases (1987 and 1988) followed by stable student numbers the past two years.

- The inauguration of the Longacre Endowed Chair for EMC's business department, new outdoor athletic facilities, general improvement in overall campus appearance, and a continuing effort to upgrade faculty salaries; and

- The reaccreditation of the college and seminary for 10 years by the Southern Association of Colleges and Schools.

Lapp told the trustees of his intentions to intensify efforts in areas of finances and facilities.

"I'd like EMC's endowment to double, from \$5 to \$10 million, over the next four years as a way of reducing the strain on annual operating costs," he said. "At the same time, I want to keep working on improving faculty compensation and opportunities for professional improvement."

Another goal: to maintain college enrollment at or above the 900 full-time equivalent mark.

Completing funding and construction of the new building for Eastern Mennonite Seminary, a \$4.5 million project, is a primary concern, according to Lapp. "We must also find the resources to renovate the Northlawn residence/dining hall and for a new recreation center, as well as allocate additional funds for library technology and acquisitions," he said.

Lapp also expressed a desire to increase the various types of financial assistance EMC&S makes available and to create a scholarship program especially for honor students.

"Central to all these goals is to keep the mission of Eastern Mennonite College and Seminary deeply rooted in Christian faith," Lapp said.

The board devoted a major block of its July meeting on campus to a brainstorming session. Among the ideas:

- That EMC require each student to study multiple foreign languages.

- To have more global representation in the faculty and student body.



You are  
invited to an  
international  
table...

*Extending the table: A world community cookbook* (Herald Press, 1991) is a rich collection of recipes, prayers, proverbs and stories from around the world. Commissioned by Mennonite Central Committee, *Extending the table* can be used by churches, small groups and families to:

- Plan multi-cultural potluck meals
- Plan multi-cultural snacks
- Serve international dinners
- Plan dinner parties with an international menu
- Share a program of stories from around the world
- Learn how brothers and sisters around the world treat food as a sacred gift from God

For more information, including menu ideas and names of story tellers in your area, contact the MCC office nearest you.



Mennonite  
Central  
Committee



• **Goshen balances budget.**

Though it failed to meet its contributions goal for the general operating fund, Goshen College finished its 52nd consecutive fiscal year with a balanced budget. The college received a total of \$5.47 million, including \$1.7 million for the operating fund. The total amount was a record, despite the fact that unrestricted giving was down nearly 4 percent from the previous year. Contributions included \$530,000 from Mennonite congregations, \$1.9 million from alumni, and \$2.8 million from Associates—those committed to giving at least \$1,000 a year. Bequests and matured life-income gifts, such as annuities and trusts, totaled a record \$1.1 million.

• **Mutual Aid Sunday.** Sept. 15 is the date and "Building for the Future" (1 Cor. 3:10-15) is the theme for this year's Mutual Aid Sunday. Now in its 10th year, the special day is sponsored by Mennonite Mutual Aid. Congregations observe it through special children's activities, sermons, projects with mutual aid themes, and fellowship meals. All Mennonite pastors received a special resource guide from MMA. Additional copies are available from Denise Hoffer at MMA, Box 483, Goshen, IN 46526; phone toll-free 800 348-7468.

• **New faculty at EMC.** Eastern Mennonite College has appointed three people to special teaching assignments for the 1991-92 academic year. *Ray Horst*, assistant professor of Spanish, has taught Spanish at Houghton (N.Y.) College since 1977. *Owen Byer*, instructor in mathematics, completed a master's degree at the University of Delaware this year. *Mark Fretz*, assistant professor of theology, was previously a religion professor at Bluffton (Ohio) College.

• **Mission gifts on target.** Contributions to Mennonite Board of Missions dipped slightly during July after strong giving earlier in the year, according to development manager Sheldon Burkhalter. But Burkhalter said that with receipts of nearly \$1.96 million, contributions at the halfway point of the fiscal year remain on target toward a goal of \$5.27 million.

• **Cholera aid sent.** Mennonite Board of Missions has contributed \$5,000 to help fund an



**Haitian painter.** *Akron, Pa. (MCC)*—Pierre Edgard Satyre demonstrates his work at the SELFHELP Crafts of the World store in Ephrata, Pa. Satyre, 24, is part of a 17-member association of artists in Jacmel, Haiti.

interchurch response to a cholera epidemic in Latin America. The epidemic has claimed more than 2,600 lives this year.

• **Flood aid to China.** China Educational Exchange, an inter-Mennonite program based in Winnipeg, Man., has sent an initial \$5,000 to help victims of the worst flooding in China this century. Plans call for sending an additional \$5,000 as it becomes available. The contributions will be used by Amity Foundation, a Christian social service agency.

• **Orlando church planted.** Ebenezer Christian Church of Apopka, Fla., and Southeast Conference are working together to start a congregation in Orlando, Fla. Luis Valdez leads the group. The first service was held May 4.

• **New church in Tampa.** Andres and Joyce Alvarez are leaders of Charity Christian Fellowship in Tampa. The group held a dedication service May 3 in its rented facilities.

• **Mime in New York.** Manhattan Mennonite Fellowship used mime and bagpipe music by two group members as part of a July 14 service. The gathering took place in the courtyard of the Quaker meetinghouse where services are held Sunday evenings.

• **Infants tested.** Newborn infants of Mennonite families in 11 central Pennsylvania counties are undergoing testing for Maple Syrup Urine Disease (MSUD), as part of a pilot study by Magee Women's Hospital in Pittsburgh. The study will end late next spring. MSUD is a genetic disorder that is much more common among newborns from Mennonite families than in the general population. If not diagnosed and treated promptly, MSUD can cause mental retardation, physical disability, and death.—*Gay N. Brownlee*

• **Urban sales up.** Choice Books reports a dramatic rise in sales in urban areas, such as Detroit and Mobile, Ala. According to director Paul Yoder, rural communities continue to lose market share while urban areas and major chain stores continue to increase.

• **Former missionary dies.** John R. Wenger, 55, of Clinton, Miss., died July 3. He and his wife, Lucille, were Mennonite Board of Missions workers in Israel from 1965 to 1976.

• **Paraguay worker dies.** Margarete Braun, 82, who served with Mennonite Central Committee (MCC) in various assignments for 40 years, died July 1 of cancer in Asunción, Paraguay. Until her retirement

in 1987, Braun ran the MCC office in Asunción. Braun had worked with the Asunción office almost steadily since 1949, when she and her extended family migrated to Paraguay from Germany.

• **Youth program.** Some 62 young people of minority background took part in the Urban Community Development Summer Service program this year. Sponsored by Mennonite Central Committee U.S., the nine-year-old program enables participants to work with a church or service agency in their home communities for 10 weeks.

• **Mennonite-Polish friendship.** A group called the Mennonite-Polish Friendship Association unveiled a plaque in Gdansk, Poland, on June 25. It is at the site of a former Mennonite church in this city, which was formerly known as Danzig.

• **Coming events:**

*Annual Convention of New York City Mennonite Churches*, Sept. 27-28, New York, N.Y. This eighth annual event is a time of worship and fellowship for the 19 congregations in the city. Guest speaker will be Allan Yoder, a former Los Angeles Mennonite leader who is now an administrator with Mennonite Board of Missions. More information from Addie Banks at Mennonite Church Office, 2019 Grand Ave., Bronx, NY 10453; phone 212 294-7280.

*Centennial Celebration*, Sept. 7-8, Erisman Mennonite Church, Manheim, Pa. Marks the 100th anniversary of the current building. The congregation itself is nearly 200 years old. Guest speaker is Mennonite historian John Ruth. More information from the church at 8 S. Erisman Rd., Manheim, PA 17545; phone 717 653-4791.

*Planned Giving Seminar*, Sept. 12, Kraybill Mennonite School, Mount Joy, Pa. Will include presentations by a lawyer, accountant, insurance agent, and foundation representative. More information from the school at R. 1, Box 234, Mount Joy, PA 17522; phone 717 653-5236.

*Hermitage Days*, The Hermitage Community, Three Rivers, Mich., Sept. 16, Oct. 14, Nov. 18, Feb. 10, March 23, and May 4. Six all-day discussions in a retreat context. The Robert Fabing book on *The Experience of God* will be used. More infor-



mation from Gene and Mary Herr at The Hermitage Community, 11321 Dutch Settlement, Three Rivers, MI 49093; phone 616 244-8696.

*Autumn Retreat*, Sept. 23-27, Camp Hebron, Halifax, Pa. For adults over 60. Speaker is long-time Lancaster Conference leader David Thomas. More information from the camp at 957 Camp Hebron Rd., Halifax, PA 17032; phone 717 896-3341.

• **Change of address:**

*Paul and Cathy Godshall* from Elkhart, Ind., to 603 Lynn Rd., Durham, NC 27703.

*Vernon and Betty Schertz* from Tucson, Ariz., to 2010 Albany Dr., S.W., Atlanta, GA 30311.

*Carl E. and Vera Hansen* from Kenya, to 1644 S. Buttonwood Ct., Harrisonburg, VA 22801.

*Henry D. and Ethel Miller* from Wellman, Iowa, to 655 N. Murphy St., El Dorado, AR 71730.

• **Job openings:**

*Admissions counselor*, Goshen College, to begin Nov. 4. Primary duties include representing the college among prospective students and their parents, and communicating with prospective students. Qualifications include a commitment to the college's mission, willingness to travel, writing and speaking skills, a bachelor's degree, and, preferably, related experience. Send letter of application and résumé, including three references, to Marty Lehman Hooley, Director of Admissions, Goshen College, Goshen, IN 46526.

*Associate nurture secretary*, Franconia Conference, starting in January. This is a half-time position. The person directs the conference's youth and young adult program and serves as a consultant to congregations in youth and young adult ministries. Mennonite schooling is preferred. Contact James Longacre at the conference office, Box 116, Souderton, PA 18964; phone 215 723-5513.

*Caregivers*, Merimna Homes, Goshen, Ind. Needed are four people—single or married—to share life with people who are developmentally disabled. Each one is free to work outside the home or attend school. Contact Darrel Hostetler at Mennonite Disabilities Committee, Box 948, Goshen, IN 46526; phone 219 533-9720.

*Counselor/therapist*, Charis Center, Sarasota, Fla. This is a half-time position that may lead to

full-time. Requirements include previous experience, a master's or doctoral degree, and potential for licensure in Florida. Send résumé to Glen Denlinger at 4041 Bahia Vista St., Sarasota, FL 34232.

*Development associate*, Indian Creek Foundation, Harleysville, Pa. The person helps generate understanding and financial support from business and community organizations. Indian Creek serves people with developmental disabilities. Send résumé to Joseph Landis at the foundation, Box 225, Harleysville, PA 19438.

*Development director*, Mennonite Collegiate Institute, Gretna, Man., starting in October. Requirements include organizational ability, communication skills, and the ability to motivate volunteers. Contact Allan Dueck at MCI, Box 250, Gretna, MB R0G 0V0; phone 204 327-5891.

*Group marketing sales representative*, Mennonite Mutual Aid. The person sells group insurance products. Requirements include a record of achievement in sales, background in insurance, willingness to travel, and a life/health license (or the ability to obtain it). Contact the Personnel Depart-

ment at MMA, Box 483, Goshen, IN 46526; phone 219 533-9511.

*Managing dietitian*, Mennonite Home, Albany, Ore. The person directs all food services for the 150-bed long-term-care facility and for the restaurant that serves the 450-resident retirement community. Send résumé to Gene Kanagy at the home, 5353 Columbus St., SE, Albany, OR 97321.

*Pastoral leadership training director*, Eastern Canada Conference, starting next July. This part-time position involves administration of programs for pastoral education as well as counseling of people considering a pastoral vocation. Contact Search Committee member Dan Nighswander by Sept. 16 at 42 Mary St., Kitchener, ON N2H 3R1; phone 519 741-1256.

*Program director*, Lakewood Retreat Center. This person will direct summer camp programs and other Lakewood-sponsored events, as well as host groups and manage recreational facilities. Contact the retreat center at 25458 Dan Brown Hill Rd., Brooksville, FL 34602; phone 904 796-4097.

*Project consultant*, Conrad Grebel College. This is a seven-month position that could become long-term. The person would help launch a new program called "Conflict Resolution in Inter-racial and Cross-cultural Contexts." It is part of the college's Institute of Peace and Conflict Studies. Preferred is someone with a master's degree who has experience in administration and in conflict resolution or in multicultural and race-relations issues. Contact Ron Mathies at CGC, Waterloo, ON N2L 3G6; phone 519 885-0220.

*Registered nurse*, AuSable Valley Home, Fairview, Mich. AuSable is a retirement facility. Contact Leta Gerber at the home, Box 8, Fairview, MI 48621; phone 517 848-2241.

*Resident director*, Mennoheim Respite Care Center, Goshen, Ind. The facility cares for people who are developmentally disabled. Contact Darrel Hostetler at Mennonite Disabilities Committee, Box 948, Goshen, IN 46526; phone 219 533-9720.

**NEW MEMBERS**

**Metamora, Ill.:** Shannon Schrock, Brenda Bachman, and Melissa Schertz.

**Millersville, Pa.:** Rita Bleacher, Beth Ginder, Elsbet Haile, Jolene Harnish, Sonya Harnish, Christel Kautz, Jody Rohrer, Sharon Shertzer, and Paul Graybill.

**Norma, Bridgeton, N.J.:** Presley Young and Etta Young.

**Peace, North Port, Fla.:** Rita Berthold, Brian and Karen Bettenhausen, Amos and Viola Delagrange, David and Helen Eshleman, Scott and Jana Gray, Pat and Shawna Keefe, Michael, June, Rebekah, and David Knowles, Loren and Maryann Miller, Don and Diane Pollard, Shirley Puskaric, Dan Kauffman, and Weldon and Tana Slaubaugh.

**Ridgeview, Gordonville, Pa.:** Michael Eby, Jacqueline Hoover, Melvin Martin, Shirley Martin, Lori Martin, Lisa Martin, Marian Redcay, Kevin Roth, Cindy Roth, Doug Smoker, and Vonda Smoker.

**Trinity, Morton, Ill.:** Gabriel Egli, Mark Rogers, Aaron Kovach, and Rich Eigsti.

**BIRTHS**

**Bowman**, Randall and Barbara (McCabe), Napoleon, Ohio, Laura Alysse (third child), July 30.

**Cleary**, Tim and Bonnie (Gingrich), Lancaster, Pa., Andrew Scott (first child), born July 30, received for adoption July 31.

**Glick**, Sam and Jean (Sutter), Pekin, Ill., Andrew David Sutter (third child), Aug. 7.

**Haile**, Ahmed and Martha (Wilson), Elkhart, Ind., Safiya (second child), July 10.

**Hulvey**, Don and Candy (Howdyshell), Harrisonburg, Va., Sara Elizabeth (first child), Aug. 1.

**Kauffman**, Gary and Patti (Hostetler), Millersburg, Ind., Trenton Scott (third child), Aug. 2.

**Kauffman**, K. Scott and Jeanie (Shue), Sarasota, Fla., Rachel Ann (third child), July 22.

**Leland**, Mike and Diane (Clemens), Waynesboro, Pa., Sarah Jayanti (second child), born Oct. 30, 1989, received for adoption June 24.

**Litwiller**, Richard and Cynthia (Valdez), Peoria, Ill., Andrew Richard (second child), June 26.

**Midkiff**, Craig and Wanda (Mullett), Wellston, Ohio, Tyler Dane (second child), July 29.

**Munzinger**, Mark and Carrie (Lindsey), Wichita, Kan., Anna Elaine (second child), June 19.

**Roybal**, Joseph and Teresa (Sanchez), Colorado Springs, Colo., Jodi René (first child), Aug. 2.



**School kit. Kingston, Jamaica (MCC)**—Gregory Campell sorts through the contents of a Mennonite Central Committee-donated school kit at Alpha Boys School here. The school is home to about 240 boys who have nowhere else to live. This year MCC shipped 6,000 school kits made by North American Mennonites to six countries.



**Schrag**, Jonathan Alan and Marcia (Powell), Scottdale, Pa., Michael Alan (first child), July 7.

**Showalter**, Roy Samuel, Jr., and Joanna (Gray), Harrisonburg, Va., Lucy Rae (second child), July 25.

**Skyrm**, Jeff and Kris (Hoover), Goshen, Ind., Lori Lynn (third child), Aug. 3.

**Stauffer**, Russ and Melissa (Hooley), Anchorage, Alaska, Barbara Elizabeth (first child), June 23.

**vonEhrenkrook**, Douglas and Joyce (Loehr), Wichita, Kan., Andrew Gray (second child), July 30.

**Weaver**, Neal and Laurie (Myers), Scottdale, Pa., Anna Marjorie (first child), July 26.

**White**, Lee and Nelen (Squier), Pekin, Ill., Hannah Elizabeth (second child), July 3.

**Wittmer**, Nelson and Theresa (Swartzentruber), Odon, Ind., Kendall Brian (second child), July 25.

**Wooley**, Richard and Rhoda (Worthington), Lansdale, Pa., Richard David, Jr. (second child), July 15.

**Wunrow**, Jon and Debra Brushafer, Boise, Idaho, Seth Wunrow-Brushafer (first child), April 29.

**Yoder**, David and Julie (Melling), Hubbard, Ore., Joshua Elliott (third child), July 20.

**Yoder**, Karl and Ruth (Pendergrast), Ft. Collins, Colo., Kaleb Pendergrast (first child), June 26.

**Yoder**, Rob and Lisa (Histand), Coopersburg, Pa., Lydia Kate (second child), July 11.

**Yoder**, Ross and Tiffany (Boyer), Troy, Ill., Ferris Christian (first child), July 12.

**Zehr**, Terry and Lisa (Roux), Lowville, N.Y., Brian Michael (first child), July 17.

## MARRIAGES

**Blosser-Lehman**: Kevin Blosser, Columbiana, Ohio (Midway cong.), and Joann Lehman, Salem, Ohio (Midway cong.), Aug. 3, by Larry Rohrer.

**Borntrager-Kauffman**: Todd Borntrager, Goshen, Ind. (Waterford cong.), and Amy Kauffman, Kalispell, Mont. (Mountain View cong.), July 27, by Norman Kauffman.

**Clearwater-Eigsti**: Kane Clearwater, Hopedale, Ill. (Trinity cong.), and Lisa Eigsti, Morton, Ill. (Trinity cong.), Aug. 10, by Mike Schneider.

**Delp-Lee**: Jay O. Delp, Harleys-

ville, Pa. (Finland cong.), and Deborah A. Lee, Clinton Corners, N.Y. (Evangelical Free Church), July 27, by Steven E. Landis and R. Bud Smythe.

**Farace-Huyard**: Louis Farace, Wrightsville, Pa. (Ridgeview cong.), and Rosa Huyard, New Holland, Pa. (Ridgeview cong.), Aug. 3, by Robert L. Peter-sheim.

**Gerber-Mast**: Mark Gerber, Brutus, Mich. (Maple River cong.), and Kathy Mast, Wooster, Ohio (Smithville cong.), July 27, by Jim Gerber (father of the groom) and Bill Detweiler (uncle of the bride).

**Jones-Ferrier**: Thomas Jones, Elkhart, Ind. (Prairie Street cong.), and Michele Ferrier, Elkhart, Ind. (Prairie Street cong.), July 20, by Ruth and Harold Yoder.

**Kauffman-Helmuth**: Jeffery Kauffman, Goshen, Ind. (Bay Shore cong.), and Janine Helmuth, Kidron, Ohio (Sonnenburg cong.), July 20, by William Helmuth and Sherm Kauffman (fathers of bride and groom).

**Moore-Nofziger**: Kyle Moore, Napoleon, Ohio (Lutheran Church), and Paula Nofziger, Archbold, Ohio (Zion cong.), June 22, by Ellis Croyle.

**O'Malley-Steiner**: Michael O'Malley, Washington, D.C. (Catholic Church), and Janet Steiner, Washington, D.C. (Pleasant View cong.), Aug. 3, by Vernon E. Bontreger.

**Reber-Collins**: Jon Reber, Lancaster, Pa. (College cong.), and Kimberly Collins, Blairstown, N.J. (Evangelical Free Church), June 29, by Don Collins and Jack Kroeze.

**Reesor-Guenther**: Barry Reesor, Markham, Ont. (Rouge Valley cong.), and Lori Guenther, St. Catharines, Ont. (Grace cong.), June 1, by Henry Paetkau and Steve Drudge.

**Reitz-Horst**: Dennis Reitz, Gaithersburg, Md. (Gaithersburg cong.), and Carna Horst, Gaithersburg, Md. (Gaithersburg cong.), June 8, by Otho Horst.

**Schneider-Martin**: Charles Schneider, Marietta, Pa. (Neffsville cong.), and Karen Martin, Lancaster, Pa. (Neffsville cong.), June 22, by Linford King.

**Sommers-Weisent**: Larry Sommers, Uniontown, Ohio (Maple Grove cong.), and Michelle Weisent, Hartsville, Ohio (Maple Grove cong.), June 22, by Andrew Troyer, Jr.

**Springer-Braden**: Doug Springer, Delaven, Ill. (Hopedale cong.), and Cindy Braden, Delavan, Ill. (Hopedale cong.),



**English teachers leave for China. Elkhart, Ind. (CEE)**—Eight North American teachers left to teach English in China after four days of orientation here in July. They are serving under China Educational Exchange, a 10-year-old inter-Mennonite program based in Winnipeg, Man. They join 13 others who are continuing CEE terms. The eight are: Todd and Jeanette Hanson (left) of Radville, Sask., at Jiujiang Teachers College; Dean and Heather Prior (top) of Edmonton, Alta., at Chongqing University of Medical Sciences; Phil and Karen Miller Rush (center) of Goshen, Ind., at North Sichuan Medical College; Karolyn Zerger of Kansas City, Kan., at Sichuan Teachers University; and Jamie Metzler of Martinsburg, Pa., at Sichuan Teachers College.

July 20, by H. James Smith.

**Steckle-McClinchey**: Kevin Steckle, Zurich, Ont. (Zurich cong.), and Lorraine McClinchey, Auburn, Ont. (Dashwood House Fellowship), July 6, by Bill Hurst.

**Swick-Troyer**: Rod Swick, Orlando, Fla. (Baptist Church), and Jane Troyer, Goshen, Ind. (Yellow Creek cong.), July 13, by Dana Landen.

**Thomas-Burkholder**: Scott Thomas, Sterling, Ill. (Science Ridge cong.), and Dawn Burkholder, Archbold, Ohio (Central cong.), July 13, by Ross Goldfus and S. Roy Kaufman.

**Turpin-Warren**: Gregory Turpin, Elkhart, Ind. (Prairie Street cong.), and LeAnne Warren, Wakarusa, Ind. (Lutheran Church), June 29, by Karl Brenner.

**Yoder-Kaese**: Tim Yoder, Boise, Idaho (Hyde Park cong.), and Brenda Kaese, Boise, Idaho (Hyde Park cong.), May 25, by Larry Hauder.

**Yoder-Miller**: Brent Yoder, Wellman, Iowa (Lower Deer Creek

cong.), and Tara Miller, Washington, Iowa (Washington cong.), Aug. 3, by Orrie Wenger.

**Yoder-Nyce**: John David Yoder, Elkhart, Ind. (Prairie Street cong.), and Lynda Nyce, Goshen, Ind. (Assembly cong.), July 28, by Norm Kauffmann.

**Zaluski-Kurtz**: Dennis Zaluski, Austintown, Ohio (Bethany cong.), and Deborah Kurtz, New Wilmington, Pa. (Bethany cong.), Aug. 3, by John E. Gingerich.

**Zehr-Myers**: Darwin Zehr, Bath, N.Y. (Pleasant Valley cong.) and Karen Myers, Silverdale, Pa. (Perkasie cong.), May 11, by Tim Martin.

**Zehr-Shank**: Kirkwood Zehr, Martinsburg, N.Y. (Lowville cong.), and Kristin Shank, Kidron, Ohio (Sonnenberg cong.), June 15, by Milton Zehr.

**Zook-Martin**: J. Mark Zook, Lancaster, Pa. (Ridgeway cong.), and Kristen Martin, Orrville, Ohio (Martins cong.), July 6, by Dan Smucker and J. Clair Hollinger.



DEATHS

**Jantzi, Magdalene Jutzi**, 94, Zurich, Ont. Born: June 3, 1897, to John B. and Elizabeth (Jantzi) Jutzi. Died: July 5, 1991, Exeter, Ont. Survivors—children: Laverne, Albert; brother: Rudy; 5 grandchildren, 10 great-grandchildren. Predeceased by: Noah S. Jantzi (husband) and Clarine (child). Funeral: July 9, Steinman Mennonite Church, by Fred Lichti, Ephraim Gingerich, and Elmer Schwartzentruber. Burial: Steinman Church Cemetery.

**King, Kenneth**, 64, Archbold, Ohio. Born: Feb. 21, 1927, Wauseon, Ohio, to Simon and Katie (Wyse) King. Died: July 10, 1991, Toledo, Ohio, from complications due to open-heart surgery. Survivors—wife: Rhoda Frey; children: J. Randall, Gregory Dale, Krist Drue, Nick Alex, Pansy Marie Sheats, Laurita Fay King, Cornela Sue; brothers and sister: Willard, Lawrence, Lester, Ada Miller; 18 grandchildren. Funeral: July 13, West Clinton Mennonite Church, by James W. Roynon, Earl Sheats, Dan King, and Edward Diener. Burial: Pettisville Cemetery.

**Kopp, Frances Risser**, 89. Born: Oct. 1, 1901, to Gabriel R. and Lizzie N. (Stauffer) Risser. Died: June 29, 1991, Mount Joy, Pa., of heart failure. Survivor—sister: Elizabeth Risser. Predeceased by: Leroy G. Kopp (husband). Funeral: July 3, Erisman Mennonite Church, by Howard Witmer, Andrew Miller, and Norman Shenk. Burial: Mount Tunnel Cemetery.

**Lederman, Ruby Ruth**, 78, Mendon, Mich. Born: Aug. 16, 1912, Shipshewana, Ind., to John and Edna (Eash) Haarer. Died: July 21, 1991, Three Rivers, Mich., of natural causes. Survivors—husband: David Lederman; children: Betty Anderson, Miriam Vincent, Paul, William, Bob, Thomas Persons (foster son); 15 grandchildren, 2 stepgrandchildren, 11 great-grandchildren; brother and sister: Orpha McLallin, Charles. Funeral: July 24, Locust Grove Mennonite Church, by William Hooley. Burial: Shore Cemetery.

**Lehman, Cleo L. Weldy**, 66, Elkhart, Ind. Born: May 11, 1925, Wakarusa, Ind. Died: June 27, 1991, Elkhart, Ind. Survivors—husband: Russell Lehman; children: Gloria Reynolds, Dean R.,

Bruce L.; sisters and brother: Vera F. Weldy, Mary Ellen Derksen, Dale E.; 3 grandchildren. Funeral and burial: June 30, Yellow Creek Mennonite Church, by Wes Bontreger, Doris Schrock, and Willard Roth.

**Mast, John**, 77. Born: April 6, 1914, Arthur, Ill., to Andrew J. and Millie (Yoder) Mast. Died: July 8, 1991, Columbus, Ohio, from heart problems. Survivors—wife: Sara Farmwald; children: Mary Louise Hodge, Richard, John J., Andy J.; brother and sisters: Toby, Tillie Hershberger, Millie Gingerich; 12 grandchildren. Funeral and burial: July 13, Sharon Mennonite Church, by Elvin J. Sommers and David Lantz.

**Miller, Barbara**, 88, Albany, Ore. Died: July 21, 1991, Albany, Ore. Survivors—children: Alvin, Roy, Orvan, Jim, Alma Larrew, Betty McJunkin, Dorothy Good; 17 grandchildren, 17 great-grandchildren. Predeceased by: Emanuel L. Miller (husband). Funeral: July 24, First Mennonite Church of McMinnville, by Gil Miller and Louis Lehman. Burial: Sheridan Mennonite Cemetery.

**Miller, Frances Gall**, 78, Sugar Creek, Ohio. Born: Nov. 1, 1912, Wakarusa, Ind., to James E. and Rebecca (Heckaman)

Gall. Died: July 21, 1991, Baltic, Ohio. Survivors—children: Rebecca Miller, Judson, Tim; 5 grandchildren; brother and sister: Roscoe, Florence Moyer. Predeceased by: Stanley A. Miller (husband). Funeral and burial: July 24, Walnut Creek Mennonite Church, by Ross A. Miller.

**Moyer, Ada Louise**, 3, Plymouth, Vt. Born: May 26, 1988, Hanover, N.H., to Stephen and Naomi (Mast) Moyer. Died: July 16, 1991, Plymouth, Vt., of drowning. Survivors—brother: Samuel Levi; grandparents: Lloyd and Alice Moyer, Miriam Mast. Funeral: July 19, Bridgewater Congregational Church, by James W. Musser, Pam Lucas. Burial: Plymouth, Vt.

**Omelian, Anna Ilian**, 71, Nampa, Idaho. Born: Oct. 10, 1919, Ukraine, Soviet Union, to Samuel and Mary Ilian. Died: July 8, 1991, Nampa, Idaho, of natural causes. Survivors—husband: Andrew Omelian; daughter: Susan Keith. Funeral: July 11, First Mennonite Church of Nampa, by Duane Oesch and Robert Garber. Burial: Hillcrest Memorial Gardens.

**Peachey, Sadie Z.**, 78, Belleville, Pa. Born: April 11, 1913, Belleville, Pa., to Jesse and Mattie (Hartzler) Peachey. Died: July

23, 1991, Lewistown, Pa. Survivors—children: Samuel, Louis, Jr., Sara Hartzler, Catherine Weaver, Lee, Charity Schober, Anna McCarthy, Iva Portlock, James; 10 grandchildren, one great-grandchild. Predeceased by: Louis S. Peachey (husband). Funeral: July 27, Maple Grove Mennonite Church, by David Sharp and Robert L. Hartzler. Burial: Locust Grove Cemetery.

**Riegsecker, Benjamin J.**, 60, Middlebury, Ind. Born: Jan. 25, 1931, Middlebury, Ind., to Samuel and Fannie (Kauffman) Riegsecker. Died: July 24, 1991, Goshen, Ind., of heart attack. Survivors—wife: Melba Miller; children: JoAnn Brown, Jack, Jim; 5 grandchildren; sisters: Louisa Hershberger, Susie Miller, Anna Miller. Funeral: July 27, First Mennonite Church of Middlebury, by Harold Yoder and Samuel Troyer. Burial: Grace Lawn Cemetery.

**Roth, Eliza E. Reichhardt**, 96, Archbold, Ohio. Born: March 23, 1895, Wauseon, Ohio, to Henry and Elizabeth (Gernhardt) Reichhardt. Died: July 12, 1991, Wauseon, Ohio. Survivors—children: Edwin, Vernon, Helen Meck, Clemma Stuckey; 26 grandchildren, 58 great-grandchildren, 3 foster great-grandchildren, 5 great-great-grand-



**YES teams to five countries.** *Salunga, Pa. (EMBM)*—Four Youth Evangelism Service teams sponsored by Eastern Mennonite Board of Missions departed in August for short-term assignments in Guatemala, Honduras, Hong Kong, Jamaica, and Mexico. They spent the past three months in preparation at YES Discipleship Center in Philadelphia. The team members are: front row (left to right)—Ben Woodard, Dean Wenger, Scott Hertzog, Brian Miller, Michael Kauffman, Matt Morris, and Andrew Lee. Second row—Lisa Sikorski, David Reed, Darwin Horst, Kevin Watterson, Greg Huber, John Frederick, and Janelle Schantz. Back row—Carol Bollinger, Heather Loewer, Kris Cowan, Tammy Bean, Julie Wenger, Wendy Miller, Karen Geissinger, Candi Esh, and Kathryn Keeler.



children. Predeceased by: John N. Roth (husband). Funeral: July 15, Short Funeral Home, by Ross Goldfus and John McFarland. Burial: Pettisville Cemetery.

**Roth, Noah J.**, 88, Canby, Ore. Born: Sept. 28, 1902, Woodburn, Ore., to Daniel and Amanda (Kauffman) Roth. Died: July 13, 1991, Estacada, Ore. Survivors—children: Virginia Swartzendruber, Stephen; sister and brother: Beulah Fretz, Nathan; 17 grandchildren, 25 great-grandchildren. Predeceased by: Lola Roth (wife) and Norman (son). Funeral and burial: July 16, Zion Mennonite Church, by Maynard Headings and Richard Stoltzfus.

**Ryan, Bertha Lena Relp**, 80, Pueblo, Colo. Born: Oct. 4, 1910, Cedar Bluffs, Iowa, to James Grant and Flora May Relp. Died: July 12, 1991, Denver, Colo., of a stroke and heart attack. Survivors—children: Marna Reed, Irene Weeks, Velma Yoder-McCormick, James; sisters and brothers: Grace Bradbury, Bessie Clayton, Elmer, Archie; 19 grandchildren, 20 great-grandchildren. Predeceased by: Orie Lee Ryan (husband) and Darlene (daughter). Funeral: July 16, Adrian Comer Garden Chapel, by Gregory A. Sulat. Burial: Imperial Memorial Gardens.

**Sangrey, Anna Martin**, 84, Lititz, Pa. Born: Sept. 18, 1906, Manheim Twp., Pa., to Esrom and Emilia (Bergman) Martin. Died: July 13, 1991, Lancaster, Pa. Survivors—husband: J. Clayton Sangrey; children: Evelyn J. Hess, Gladys S. Martin; brothers: Ralph S., Paul B.; 11 grandchildren, 16 great-grandchildren. Predeceased by: infant son. Funeral: July 16, Lititz Mennonite Church, by J. Clair Hollinger, Robert Petersheim, and Paul W. Weaver. Burial: Hess Mennonite Cemetery.

**Shenk, Rhoda C. Charles**, 87, Lancaster, Pa. Born: Feb. 14, 1904, Manor Twp., Pa., to Harry D. and Hettie F. (Charles) Charles. Died: July 9, 1991, Lancaster, Pa. Survivors—children: John B., Charles E., Alma J. Albrecht, Dorothy A. Shenk; sister: Marian C. Kreider; 8 grandchildren, 7 great-grandchildren. Predeceased by: Elam K. Shenk (husband). Funeral: July 13, East Petersburg Mennonite Church, by J. Joseph Charles and Karl E. Steffy. Burial: Millersville Mennonite Cemetery.

**Showalter, Perry Emanuel**, 86, Waynesboro, Va. Born: April 16, 1905, Rockingham Co., Va., to

Amos Henry and Lillie H. (Suter) Showalter. Died: July 4, 1991, Waynesboro, Va., of congestive heart failure. Survivors—wife: Elizabeth Heatwole; children: Millard, Richard, Marvin, Glennys Schrock, Wilma Lee Yoder, Ruth, Louise, Goldie Huber, Doris Ranck; 18 grandchildren, 10 great-grandchildren; brothers and sisters: Clark, Truman, Elizabeth Martin, Anna, Mary, Laura Showalter. Funeral and burial: July 8, Springdale Mennonite Church, by John Risser, Charles Heatwole, and Lloyd Horst. Ordained as deacon in 1939.

**Sollenberger, Emma Meck**, 76, Lititz, Pa. Born: Aug. 17, 1914, Rawlinsville, Pa., to Simon and Ella (Meck) Huber. Died: July 19, 1991, Landis Homes Retirement Community, Lititz, Pa., of cancer. Survivors—children: J. Wilbur, Leroy, Doris M. Dellinger, Glenn, Parke, Esther Zimmerman; 14 grandchildren, 5 great-grandchildren; brothers and sisters: Clarence, Clayton, Myrtle Burkholder. Predeceased by: J. Ivan Sollenberger (husband). Funeral and burial: July 22, New Providence Mennonite Church, by Raymond L. Deiter, Paul L. Dagen, George Shultz.

**Stahl, Dewey**, 92, Lititz, Pa. Born: July 13, 1898, Snyder County, Pa., to Peter and Annie (Brubaker) Stahl. Died: June 1, 1991, Lititz, Pa. Survivors—children: Omar, Anna Leakey, Milo, Jacob, Sara Kreider, John; stepdaughter, Virginia Showalter; 21 grandchildren, 16 great-grandchildren. Predeceased by: Mary Brubaker (first wife), Laura Showalter (second wife). Funeral: June 4, Millport Mennonite Church. Burial: Lindale Cemetery.

**Steider, Harvey**, 81, Sarasota, Fla. Born: July 31, 1910, Beaver Crossing, Neb., to Sam and Josephine (Whitaker) Steider. Died: Aug. 4, 1991, Sarasota, Fla., of a stroke. Survivors—wife: Bertha Stoltzfus; child: Verdella Whitman; 5 grandchildren; 2 great-grandchildren; brother: Elmer. Funeral: Aug. 6, Wiegand Brothers Funeral Home, by Howard S. Schmitt. Burial: Sarasota Memorial Park.

**Stetter, Robert F.**, 81, Lancaster, Pa. Born: Feb. 17, 1910, Lancaster, Pa., to Frank and Eva (Goss) Stetter. Died: July 8, 1991, Lancaster, Pa. Survivors—children: Robert M., Donald B., Eva M. Rudy; brother: Woodrow W.; half sister: Jane Ranzinger; 10 grand-

children, 12 great-grandchildren, 10 stepgrandchildren, 19 step-great-grandchildren. Predeceased by: Carrie E. Brubaker (first wife), Helen Ritchey (second wife). Funeral: July 11, Neffsville Mennonite Church, by Linford King.

**VanHyning, Anna Margaret Marine**, 75, Zanesfield, Ohio. Born: July 1, 1916, West Liberty, Ohio, to Arthur E. and Celesta B. (King) Marine. Died: July 14, 1991, Zanesfield, Ohio. Survivors—children: Donald L., Connie Wilhoyte; brothers and sisters: James, Virgil, Warren, Dorthy Humble, Phyllis Kennedy; 5 grandchildren. Predeceased by: T. M. VanHyning (husband). Funeral: July 17, South Union Mennonite Church, by Lynn Miller. Burial: Zanesfield Cemetery.

**Weaver, Harry B.**, 80, Wakarusa, Ind. Born: Sept. 10, 1910, Wakarusa, Ind., to Meno H. and Minnie M. (Hartman) Weaver. Died: May 8, 1991, at home of heart failure. Survivors—wife: Clara J. Burkey; children: Verda Miller, Miriam Thompson, Ronald; 5 grandchildren, 4 great-grandchildren. Funeral and burial: May 10, Prairie Street Mennonite Church, by Harold Yoder and Russell Krabill.

**Weber, Joseph Henry**, 101, Cambridge, Ont. Born: Jan. 30, 1890, Waterloo, Ont., to Joseph S. and Mary Ann (Shantz) Weber. Died: July 15, 1991, Cambridge, Ont. Survivors—children: Agnes Brubacher, Joseph, Reta Scheifele, Howard; 12 grandchildren, 16 great-grandchildren; half sister: Beulah Schmitt. Predeceased by: Mary Erb (wife). Funeral and burial: July 18, Erb Street Mennonite Church, by Doug Snyder and Pat Falk.

**Wenger, John R.**, 55, Clinton, Miss. Born: June 5, 1936, Chesapeake, Va., to Amos D. and Lenora (Harkins) Wenger. Died: July 3, 1991, Jackson, Miss., of reaction to a yellow jacket sting. Survivors—wife: Lucille Mayer; children: Paula Duffy, Sharon Montgomery, Julie, Jennifer; brothers and sisters: A. Daniel, James, Rachel Roth, Joy Monroe. Funeral: First Baptist Church, by Frank Pollard and Don Rhymes. Burial: Lakewood Cemetery.

**Witmer, Mary V.**, 100. Born: March 3, 1891, Leitersburg, Md., to Samuel and Lucy (Strite) Diller. Died: Aug. 2, 1991, Menno Haven Nursing Home. Survivors—children: Kenneth

D., Richard E., Clarence V., Raymond M., Dothha Parmer, Retha Keener, Mildred Landis; 28 grandchildren, 48 great-grandchildren, one great-great-grandchild. Predeceased by: Raymond M. (husband), Nathan P. (son). Funeral and burial: Aug. 5, Cedar Grove Mennonite Church, by Nelson L. Martin, Phil Owens, Gary Zook, and Raymond Witmer III.

**Yoder, Elaine O.**, Middlebury, Ind. Born: May 7, 1915, Elkhart Co., Ind., to Henry D. and Jennie (Grenert) Miller. Died: July 26, 1991, at home of cancer. Survivors—children: Edward, Janet Judy, Gloria Eash, Carolyn Sherck; 6 grandchildren; one great-grandchild; brothers: Kenneth, Roscoe. Predeceased by: Orrin T. Yoder (husband). Funeral: July 30, First Mennonite Church of Middlebury, by Joe Slabach and Harold Yoder. Burial: Grace Lawn Cemetery.

## CALENDAR

Mennonite Church Coordinating Council, Elkhart, Ind., Sept. 10  
New York State Fellowship delegate meeting, Syracuse, N.Y., Sept. 14  
Integration Exploration Committee, Nebraska, Sept. 14-17  
Lancaster Conference fall assembly, East Earl, Pa., Sept. 19  
Mennonite Board of Education board of directors, Elkhart, Ind., Sept. 19-21  
Mennonite Disaster Service Region IV annual meeting, Albany, Ore., Sept. 21  
Worship Seminar, Hesston, Kan., Sept. 20-22  
Vision 95 Goals Coordinating Council, Elkhart, Ind., Sept. 24  
Evangelism and Church Planting Committee, Salunga, Pa., Sept. 27-Oct. 1  
Vision and Goals Committee, Chicago, Ill., Sept. 28-29  
New Pastor Orientation, Elkhart, Ind., Sept. 30-Oct. 2  
Mennonite Disaster Service executive committee fall meeting, Oct. 4-5  
Fellowship of Concerned Mennonites annual Bible conference, Hutchinson, Kan., Oct. 4-6  
Mennonite Disaster Service Region I annual meeting, Moncks Corner, S.C., Oct. 12  
Mennonite Economic Development Associates annual convention, Lancaster, Pa., Nov. 14-17  
Mennonite Disaster Service Region III annual meeting, Kalona, Iowa, Nov. 15-16



## THE LAST WORD

# *We must learn to speak our minds*

Picture this: you find someone with whom you think you might want to spend the rest of your days. The two of you agree to explore the possibility of marriage.

The courtship goes well—you think. Then just before the wedding, you learn your partner-to-be has several nagging doubts and a list of unanswered questions. Apparently your communication wasn't as open as you thought.

That could be how the General Conference Mennonite Church will feel about the Mennonite Church when a decision about integration comes in 1995. For apparently we in the Mennonite Church aren't saying what we think about a possible merger.

For example, a report from the Integration Exploration Committee brought little discussion to the floor of Mennonite General Assembly in Eugene, Ore., last month. Yet the listening committee at Oregon 91 noted delegates came to them to talk about integration, both pro and con. "We must learn to speak our minds," the committee said in chiding the delegates to voice their concerns on the floor. But it never happened.

Why? Nelson Scheifele, cochair of the Integration Exploration Committee, gave one explanation at an Oregon 91 seminar on integration. He noted a feeling in some parts of the church that the only way to faithfulness is through integration. People won't speak out because they don't want to be labeled as someone "who doesn't want to be faithful."

There may be another reason. It has to do with "what the GCs will think." If we raise our troubling issues and our concerns, will we appear to be criticizing the very group with whom we might merge?

That surfaced in a General Board meeting the day before General Assembly in Oregon. After looking at a list of 17 "MC Concerns About Integration," several persons protested the "negative tone" of some of the questions and what this would convey to any GCs who might happen on to the list.

If this is where we are as a Mennonite Church, are we really as ready to make an authentic decision on integration as we think? If we cannot speak our minds to each other for fear of appear-

ing unfaithful, do we really know ourselves as we ought? If we cannot voice our concerns aloud for fear of offending our potential church-mates, have we established as much openness and trust with the General Conference as we tell ourselves we have?

Will there be a marriage of MCs and GCs? It's still too early to tell. Whether or not there is, we MCs are going to have to learn to talk. Otherwise, we can be accused of not being authentic, of not acting in good faith. That's not a good way to begin a marriage. Or to continue a friendship.—jlp

## *The losers*

At Oregon 91, some 26 persons were affirmed or elected to leadership positions in the Mennonite Church. With a slate of 40, that means 14 were losers.

Of course, we tell them not to feel bad. At least they were chosen to be on the slate. Someone has to lose in an election. There will be other chances to serve.

But I've been on the losing side often enough to know those statements don't help much. You try not to let it affect you. But in those hours of the night when sleep won't come, you find yourself asking what it is about your personality or style or reputation that kept people from choosing you this time.

We losers do have biblical company, however. His name is Joseph. He lost in Acts 1:23-26 when the apostles were trying to find someone to replace Judas. They proposed two names: Joseph and Matthias.

Matthias drew the lot. Yet the writer of Acts spends more time telling us about Joseph. He had three names, and Luke makes sure we know all three: "Joseph called Barsabbas, who was also known as Justus. . . ."

Might not the church do as well? For until we find the human institution that allows us to affirm or elect one without rejecting another—be it at Oregon 91, at the district conference, or in the local congregation—we need to express as much appreciation to the losers as we do accolades to those who win.—jlp



September 10, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *Rape also happens on the church college campus*

*It's a subject we don't like to talk about. But our silence and our ignorance will only make our daughters and grand-daughters more vulnerable to assault.*

A year ago this month, four women and one man were brutally murdered at the University of Florida in Gainesville. The deaths are just one more item on a long, bloody list of violence to student women which have come into the media spotlight. A second widely-publicized event last year concerned lists of alleged date-rapists written on the bathroom walls of Brown University.

by  
Cathleen  
Hockman

Violence to student women—particularly rape and sexual assault—are not realities confined to secular college campuses. A winter 1991 edition of the Goshen (Ind.) College *Record* carried stories by three sexual assault survivors on campus, including an account of acquaintance rape at the college (none of the rapists in these specific cases were Goshen students).

According to 1988 studies by Dr. Mary Koss, who surveyed schools from big town universities to small, seemingly "safe" Christian colleges, one in four college women are victims of rape—half the rapes occur before college, half during

### ALSO IN THIS ISSUE

**Faith means building bridges behind 'enemy' lines . . . . . 6**

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**Youth magazine gets six-month reprieve . . . . . 9**



***One in four college women is the victim of sexual assault. Regrettably, this is true whether they attend the large university or the small Christian college.***

college years. The average victim of sexual assault is between the ages 16 and 24, the traditional age of the college student.

Though incidents of rape or assault may be fewer at small private schools, such violence does occur. Just one date rape was reported during the 1990-91 academic year at Goshen College and Eastern Mennonite College in Harrisonburg, Va., combined, but that doesn't mean more haven't taken place—just ask around campus among women students.

The most common form of sexual violence faced by women students is not that of the stereotypical shadowy stranger in a dark alley. Actually, stranger rapes in general are relatively few. Koss' study with *Ms.* magazine and the National Institute of Mental Health showed that in 84 percent of rape cases, the attacker and victim knew each other. Fifty-seven percent of rapes occur on dates; unfortunately, the majority of these acquaintance rapes are not reported.

**S**ome people still do not understand that rape can and most often does happen with someone the victim knows. Rape means penetration without consent. It may or may not be accompanied by threat of violence. If a woman says, "No," and sexual contact takes place, she has been violated.

Women students on our Mennonite campuses need to be informed on three areas concerning assault and self-protection: knowledge of what rape is, knowledge to help avoid a dangerous encounter, and knowledge on how to act if one does get into a potential rape situation.

To help reduce the risk of assault, Jill Borkenstein of the Women's Bureau of Ft. Wayne (Ind.) emphasizes learning to be assertive and to trust oneself, not worrying about seeming "paranoid." "A lot of (self-protection)," she said at a Goshen College self-defense workshop, "is just common sense, is just being smart."

Such defensive measures include these: Avoid being in any isolated situation. After dark, keep to well-lighted places. Date in groups until you know your date fairly well. Know ahead of time a plan of action and available resources in the community in case one becomes a victim of assault or crime.

If avoidance measures fail and a woman finds herself in a threatening situation, she needs to know other methods of self-defense. Some people say a woman shouldn't struggle against her attacker because she will likely be more severely injured or even killed. While this proves true in some cases, studies by sociologists Pauline Bart

and Patricia O'Brien (*Stopping Rape*, Pegamon Press, 1985) don't support the generality (nor do four other studies they cite).

"Fighting back significantly increases the woman's chances of rape avoidance and somewhat increases her chance of rough treatment," Bart and O'Brien conclude. Resistance also may help legitimize the woman's claim in court that the assault was unwanted.

Most women aren't used to fighting physically and don't know how to effectively do it. Classes in self-defense can teach women simple techniques to help them protect their own bodies and to get away from their attacker. The key is not to overpower the man's strength but to strike vulnerable areas of the body. These techniques don't require years of practice to learn; even one class at a local YWCA could make a crucial difference.

As pacifists, some Mennonites may feel uncomfortable with this talk of "self-defense." We've heard the word too often used to legitimate evil. We envision "justified" killings glorified in movies or the news, shake our heads, say we could never carry a gun or a knife.

Misunderstanding the meaning of our nonresistance, however, can be dangerous. A lifestyle of peace does not mean that we disregard the violence of our world. Nonresistance is not necessarily incompatible with self-defense.

A better term might be "self-protection," suggests Goshen College campus minister Martha Smith Good. One does not have to carry a weapon; such an action may even be psychologically dangerous, giving the person a false sense of security. Yet neither does a woman—even a

***We begin to combat sexual assault by understanding that rape most often happens with someone the victim knows.***

pacifist—have to be totally passive when faced with the threat of sexual assault.

Good says, "I have no problem with (self-protection) because when I look at the overall purpose of Jesus, one of the main concerns in his ministry was to free the oppressed." Because in our society women are more vulnerable and therefore more subject to crime, we should help to free them, to empower them through self-defense training.

"I have the right to know some basic tech-



***A lifestyle of peace does not mean disregarding violence. Nonresistance is not incompatible with self-defense.***

niques . . . on how to protect myself—not to seek the death of my assailant, but methods that will free me to escape,” Good says.

Former Goshen president and longtime peace advocate J. Lawrence Burkholder says this about self-defense: “If you don’t allow the man to rape or murder, you’re doing him a favor. That’s the way to think of it. You’re doing the man a favor.” When questioned about Christian justification of “violence” in self-defense,

Burkholder answered, “The Bible doesn’t address every question in the world.”

The tragedies of the last year, including the abduction and murder of a Bethany Christian High School student in Goshen last winter, bring the violent world off the television screen and from the newspaper and into our lives. Our Mennonite schools and colleges are not so safe as they may seem. For the sake of our daughters and granddaughters, our sisters and peers, we must end the ignorance and naiveté that contribute to women students’ vulnerability to assault.

*Cathleen Hockman graduated from Goshen College this past April. She is now in voluntary service with the Mennonite Board of Missions as a newswriter and editor for Bread for the City in Washington, D.C.*

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# Gospel Herald

*"For the Lord gives wisdom; from his mouth come knowledge and understanding; he stores up sound wisdom for the upright; he is a shield to those who walk blamelessly."—Prov. 2:6-7, NRSV*



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
David Graybill

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 36: Sept. 10, 1991**

**Photos:** page 7 (both) by Mennonite Central Committee, page 9 by Bruce Huntwork, page 11 by Larry Bartel, page 12 by Dale Gehman, page 13 by Charlotte H. Croyle, page 15 by David Hiebert.

## READERS SAY

### We must raise voices against the evil of war

May I give a slightly different perspective to that of my friends John W. Miller ("What Do We Really Believe About the State?" May 28) and Stanley Shenk ("The Sword Is Ordained of God Outside the Perfection of Christ," July 23). Although the Sermon on the Mount may not speak to nations, there is a thread running through the Bible in which God's people call on rulers, cities, and nations to repent and turn from evil. A good example is the call of Jonah to Nineveh.

We need to be clear that war is evil. Linus Pauling recently put it this way: "To kill and maim people is immoral. War kills and maims people. War is immoral." We need to make that clear to rulers.

Whatever might have been argued about a "need" for war in the past should now be passe. Today war is not simply a group of combatants confronting each other. It is the use of high-tech devices which kill multitudes of people.

Further, our world has changed to a global society. At one time in history cities were the entities that made war and protected their people against it. Cities no longer are the organizers of security because commerce and culture became integrated into a larger nation. Today our commerce and economy has become global in nature while our thinking stays national for security.

As members of the global society, we ought to help our nation broaden its sights to dependence on an international entity for making, adjudicating, and enforcing laws. Then in a few generations we will not make war for national interests. Although the U.S. should be commended for relating to the United Nations in the Gulf War, the shots were called by the US, not truly by the UN.

As citizens we need a world perspective. As Christians we should raise our voices against the evil of war.

Henry D. Weaver  
Santa Barbara, Calif.

### What constitutes a young adult?

Oregon 91 is now history. It was a wonderful time of reflection, renewal, and experiencing and knowing God's presence. I must say, however, it was disconcerting to learn the Mennonite Church now defines young adults as those between the ages of 18 and 30.

Young adult participation and atten-

dance at OR 91 was much lower than expected. Perhaps others besides myself were somewhat deterred by this specific age-group limitation. If the Mennonite Church wishes to keep young adults involved in the life of the church and wishes to nurture future leadership skills and abilities, I would strongly encourage a broader, more inclusive definition of who and what constitute a young adult population.

It may also be significant for the church to reconsider the decision made by the Mennonite Board of Missions to phase out programming for Student and Young Adult Services. The 2,100 youth who attended Oregon 91 will soon be in the young adult age category. Let's hope they have interest and remain in the Mennonite Church.

Joy D. Sutter  
Iowa City, Iowa

### Learning to know how to help each other

"Death Is a Time for Affirmation" (Aug. 6) makes an important statement. Erma Wenger's reference to her son in Nicaragua put me in touch with my own six-week building experience with Mennonite Disaster Service in Costa Rica this summer. As I helped rebuild earthquake homes, I was also helped to rebuild after my wife's sudden death last August. Thank you for helping each of us better know how to help each other.

Don Diller  
Phoenix, Ariz.

### Calvary not a principle of political reality

I would question the simple juxtaposition of "cavalry" and "Calvary" in "But They Did Fight Wars in the Old Testament, Didn't They?" (July 23). Here both cavalry and Calvary are presented similarly and without qualifications as political policy alternatives. Cavalry may symbolize excessive military strength as a constituent element of a political philosophy. But to suggest that Calvary, its ethical opposite, may function in a similar manner is, I fear, to distort both the meaning of Calvary and political existence.

To me, at least, Calvary stands for nonresistance, complete self-giving, sacrificial death, unlimited giving, and renunciation of claims and counterclaims in the struggle for existence. No state can embrace such an extreme ethic and do what the state is supposed to do; to keep order in a sinful world and divide



as fairly as possible the goods of life. To construe Calvary as political philosophy is to disregard essential distinctions between Christian ethics and civil morality, between agape love and punitive justice, and between what may be expected of believers and unbelievers.

Calvary as the formative principle of politics would, if implemented, take the form of a kind of reverse *Corpus Christianum*. The supreme sacrifice would be expected of believers and unbelievers alike. Furthermore, a theology of church-state relations in which the state would be nonresistant is to ask for anarchistic chaos.

Calvary is at best a personal and communal possibility, not the way of governments. Even as Mennonites we are not as selfless as to embrace the cross so purely and simply. Do we not these days, sue at law, join pressure organizations, participate in labor and professional unions, use political power, compete for profits, demand our rights, and call for police protection?

The apostle Paul wrote Rom. 13 to counter the immediate politicalization of the cross. By upholding the government's use of the sword, he corrected certain early Christians for whom the "lordship of Christ" implied—in those days of intense eschatological expectations and pagan rule—disrespect and disregard for governing authorities and institutions. Paul's doctrine of the divinely ordained sword was intended to oppose a logic that would, ironically, lead to anarchism or armed revolution. These tendencies, though diametrically opposed to each other, are frequently found in close proximity within radical Christianity.

To be sure, mainline Christianity has turned Paul's provision for order into justification for all manner of militarism. That is a tragic fact of history. But the answer to militarism is not Calvary politicized except as hope coincidental with the transformation of the world by divine intervention at the end.

To be sure, there may be connections between the cross and political reality. But they may not be so direct and unqualified as Schlonegar seems to imply. Christians may, indeed should, encourage governments to make peace, to moderate their use of force, to formulate enlightened defense policies, to be generous to the needy, to legislate human rights, and to pursue imaginative international relationships. In particular situations governments may

even be encouraged to surrender to superior enemy power. But such policies would reflect, from the government's point of view, civil morality for which there is a long, philosophical tradition grounded in enlightened realism, natural law, and pragmatic experience. The Christian ethic of love can penetrate civil morality but not replace it.

Civil virtues like justice, truth, and tempered force make national life possible in a sinful world, but these operate on a level lower than the extraordinary ethic of Christ in the Sermon on the Mount (Matt. 5:48). Christians would do well to urge governments to press toward the highest possible levels of morality within their frame of reference. But a political theory that would expose the general public to the cross apart from full participation in nonresistant faith would be as unjust as it is unwise.

*J. Lawrence Burkholder  
Goshen, Ind.*

#### **The church has left the back door open**

Richard A. Kauffman wrote a timely editorial, "Are We Still a Biblical People?" (June 18). Our response to this question will determine our response to the issue of homosexuality.

Yet with all the biblical evidence, the Mennonite Church continues to court the Brethren and Mennonite Council for Lesbian and Gay Concerns. One way this is done is through the Listening Committee for Homosexual Concerns. Recently this committee invited two persons from BMC to meet regularly with them.

Mennonite General Assembly also gave a room at Oregon 91 to BMC from which to do their lobbying. According to a letter I received from an official of the Assembly, BMC has not been granted a display space at Oregon 91 but given a room in which to meet in preference to having "a more confrontational relationship" at Oregon 91.

But what's wrong with confrontation? Jesus didn't back away from meeting evil head-on. He singlehandedly cleansed the temple of those who were corrupting God's principles.

I can't imagine in my wildest dreams that we would assign a room to Mennonite youth who wanted to lobby other Mennonite youth to enlist in the armed forces. Does not integrity call for consistency?

Two mainline churches—the Presbyte-

rians and the American Baptists—have taken their stand against practicing homosexuality. Isn't it time for Bible-believing Mennonites to stand up and be counted? Do we still claim to be a biblical church?

Might it be that we are trying to please everyone? At Purdue 87 we stated that homosexual practice is sin. But we continued to leave the back door open for another agenda by means of the Listening Committee for Homosexual Concerns. Its agenda is leading more and more to the acceptance of the homosexual lifestyle.

*Eugene K. Souder  
Grottoes, Va.*

#### **The Holy Spirit uses strategic planning**

Your Aug. 13 issue was a gem. I read all 16 pages, word for word. In that issue you noted that Vision 95 goals are short in membership and firstfruits growth. Then you say the "delegates agreed on an addendum that would call each Mennonite to make a new 'firstfruits' financial commitment each year, as well as to 'engage in acts of evangelism' and form special outreach prayer groups."

Traditionally, requests or actions like this do not move people to respond. So I suspect 1995 will come, and we'll be far short of the two goals.

However, people do respond to vision, dreams, possibilities, and evidences of changed individuals. People want to be a part of a movement that changes individual lives. For this to happen in the church requires a strategic action plan, not just verbiage or a conference action!

Have we considered helping individual congregations write and design their own mission statement for their members and assist them in adopting specific goals on how members will be different three to four years down the road? This will require planning and specific steps that need to be delineated and implemented. In other words, things begin to happen because people, under the direction of the Holy Spirit, plan them to happen.

In the secular world this is called "strategic planning." Those two words frighten some of our people. They respond, "You aren't leaving room for the Holy Spirit!" But I say the Holy Spirit can work much better through order and planning than he can through chaos!

*Daniel Kauffman  
Goshen, Ind.*



For Stan and Janet Reedy:

# *Faith means building bridges*

***Vietnam is still an enemy by U.S. law. Yet the Reedys have been able to work out of a Mennonite Central Committee office there giving humanitarian aid.***

*by Tom Price*

Stan and Janet Reedy sit in familiar territory as they relax on a porch swing at the home they have seen little of in the past four years. It's a bright summer day, and the Reedys talk plainly and openly about their work behind what still is officially considered enemy lines.

The Reedys are on a two-month leave from their work as the Mennonite Central Committee's country representatives to Vietnam, a nation the size of California. For most of their fellow Americans, the mere mention of Vietnam evokes conflicting but deeply held convictions more than 15 years after the last American forces left Ho Chi Minh City, then called Saigon.

"Vietnam is still considered an enemy by U.S. law," says Stan, a former Elkhart County, Ind., health officer who resigned in July 1987 to take the MCC assignment. "The United States has diplomatic relations with almost every country in the world, except Cambodia and Vietnam. . . . There still is a total trade embargo implemented by the United States."

The Vietnam syndrome persists, according to Janet, a former coordinator of an Elkhart program to assist battered women. "Until there is normalization of relations and until the embargo is lifted, I don't think it's possible to put that behind us," Janet says. "Until it's done, that is still a wound."

Last October, MCC became the first North American humanitarian agency given official approval from the Vietnamese government to have an office inside the country. (Recently, Save the Children Federated U.S. and the American Friends Service Committee joined MCC with offices of their own.)

When the Reedys' assignment began in 1987, they lived in Bangkok, Thailand, and carried out program planning and evaluation through monthly visits to Vietnam. But they were issued an invitation to open an office in Hanoi in January 1989, received their visas a year later, and finally received official ap-

proval in the fall of 1990.

Their work is primarily administrative. They receive proposals from Vietnamese organizations for humanitarian projects, which tend to focus on either education, reforestation, or agricultural development. They also have placed two English teachers at the University of Can Tho and soon hope to place an agriculturist at another university.

"The goal of the relationship is reconciliation. That's the bottom line," says Stan, pointing to the regular trips to Vietnam by U.S. veterans, Vietnamese Americans, and journalists. "The presence of (American) people is moving forward at an alarming rate. One of the questions I have is when the governments are going to catch up with the process."

In early June, the Reedys were in Washington, D.C., where they met with members of Congress and MCC's Washington staff. They also visited their oldest daughter, who lives in the nation's capital.

But they spent much of their time telling the nation's leaders about their experiences in Vietnam—a country that has experienced changes nearly as dramatic as those in Eastern Europe, according to the Reedys.

"Since 1986, there has been a gradual opening to the West, an awareness that probably their destiny will best be served by having open rela-

***"The people-to-people relationships are the most satisfying. In Vietnam we experience friendliness and openness."***

tions with Western countries," Janet says.

In a 1986 communist party conference, Vietnam took "irrevocable" steps toward a market economy, and another party conference is scheduled for July, according to Stan. Although some party leaders favor closer relations with China, the more progressive party leadership wants better ties with the West.

"Some very profound changes are taking place," says Stan Reedy, noting that the government is merely trying to keep up with the people's demand for change. "It's really an unprecedented situation. They're grappling in the same way the Soviet Union did. Can you have significant economic reforms without accompanying political reforms?"



# behind 'enemy' lines

The main obstacle to improving economic conditions in Vietnam is the U.S. trade embargo, which has existed since 1975. That action prevents monetary organizations, such as the World Bank or the Asia Development Bank, from providing assistance.

According to U.S. policy, a normalization of relations can take place if Vietnam first clears two hurdles. It must use its influence in the Cambodian peace process, and it must work to resolve disputes over U.S. prisoners of war who are listed as missing in action. Recently, the United States opened a temporary office in Hanoi to work at resolving questions about POW/MIAs.

**T**he Reedys say that normalized relations between the two former foes are likely within the next decade as the U.S. government sees "diminishing returns" to pressing its concerns about POW/MIAs. "For the Vietnamese, that also is a very painful issue," says Janet, noting there are thousands more Vietnamese MIAs, whose relatives cannot search for them purely for economic reasons. But Stan says Vietnam's decision to allow a temporary MIA office could "go a long way toward helping people feel that secrets aren't being kept."

In Hanoi, the Reedys live in the same complex of buildings with their landlady and her ex-

***According to the Reedys, the obstacle to improving the economic conditions in Vietnam is the U.S. trade embargo.***

tended, middle-class family. "Everyone in the family has to work at least one and in many cases two or three jobs just to make ends meet," he says.

"The people-to-people relationships, I think, are the most satisfying thing and the most important," Janet says. "One of the things Americans experience in Vietnam is a great friendliness and a great openness."

The Reedys' term with MCC ends next year. Although they don't plan to continue, they have yet to decide what lies in their future.

"What we're doing grows out of our faith and our values," Janet says. "We often say to the Vietnamese people that our role is to be a bridge between the people of North America and the people of Vietnam."

*Tom Price, Elkhart, Ind., is a reporter for The Elkhart Truth. His primary assignment is in the area of religion.*



*Far left: Stan Reedy (left) goes over plans for an MCC office in Vietnam. Left: Janet Reedy (left) with a recipient of an MCC blanket after a typhoon damaged Quang Binh province.*



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## Shall we gather at the river

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Robert Lowry, 1864

Robert Lowry, 1865



- 1 Shall we gath - er at the riv - er, where bright an - gel feet have trod,
- 2 On the mar - gin of the riv - er, wash - ing up its sil - ver spray,
- 3 Ere we reach the shin - ing riv - er, lay we ev - 'ry bur - den down.
- 4 Soon we'll reach the shin - ing riv - er, soon our pil - grim - age will cease,



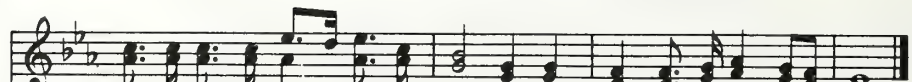
with its crys - tal tide for - ev - er flow - ing by the throne of God?  
we will walk and wor - ship ev - er, all the hap - py gold - en day.  
Grace our spir - its will de - liv - er, and pro - vide a robe and crown.  
soon our hap - py hearts will quiv - er with the mel - o - dy of peace.



### REFRAIN



Yes, we'll gath - er at the riv - er, the beau - ti - ful, the beau - ti - ful riv - er,



gath - er with the saints at the riv - er that flows by the throne of God.



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## Goshen College gets grant for new multicultural program

*Goshen, Ind. (GC)*—Goshen College has received a Lilly Endowment grant of about \$190,000 for a multicultural program.

In addition, the school will participate in a multicultural core curriculum project sponsored by the American Association of Colleges (AAC).

Since 1968, Goshen students have explored other cultures through the Study-Service Term (SST). Over the years, some 5,000 students have taken part in SST, spending 14 weeks learning and performing service projects in Central America, the Caribbean, and elsewhere.

But one program is not enough to develop multicultural awareness, academic dean John Eby says. He notes that students often have trouble applying their insights when they get home.

Meanwhile, students of other than Northern European backgrounds often feel that their heritages are neglected in courses and campus activities.

The multicultural program is designed to make majority students, faculty, and staff members more aware of other cultures, according to Norman Kauffmann, who is dean of student development and will serve as project director for the grant.

In addition, the program aims to better represent and meet the needs of minority students, Kauffmann said.

The college will appoint a multicultural program director to work closely with Kauffmann, Eby, and a committee of faculty members and students. The committee will include newly appointed Black Student Union adviser James Logan and Latino Student Union adviser Rafael Falcón.

The multicultural program will provide 10 faculty stipends, so that more work from ethnic writers, musicians, artists, scientists, and others may be incorporated into classes. In addition, workshops will attempt to increase faculty and staff members' awareness of the contributions minorities make.

According to the grant proposal, the college will try to attract and keep more minority students. Of the nearly 1,000 people who attended Goshen during the 1990-91 school year, 26 were African-American, 12 had Asian backgrounds, 28 were Hispanic, and 65 were natives of countries other than the United States.

Multicultural committee members recognize that similar projects at some colleges have done more to divide than to unite, Kauffmann said. He noted that Goshen will be on the lookout for danger signs.

"The one major goal of the program is that we bring people together," he said.

Like the multicultural program, the AAC curriculum project is designed to strengthen student understanding of their own and other cultures. The proposal to the association of colleges was prepared by Eby, English Department Chair Shirley Showalter, and Music Department Chair David Mosely.

According to Showalter, the proposal suggests ways to make current general education courses more multicultural and to unite the Christian tradition and SST with a core of learning in the humanities.

Multiculturalism is a sensitive issue, Showalter observed. Faculty members must approve changes in classes, she said.

## Youth magazine gets six-month reprieve

*Newton, Kan. (GCMC/MPH)*—The magazine for Mennonite youth, *With*, survived a round of budget cuts this summer and was granted six months to show an increase in subscriptions or again face extinction. The magazine is a joint project of the General Conference Mennonite Church (GC) and the Mennonite Church (MC).

In its 22-year history, *With* has always relied on subsidy from the GC and MC publishing houses. The magazine has a subscription list of about 5,000.

When Mennonite Publishing House (MPH) of the Mennonite Church found itself in a financial crunch this summer, it proposed to cease publication of *With*, along with a number of other publications which continue to lose money. Faith and Life Press, the GC copublisher, realized it could not carry the expense of *With* alone.

The editors and marketers of *With* rallied for its continued publication. "*With* is a good Christian magazine," said Mark Regier, director of marketing for Faith and Life Press. "It keeps teens thinking and growing in the Mennonite faith."

"*With* is the only youth magazine that promotes the Anabaptist agenda: issues like peacemaking, justice, servanthood," said coeditor Eddy Hall.

The magazine was granted a stay until January 1992, allowing marketers to go ahead with the planned "Get With It" promotional campaign to begin in September.

Regier and MPH marketer J. W. Sprunger have been working on the campaign for over a year. Promotional plans



*Refugees. (MCC)*—Kurdish mother and child from Iraq at a field hospital in Iran. Iraqi refugees have "amazing spirit," says Ann Huntwork. She and her husband, Bruce, returned Aug. 18 from a three-month medical assignment with Mennonite Central Committee.

Meanwhile, MCC worker Carol McLean says Iraqi children are starving needlessly. McLean, who returned Aug. 16 from six weeks as a public health nurse, says infant formula and protein foods are in short supply. She urges the lifting of sanctions that prevent Iraq from selling its oil to get food and medicine.

include offering reduced group subscription rates until Oct. 31 and urging youth ministers to use and promote *With*.

Hall, Cynthia Linscheid, and Carol Duerksen became coeditors of the magazine last fall. The editors hope *With* will eventually sell to a broader Anabaptist market, such as the Brethren and other Mennonite denominations.

First, however, they must attend to the cry from the cooperative publishers to get expenditures in line with income.

In order to cut costs, Linscheid has not been replaced since she left the team to begin a teaching position this fall. In addition, the magazine's format will change from 11 issues of 24 pages each to eight 32-page issues, and the annual *With* consultation has been canceled.

"The fate of *With* is in the hands of the churches," Duerksen said.—Beth Hege



## Miller speaker for Iowa-Nebraska

Wellman, Iowa—An enthusiastic guest speaker, upbeat reports in delegate sessions, and pleasant weather highlighted the 71st annual Iowa-Nebraska Conference sessions Aug. 16-18 at Wellman Mennonite Church.

Lynn Miller of West Liberty, Ohio, led six teaching sessions on the theme "Firstfruits Living." Miller challenged his listeners to give of their firstfruits, rather than their leftover resources, and to contribute a higher percentage of household income each year than they did the year before.

In delegate sessions led by moderator Paul Martin and assistant moderator Noah Kolb, the conference agreed to:

- Support the Living in Faithful Evangelism (LIFE) project and make it available to local congregations.
- Call on the U.S. government to lift sanctions against Iraq.
- Accept a budget of \$178,000 for next year.

In addition, delegates elected Firman Gingerich the new moderator and discussed the possibility of changing the name of the conference, which now includes churches in Colorado, Illinois, Minnesota, and South Dakota, in addition to Iowa and Nebraska.

Richard Showalter, president of Rosedale Bible College, brought greetings from the Conservative Mennonite Confer-

ence assembly being held at Kalona, Iowa. Dean Swartzendruber presented greetings to the Conservative gathering.

Along with worship and delegate sessions, the weekend included special activities for children, young adults, women, and men. Bill and Cheryl Fellows of Omaha, Neb., led special singing on Saturday evening.—Lois Gugel

## South Central meeting features new conference minister

Harrisonville, Mo.—The commissioning of Richard Headings as conference minister highlighted the July 12-14 annual meeting of South Central Conference at Harrisonville Mennonite Church. Chosen more than a year ago, Headings will move to Hesston, Kan., and begin working with the conference's 48 congregations in August. Headings was a pastor in Lebanon, Ore., for 18 years and served as moderator of Pacific Coast Conference.

Headings was also the featured speaker. "Jesus is the way," he said in his first sermon. When Jesus said, "I am the way," Jesus declared himself God in flesh, who is the conclusive way of direction to God's presence. Jesus, the Truth and the Life, can be trusted, and those who follow him experience fullness of life.

Speaking on the conference theme, "People on the Way," Headings urged his

listeners to walk "the narrow way"—a lifestyle which must include denying self, walking in the way of love and forgiveness, boldness in proclaiming Jesus, and walking in the way of wealth for kingdom use.

In business sessions, delegates accepted a \$173,000 budget and approved a proposal that each congregation select someone to serve as a liaison between the conference and the congregation. The representative would also promote the Conference Mission Partners stewardship plan.

Marvin Zehr, a General Conference Mennonite pastor from Wichita, Kan., joined South Central Conference moderator Bo Bowman and conference administrator William Zuercher in a dialogue on the possible merger of their two denominations and on cooperation between local MC and GC congregations.

Fifteen South Central congregations, including all the mid-Texas churches, are affiliated with both denominations, and Zuercher serves as administrator for both South Central and the GC Western District.

Conference delegates approved a new category of congregational affiliation. If, as expected, Western District also approves this proposal at its meeting in October, the new associate conference membership plan would provide a way for congregations to increase communication and cooperation without becoming fully dually affiliated, but keeping their primary identity with their present conference district.—Susan Balzer

*"My time at RBI gave me invaluable preparation for my job as a youth worker. The practical, down-to-earth studies keep on encouraging me to be patient and persistent in my relationship to God and others."*

Luceeta Rohrer  
1989 graduate of RBI's Missions Program

### The Missions and Church Planting Program:

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- specialized missions courses,
- supervised ministry.



Terry (computer systems analyst) and Luceeta (florist) Rohrer work with three-year-old Agape Community Church in Hilliard, Ohio.

## Virginia Conference focuses on reaching 'the marketplace'

Bereton, Va.—Bible studies, faith stories, and sermons focused on how the Christian can make an impact for Christ in the places where they live and work during the annual assembly of Virginia Conference near here. "There is a spiritual battle for the marketplace," said Missions leader Don Jacobs. "We need to claim our little corner of the marketplace for Jesus."

Retired professor Cal Redekop, speaking on ethics in the marketplace, said, "We must do a better job of teaching our people to recognize the dangers of wealth and the seduction of power which wealth brings." Daryl Byler, an attorney and pastor, challenged young people to seek vocations of service rather than "big bucks."

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A variety of music groups reflected some of the diversity represented in conference. Choirs from Washington and Richmond gave tastes of Hispanic and black music. A quarter of women from Hickory, N.C., gave a sample of "camp meeting" music and a Youth Evangelism Service team sang contemporary Christian music.

The five business sessions were crammed with reports and the discussion of several position papers. Churches in the Tidewater area of Virginia where there are military bases presented a paper they had written on criteria for church membership for military personnel. A paper on the New Age movement was accepted and one on "Mennonite Identity" was referred back to congregations for further study.

A brief interruption by David Hayden, a former Virginia Conference pastor, and some of the residents of Justice House in Roanoke, Va., was resolved peacefully by designating a nearby tent for continuing discussion. The group pleaded for a resumption of financial support for Justice House.

Following the termination of support by the conference over a year ago, a group of individuals sent monthly contributions. Most of them stopped sending funds after many of the residents left Justice House with complaints of ill-treatment and because of lifestyle changes by Hayden. Congregations in the Harrisonburg, Va., area continue to send monthly food shipments.

## MEDA becomes broker for 'debt swaps' with poor countries

What does the button-down world of Wall Street have to do with a Bolivian villager? Plenty, says Jerry Quigley, director of MEDA Trade International (MTI).

The common denominator is international debt. While villagers may not understand the issue, they feel the effects as their country sacrifices internal economic growth and social programs to service debt.

Quigley and his colleagues at the MTI office in Waterloo, Ont., recently launched Mennonite Economic Development Associates' latest foray into development financing. They've been helping nonprofit agencies arrange "debt for development" swaps with low-income countries. The brokerage service aims to

help agencies stretch the impact of their development dollars while at the same time helping poor countries reduce their international debt.

The swaps are arranged between the governments of poor countries and the banks to which they owe money. For example: a development agency may be planning a \$1 million development project in a low-income country. The agency goes to the bank that holds the country's debt, and the bank (willing to recoup even a fraction of the principal) sells the agency \$1 million worth of the country's debt at a discounted price of, say, \$500,000. The agency then goes to the government of the poor country and receives the local currency equivalent of \$1 million.

All three parties benefit. The agency can proceed with its project at half the cost in hard currency; the bank gets half its money, which is better than nothing on an unpayable debt; and the poor country gets to pay off part of its debt in local currency for a worthy project.

—Wally Kroeker

## Retreat focuses on deaf churches

*Mt. Pleasant, Pa. (MBM)*—How can deaf churches become stronger? That was the question Sue Hill addressed in her presentations at the annual Deaf Ministries retreat June 14-16.

Sixty-six adults and 27 children participated in the three-day event at Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

Hill, who is deaf, had 18 years' experience teaching deaf children in Arkansas and Louisiana, before she entered Southwestern Baptist Theological Seminary in Fort Worth, Tex., in response to a sense of call to encourage the development of deaf churches.

Hill's studies were postponed about a year ago with the birth of a son, Colin, who is deaf.

"The church is not a building. The church is people," the speaker said. "If the church is to become stronger, the people need to become a new humanity, the body of Christ, and the people of God."

The discussion that followed emphasized the characteristics of the early church found in Acts 2—especially sharing, praying, displaying a deep reverence for God, meeting regularly for worship and fellowship, and expecting great wonders and miracles to happen.



**Foreign students.** *Hesston, Kan. (HC)*—Margarita Neris of the Dominican Republic assists other Peace Scholarship students at Hesston College in planting a tree. Neris and 19 others completed two years at the college and returned to their home countries at the end of July. Another class of students from Central America and the Caribbean arrived Aug. 15.

Hill said that many values of hearing culture are not valid for the deaf church. Deaf people need to learn how to embrace deaf culture within the context of the church.

During a sharing time Saturday afternoon, deaf adults described their feelings growing up in hearing families and their frustrations with the educational system. They told hearing parents who have deaf children how important it is that parents communicate in sign language with their sons and daughters.

Hearing parents of deaf children shared their experiences of having a deaf child in the family. Others who shared were deaf adults who had deaf parents and a hearing adult who had deaf parents.

The record number of children were divided into four age-groups. Children's activities included crafts and outdoor activities, as well as Bible studies led by Tracy Wiser and Kim Burkholder on the fruit of the Spirit.

This was the 15th annual Deaf Ministries retreat at Laurelville. For the first time, the event was sponsored jointly by Anabaptist Deaf Ministries (administered by Mennonite Board of Missions) and the Deaf Christian Leadership Program.

—Nancy Marshall



• **Radio spots.** Stations in 40 states and Canada are airing 30-second spots on cultural diversity that were produced by Mennonite Board of Missions Media Ministries. The 65 spots on the theme "Living with Our Culturally Different Neighbors" have been offered to 2,500 radio stations in North America and a few stations overseas. The *Choice 12* series was released in late May.

• **AIDS hotline.** A group of Mennonites and Brethren in Lancaster County, Pa., has started a hotline for people who have tested HIV-positive or are living with AIDS. The number is 717 393-7140 and is open to people from all parts of North America. All calls are confidential, and callers are not required to give their names.—From *Dialogue*

• **MCC sends letter.** The United States should end military assistance to African countries, Mennonite Central Committee said in a July 16 letter to the State Department and members of the U.S. Senate. Ending military aid would support calls for African democracy and help prevent hunger, said the letter, which was signed by MCC chair Ron Mathies.

• **Germans unify.** German Mennonites have formed a new joint conference, the Association of Mennonite Congregations in Germany (AMG). North and south Germans had previously been part of separate organizations. However, the Mennonites that have immigrated to Germany from the Soviet Union in the past 20 years have not joined the new conference.

• **Worship in Poland.** Representatives from Canada, Germany, the Netherlands, and the United States took part in a joint Pentecostal/Mennonite worship service in Gdansk, Poland, on June 25. The service commemorated the long Mennonite presence in Gdansk, formerly Danzig. The service was held in a former Mennonite church building that now houses a Pentecostal congregation.

• **Ohio sale.** The 26th Annual Ohio Mennonite Relief Sale raised \$250,000 for the worldwide relief and development work of Mennonite Central Committee. About \$130,000 of that total came from wood and

quilt auctions. The event was held at Central Christian High School in Kidron.—*Celia Lehman*

• **Missouri anniversary.** Some 700 people took part in an Aug. 10-11 celebration to commemorate the coming of Amish Mennonites to Cass County, Mo., in the 1860s. Events at Sycamore Grove Mennonite Church in Garden City included presentations by three speakers, a hymnsing, and a barbecue. The Solomon Yoder family came to Cass County in 1860, but returned to Ohio because of hardships during the U.S. Civil War. Following the war, they and several other families settled permanently in the area.—*Iona Schrock*

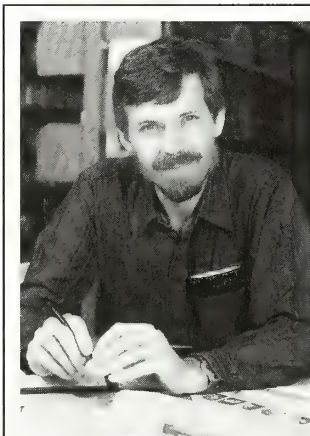
• **Mifflin bicentennial.** The release of a book on the *Mifflin County Amish and Mennonite Story, 1791-1991* highlighted a bicentennial weekend at Belleville, Pa., in late June. Author S. Duane Kauffman is a Mifflin County native who now lives in Perkaspie, Pa. Other events included tours, a hymnsing, and talks by sociologist John Hostetler and Scottdale, Pa., pastor John Sharp, both natives of the area. The county's Mennonite Historical Society sponsored the celebration. Kauffman's book is available from the society, Belleville, PA 17004.—*Joyce Bratton Yoder*

• **Arts program.** A Cincinnati congregation is planning a Mennonite Artist Exhibit for next February and a Mennonite Arts Weekend for Feb. 7-9. Artists interested in being included in the exhibit are invited to submit slides of their work, and people interested in leading a workshop or giving a performance at the arts weekend are invited to submit proposals. More information is available from Weldon Nisly at Cincinnati Mennonite Fellowship, 1301 E. McMillan St., Cincinnati, OH 45206; phone 513 281-4452.

• **Apartment ministry.** Having managed apartments for several years, Jeff and Donna Books of Albuquerque, N.M., have become sensitive to the needs of tenants, who are often without social support systems because of frequent moves. So the couple and Albuquerque Mennonite Church are sponsoring an apartment that will be used as

an activity center for residents of the Books's housing complex. Possible activities include game nights, movies, folksinging, Bible study, and storytelling.—*From The Echo, Rocky Mountain Conference*

• **Tithing building project.** Bossler Mennonite Church of Elizabethtown, Pa., has raised an additional 10 percent of its renovation expenses as a tithe to help build churches in Kenya. After the 87-member congregation spent \$200,000 refurbishing its building, the members agreed to give \$20,000 beyond their regular missions giving for the Kenya project, which was suggested by Eastern Mennonite Board of Missions. The members successfully raised that amount without affecting their regular giving.



**Mission author.** Lancaster, Pa.—Jonathan Larson does research in the Mennonite Historical Library here. Larson is a General Conference Mennonite mission worker in Botswana who is currently on North American assignment. He is the author of this fall's *Adult Bible Study Guide*, which combines Bible study of Paul's missionary journeys with present-day mission stories. Mennonite Board of Missions and the General Conference Commission on Mission worked closely with the publishers of the *Guide*—Mennonite Publishing House and Faith and Life Press.

• **New addition for church.** Northridge Christian Fellowship of Springfield, Ohio, held a groundbreaking ceremony on June 2 for a new addition that includes a 500-seat sanctuary and Sunday school classrooms. It is scheduled for completion by January at a cost of \$550,000. The congregation, founded in 1962, has grown in attendance from 80 to 250 in the past eight years. For the past three years the congregation has had to conduct two worship services on Sunday. All but 7 of the 200 adults have come from outside the Mennonite Church.

• **Church buildings for Ethiopia.** Ethiopian Mennonites have raised \$75,000 to erect church buildings in their country, and Eastern Mennonite Board of Missions has matched that amount. In the early 1980s, the Ethiopian government cracked down on the churches and confiscated their buildings. For nine years Mennonites and others were forced to meet in homes. When permission was granted again to construct churches, the Ethiopian Mennonites, who had grown greatly in number, launched a campaign to raise money and plan new buildings.

## • Coming events:

**Young Adult Retreat,** Oct. 4-6, Camp Hebron, Halifax, Pa. For single and married young adults. Speakers are Linford and Janet Stutzman. More information from the camp at 957 Camp Hebron Rd., Halifax, PA 17032; phone 717 896-3341.

**18th Annual Apple Butter Frolic,** Oct. 5, Indian Creek Haven Farm, Harleysville, Pa. Will include Pennsylvania German foods, craft demonstrations, and a folk art auction. The event is sponsored by the Mennonite Historians of Eastern Pennsylvania as a major fund-raiser for the operation of The MeetingHouse. More information from Carolyn S. Nolan at The MeetingHouse, Box 82, Harleysville, PA 19438; phone 215 256-3020.

**Women and Preschool Annual Assembly,** Oct. 7, Neffsville Mennonite Church, Lancaster, Pa. For churches in Lancaster and Atlantic Coast conferences. Barb Kanagy, director of school mediation training at Lancaster Mediation Center, will be the keynote speaker. More information from Tina Snyder, 317 W. High St., Manheim, PA 17545; phone 717 664-4209; or Rhoda



Landis, 2635 Creek Hill Rd., Leola, PA 17540; phone 717 656-7365.

**Sesquicentennial Celebration** of the coming of the Amish to Elkhart and Lagrange counties, Ind., Oct. 12 at the Melvin P. Miller residence on Lagrange County Road 1150 W, south of Forks Mennonite Church. Marion Bontrager, Hesston, Kan., a descendant of one of the early settlers, will be the speaker. The event is sponsored by the Amish Heritage Committee, composed of representatives from local Amish, Beachy Amish, Conservative Mennonite, and Mennonite churches. More information from Levi Hartzler at 1506 Greencroft Dr., Goshen, IN 46526; phone 219 534-1254.

**50th Anniversary Homecoming**, Oct. 12-13, Mt. Pleasant Christian School, Chesapeake, Va. Will include an open house, barbecue, memorabilia exhibit, and a program with a skit, singing, sharing of memories, and an endowment fund announcement. More information from the school at 1613 Mt. Pleasant Rd., Chesapeake, VA 23322; phone 804 482-9557.

**Exploring Church Ministries**, Oct. 24-26, Eastern Mennonite Seminary (EMS), Harrisonburg, Va. For people considering seminary study. The seminar is designed to give participants a firsthand look at the various programs of study available at EMS and to answer their questions. More information from John T. Kreider, director of seminary admissions, EMS, Harrisonburg, VA 22801; phone 800 368-2665.

**Retreat for Families with Special Needs**, Oct. 25, New Holland (Pa.) Mennonite Church. For people with physical or mental disabilities, their immediate families or caregivers, and pastors and church leaders. The speakers are two couples who have experienced family hardships—Jay and Lois Garber and Henry and Gladys Zeiset. More information from James Gochnauer at 5110 Mine Rd., Paradise, PA 17562; phone 717 442-9895.

**Wordpower Writers' Conference**, Nov. 1-2, Mennonite Brethren Bible College, Winnipeg, Man. For beginning and experienced writers. The event is sponsored by the Canadian members of Meetinghouse, an association of Mennonite periodicals and editors. Speakers include Tom Sine and Paul De Groot, former



**Peace float.** Archbold, Ohio—Luke Yoder and Nicole Nofziger (left photo) carry "Shalom" banner in front of a float (right) sponsored by Mennonites in Archbold's 125th anniversary parade July 20. Standing on the float is Luke Yoder, grandfather of the Yoder in the other photo. The float was designed and constructed by Teresa Aeschliman, Chris and Holly Liechty, Steve Liechty, Wayne and Lovida Liechty, and Loren Sauder. It depicts a man pounding a sword on an anvil. Behind him are a plow and a globe surrounded by a rainbow and topped with a dove. A week after the Archbold event, the float won second prize in the annual homecoming parade in nearby Wauseon, Ohio.—Charlotte H. Croyle

religion editor of the *Edmonton Journal*. Discount for registrations received before Sept. 30. More information from Wordpower, 3-169 Riverton Ave., Winnipeg, Man. R2L 2E5; phone 204 669-6575.

#### • New Books

*The Christian and Jury Duty* by Duane Ruth-Heffelflower, published by Herald Press. This book is designed to help people make an informed decision about jury duty when they are called. The author is an attorney, justice activist, professional mediator, and Mennonite pastor.

*Ministry in Partnership with African Independent Churches*, edited by David A. Shank. This is a compilation of papers presented at a 1989 conference in Zaire. The book is published by Mennonite Board of Missions and is available from the MBM office in Elkhart, Ind.

*Questions That Refuse to Go Away* by Marian Claassen Franz, published by Herald Press. This book challenges Christians to get involved in stirring governments to provide justice and well-being for all. The author is executive director of National Campaign for a Peace Tax Fund in Washington, D.C., and a Mennonite lay leader.

*Spanish edition of an inter-Mennonite church planting guidebook.* "Church Planting: From Seed to Harvest" by Dale L. Stoll has been translated from English and published by SEMILLA,

the Anabaptist theological program in Central America. Copies in North America are available from Mennonite Board of Missions, Elkhart, Ind.

*Time to Fly* by Karen Lansing, published by Herald Press. This is a children's novel about a girl who faces a variety of changes and crises as she enters her teenage years.

#### • New resources:

*Discover the joy ...* 30-day giving calendar for 1991-92. Can be used by church groups, families, or individuals for a special month of giving. Each day tells about a Mennonite Central Committee project or international issue, suggests a simple fund-raising idea, and includes a Scripture reference. MCC giving cubes with photo inserts are also available to collect contributions. Available from MCC regional and provincial offices or the main offices in Akron, Pa., and Winnipeg, Man.

#### • Job openings:

*Chaplain* for children with behavior problems, Adriel School, West Liberty, Ohio. Responsibilities include conducting Bible studies, managing a youth volunteer program, and seeking to involve youth in churches. Also responsible for counseling/therapy with a very small caseload. Candidates should have a seminary degree and a solid background in CPE or postgraduate education in counseling/therapy. Competitive salary and ex-

cellent fringe benefits. Send résumé to Jim Burkett, Executive Director, Adriel School, Box 188, West Liberty, OH 43357; phone 513 465-5010.

*Couple* needed to work in a professional treatment program with adolescents (using family teaching model). Necessary pre-service training arranged. Contact Melissa Hannah, Adriel School, Box 188, West Liberty, OH 43357; phone 513 465-0010.

*Food service manager* at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. This is a salaried position with benefits. Previous quantity cooking and management experience preferred. Person must be committed to the ministry aspect of the retreat center. Please contact Dana L. Sommers at R. 5, Box 145, Mt. Pleasant, PA 15666.

*Host/hostess* openings at Eastern Mennonite Board of Missions, Salunga, Pa. For a married couple or two individuals. Two voluntary service positions include assisting with meal preparation, cleaning, and outside work. Flexibility in matching responsibilities with individual interests. Contact Larry Zook at PO Box 628, Salunga, PA 17538; phone 717 898-2251.

*Maintenance/housekeeping supervisor* at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Needed immediately. This is a salaried position with benefits. Previous maintenance experience preferred. Please contact Dana L. Sommers at R. 5, Box 145, Mt. Pleasant, PA 15666.



• Change of address:

*Herb and Dorothy Yoder* from Washington, Iowa, to 2674 Winkler Ave., Ft. Myers, FL 33901.

NEW MEMBERS

**Sonnenberg, Kidron, Ohio:** Jessica Bradford, Patrick Dunster, Doug Geiser, Bob, Mike, Morgon, and Mary Jo Kapper, Lexi Neuenschwander, Conrad Neuenschwander, Jr., Barb Ressler, Winfred Ressler, Mike Shank, and Julia Dunster.

**Wooster, Ohio:** Jerry Norr and Jamie Bruggeman.

BIRTHS

**Ebersole, Brad and Cheryl** (Pashon), Milledgeville, Ill., Nathan Lee (fourth child), June 11.

**Folsom, Joseph and Mary,** Hubbard, Ore., Josiah Benjamin (fifth child), Aug. 10.

**Meiners, Kevin and Rhonda** (Trobaugh), Sterling, Ill., Travis Michael (first child), July 23.

**Miller, Christopher and Darlene** (Brzyski), Darien Center, N.Y., Amy Elizabeth (second child), Feb. 19.

**Miller, Daniel and Christine** (Kammen), Corfu, N.Y., Rustin Floyd (third child), May 12.

**Richter, Alfred H. III and Kim** (Hershey), Souderton, Pa., Benjamin Hershey (third child), Aug. 10.

**Smith, Randy and Val,** Peoria, Ill., Chase Michael (first child), Aug. 12.

**Smoker, Tom and Robin** (Jordan), Denver, Pa., Jonathan David (first child), Aug. 12.

**Sutter, David L. and Janice** (Yordy), South Bend, Ind., Benjamin Earl (second child, first deceased), Aug. 3.

**Ulrich, John and Tina** (Hartzler), Elkhart, Ind., Corrina Jean (second child), Aug. 8.

**Yoder, Ron and Brenda** (Lazzaro), Shipshewana, Ind., Kaylee Jayne (first child), Aug. 13.

MARRIAGES

**Birky-Elliott:** Eldon Birky, Archbold, Ohio (Lockport cong.), and Jan Elliott, Smithville, Ohio (Oak Grove cong.), July 20, by Allen Rutte.

**Bomberger-Bontrager:** Rohrer Bomberger, Goshen, Ind. (Silverwood cong.), and Arloa Bontrager, Goshen, Ind. (Sunyslope cong.), June 29, by

David W. Mann and Tim Weaver.

**Depew-Steul:** Wayne Depew, Alden, N.Y. (Alden cong.), and Sally Steul, Clarence, N.Y. (Alden cong.), June 1, by Titus Kauffman.

**Evans-Furminger:** James Evans, Sarasota, Fla. (Bahia Vista cong.), and Marcia Furminger, Sarasota, Fla., Aug. 10, by A. Don Augsburg.

**Haarer-Reber:** Phil Haarer, Goshen, Ind. (Silverwood cong.), and Shari Reber, Goshen, Ind. (Yoder cong.), Aug. 10, by Howard Habetder.

**Hamm-Lentz:** Joe Hamm, Waterloo, Iowa (Hutterthal cong.), and Janis Lentz, Waterloo, Iowa (Baptist Church), Aug. 3, by Terry Rediger.

**Holsopple-Waidelich:** Bill Holsopple, Wauseon, Ohio (North Clinton cong.), and Beth Waidelich, Archbold, Ohio (Central cong.), Aug. 10, by Elvin Holsopple and Ross Goldfus.

**Hoover-Sauder:** Dale L. Hoover, Ephrata, Pa. (Neffsville cong.), and Laurie Sue Sauder, Lancaster, Pa., Aug. 10, by Linford D. King.

**Kegarise-Erb:** Kevin Kegarise, Manheim, Pa. (Brethren Church), and Michelle Erb, Manheim, Pa. (East Petersburg cong.), July 27, by Percy Kegarise.

**Kreider-Hart:** Kenneth Wayne Kreider, Washington Boro., Pa. (Masonville cong.), and Kelly Jean Hart, Lancaster, Pa. (Brethren in Christ Church), Aug. 17, by Omer King.

**Landis-Sheacha:** Darryl L. Landis, Lititz, Pa. (Gingrichs cong.), and Suhaila A. Sheacha, Lebanon, Pa. (Gingrichs cong.), June 8, by John G. Landis.

**Lengacher-Koib:** Rick Lengacher, Montgomery, Ind. (Providence cong.), and Jan Koib, Goshen, Ind. (College cong.), June 8, by James Waltner.

**Lind-Lohrentz:** Carl Lind, Seattle, Wash. (Eugene cong.), and Susan Lohrentz, Seattle, Wash. (Seattle cong.), Aug. 10, by Steve Ratzlaff.

**Long-Schiltz:** Douglas Long, Sterling, Ill. (Science Ridge cong.), and Lisa Schiltz, Sterling, Ill., Aug. 10, by S. Roy Kaufman.

**Moyer-Lowe:** Leslie Moyer, Manheim, Pa. (Hernley cong.), and Glenda Lowe, Manheim, Pa. (Hernley cong.), Aug. 10, by Jan Peters.

**Stewart-Fisher:** Neil Stewart, Goshen, Ind. (Catholic Church), and Stacy Fisher, Topeka, Ind. (Clinton Frame cong.), Aug. 10, by Vernon E. Bontrager.

DEATHS

**Bowman, Stanley, 72,** Kitchener, Ont. Born: Sept. 3, 1918, Wilmet Twp., Ont., to Aaron and Selinda (Cressman) Bowman. Died: July 31, 1991, St. Mary's Hospital, Kitchener, Ont. Survivors—wife: Lillian Axt; child: Cheryl Lowe; brother and sisters: Delton, Mary, Anna. Funeral and burial: Aug. 2, First Mennonite Church, by Rudy Baergen.

**Brubacher, Ezra K., 87,** Petoskey, Mich. Born: Jan. 2, 1904, Brutus, Mich., to Jesse and Betsy (Kilmer) Brubacher. Died: Aug. 9, 1991, Petoskey, Mich., of a stroke. Survivors—wife: Martha Tyson; children: Carol Champion, Dora Reber, Fern Hertzler, Velma Hofmann, Donna Burrows, Sidney; 28 grandchildren, 42 great-grandchildren, 5 great-great-grandchildren; brothers: Sidney, Jesse. Funeral and burial: Aug. 12, Maple River Mennonite Church, by James Gerber.

**Crilow, Rodney Jay, 21,** Fredericksburg, Ohio. Born: April 26, 1970, Wooster, Ohio, to Richard and Louise (Begly) Crilow. Died: Aug. 9, 1991, Sugar Creek, Ohio, of injuries received from ultralight plane crash. Survivors—parents: Richard and Louise Crilow; brother and sisters: Jeff, Dawn, Andrea. Funeral and burial: Aug. 13, Martin's Creek Mennonite Church, by Carl Wiebe.

**Ebersole, Anna Longenecker, 78,** Landisville, Pa. Born: Dec. 7, 1912, Lancaster, Pa., to Henry S. and Dora (Longenecker) Ebersole. Died: Aug. 9, 1991, Lancaster, Pa., of cancer. Survivors—brothers and sister: Henry, Paul, Rhoda Shenk. Funeral and burial: Aug. 13, Landisville Mennonite Church, by Arthur Miller and Sam Thomas.

**Hartman, Edwin S., 65,** Elida, Ohio. Born: May 31, 1926, Allen County, Ohio, to William and Anna (Powell) Hartman. Died: July 22, 1991, Lima (Ohio) Memorial Hospital, of cancer. Survivors—wife: Mildred Martin; children: Harvey, Doyle, Lynette Ream, Marilyn, Phyllis Thomas; 8 grandchildren; brothers and sisters: Marvin, Robert, Clara Brunk, Ruby Good. Funeral and burial: July 25, Pike Mennonite Church, by Mervin Miller.

**Horst, Sarah Elizabeth Good, 70,** Harrisonburg, Va. Born: July 24, 1921, Spring City, Pa., to Allen H. and Hannah Good. Died: Aug. 9, 1991, Rockingham Memo-

rial (Harrisonburg) Hospital. Survivors—husband: Samuel Horst; children: Hannah Schertz, Sylvia, Barbara, Mary, Carol, Kenneth; 4 grandchildren; brothers and sisters: James, Lawrence, Claude, Ernest, Barbara Kurtz, Pauline, Catherine Kurtz. Funeral: Aug. 14, Park View Mennonite Church, by Paul T. Yoder, Shirley Kohler Yoder, and Shirley E. Yoder. Burial: Weavers Mennonite Cemetery.

**Hostetler, Merritt F., 67,** Topeka, Ind. Born: Dec. 30, 1923, Topeka, Ind., to Rollin and Irma (Oesch) Hostetler. Died: Aug. 14, 1991, Topeka, Ind., from an automobile accident. Survivors—children: Myron, Brenda Jordan, Janet Byers; 8 grandchildren; brothers: J. Richard, Norman (Bud). Predeceased by: Loleta Miller (wife), and Glen (son). Funeral: Aug. 17, Emma Mennonite Church, by John C. Murray. Burial: Shore Mennonite Cemetery.

**Howerter, Darlis A., 37,** Orrville, Ohio. Born: Nov. 6, 1953, Belleville, Pa., to Ivan E. and Mary (Yoder) Yoder. Died: July 17, 1991, Cleveland, Ohio, of injuries from a motorcycle accident. Survivors—husband: James M.; children: Reuben, Jeremy; brother and sisters: Jonathan, Sharon, Nancy, Bette. Funeral: Chestnut Ridge Mennonite Church, by Ron Williams; memorial service, Mountain View Chapel, by Gerald Peachey, Jonathan Yoder, and Phil Kanagy. Burial: Martins Cemetery.

**Kreider, Sidney D., 56,** Churchville, Md. Born: July 26, 1935, Wadsworth, Ohio, to Ward and Myrle Kreider. Died: Aug. 2, 1991, at home, of cancer. Survivors—wife: Mildred Sherk; children: Timothy Ward, Mary Elizabeth; mother: Myrle Kreider Miller; brother and sister: Robert Duane, Marilyn Studer. Funeral and burial: Aug. 7, Deer Creek Harmony Presbyterian Church, by Scott L. Duffey, Peter Haynes, Frank E. Nice, and Gus Succop.

**Lane, Neal E., 48,** Green Lane, Pa. Born: Dec. 28, 1942, Limington, Maine, to Alton J. and Theresa I. (Pendexter) Lane. Died: Aug. 2, 1991, Quakertown, Pa., of cancer. Survivors—wife: Lorraine P. (Barnes); children: Cammy P., Mark E.; brothers and sister: James A., Earl H., Celia M. Dustin. Funeral and burial: Aug. 5, Finland Mennonite Church, by Steven E. Landis and Warren M. Wenger.





**Touching the worms.** *Scottdale, Pa.*—Audra Shenk (far right) shows second-grade students at Alverton Elementary School how red wiggler worms can be good for the environment. Shenk, a member of Kingview Mennonite Church, explained that this breed of worms will eat many kinds of organic materials that are usually thrown away to be buried in a landfill. Watching (left to right, center of photo) are Jesse Hixson, Tonya Miller, Adam Strohm, and teacher Janis Pajak.—*David Hiebert*

**Leatherman, Arthur D.**, 75, Telford, Pa. Born: Feb. 9, 1916, Bedminster, Pa., to John G. and Mary (Derstine) Leatherman. Died: July 28, 1991, Lehigh Valley Hospital Center. Survivors—wife: Mabel B. (Lewis); children: Barbara L., Mary Jane L., Arthur L., Jr., Ray L.; 12 grandchildren, 6 great-grandchildren; brothers and sisters: Margaret D. Myers, Marie Hange, Reda Litzenberger, Della Gross, Harold, Wilson, Richard, Earl, Ralph. Funeral and burial: July 31, Franconia Mennonite Church, by Floyd M. Hackman and Russell M. Detweiler.

**McGary, Marjorie**, 89, Elkhart, Ind. Born: Aug. 24, 1901, Milford, Ind., to Albert and Mary Sumptor. Died: July 25, 1991, Elkhart, Ind. Survivors—children: Zelda Kohler, Jean Filbert, Shirley Baughman; 15 grandchildren, 47 great-grandchildren, 13 great-great-grandchildren. Predeceased by: Clem McGary (husband) and 2 sons. Funeral: July 29, Whites Funeral Home, Elkhart, Ind., by Duane Beck.

**Miller, Barbara Hochstetler**, 88. Born: Dec. 4, 1902, Burton, Ohio, to Jacob and Elizabeth

Hochstetler. Died: July 21, 1991, Albany (Ore.) Mennonite Home. Survivors—children: Alvin, Alma, Roy, Betty, Orvan, Dorothy, Jim; 17 grandchildren, 17 great-grandchildren. Predeceased by: Emanuel L. Miller (husband). Funeral: July 24, First Mennonite Church, by Gil Miller and Louis Lehman. Burial: Sheridan Mennonite Cemetery.

**Moyer, Lillie H. Moyer**, 99. Born: March 15, 1892, Elroy, Pa., to John J. and Lucy Ann (Hagey) Moyer. Died: July 30, 1991, Souderton, Pa., of ischemic heart disease. Survivors—children: Clarence M., Stella Nast, Marcus M., Ella M. Landes, Allen M., Sarah M. Landes, Anna M. Stauffer; 17 grandchildren, 24 great-grandchildren. Predeceased by: Clayton Moyer (husband). Funeral: Aug. 3, Plains Mennonite Church, by Henry L. Ruth, Henry D. Kulp, and Daniel W. Lapp. Burial: Franconia Mennonite Church Cemetery.

**Moyer, William H.**, 85, Doylestown, Pa. Born: March 7, 1906, Williamsport, Pa., to William H. and Mary (Beachy) Moyer. Died: Aug. 6, 1991, Doylestown, Pa. Survivors—brothers and sis-

ter: W. Paul, Mark E., Beatrice Detweiler. Funeral and burial: Aug. 9, Doylestown Mennonite Church, by Ray K. Yoder.

**Rhodes, Raleigh DeWitt "R.D." Jr.**, 72. Born: June 16, 1919, Dayton, Pa., to Raleigh DeWitt, Sr., and Virginia (Keller) Rhodes. Died: Aug. 5, 1991, Lancaster, Pa., of heart malfunction. Survivors—wife: Mary Burkholder; children: Winston D., Daniel Jacob, Galen Leon, James David, Grace Anna, Elsa Mae Bergey, Raleigh D., III; 18 grandchildren. Funeral and burial: Aug. 10, Dayton Mennonite Church, by Roman Miller, Dewitt Heatwole, Herman Reitz, Lloyd Horst, and John Mumaw.

**Schweitzer, Ione Kathryn (Stauffer)**, 76, Shickley, Neb. Born: April 13, 1915, Milford, Neb., to Jacob C. and Lavina (Miller) Stauffer. Died: July 29, 1991, Fillmore County (Neb.) Hospital. Survivors—children: Perry, Beth; brothers and sisters: William, Vern, Wallace, Lola Kennel, Ruth. Funeral and burial: July 31, Salem Mennonite Church, by Lee Schlegel and Ron Kennel.

**Souder, Edith G. Moyer**, 76, Telford, Pa. Born: Feb. 12, 1915, Harleysville, Pa., to Harry S. and Sallie S. (Godshall) Moyer. Died: July 31, 1991, at home, of heart failure. Survivors—children: Arlene, Miriam Beasley; brothers and sisters: Norman G., Harold G., Richard G., Ada Delp, Esther Bechtel, Ella Detweiler; 4 grandchildren. Predeceased by: William B. (husband) and Paul M. (son). Funeral and burial: Aug. 3, Rockhill Mennonite Church, by Michael Derstine.

**Stauffer, Amanda**, 88, Mendon, Mich. Born: Sept. 3, 1902, Chester Co., Pa., to Ezra and Annie (Kauffman) Stoltzfus. Died: July 3, 1991. Survivors—children: Mary Nissley, Verna Swartzentruber, Anna Belle, Christian, Melvin, Ruth Stoll, Elsie Schowalter, Marian Carpenter; 18 grandchildren, 21 great-grandchildren, 4 sisters. Predeceased by: Peter (husband). Funeral: July 6, Pilgrim Fellowship Church, by Mose Yoder and Roger Stauffer. Burial: Sharon Bethel Cemetery.

**Unzicker, Iris Lavonne**, 56, Roanoke, Ill. Born: Dec. 4, 1934, Washburn, Ill., to Andrew and Goldie (Mischler) Unzicker. Died: July 17, 1991, Peoria, Ill., of diabetic heart failure. Survivors—brother and sisters: Wal-

ter, Violet Zoss, Marilyn Stauffer. Funeral and burial: July 20, Roanoke Mennonite Church, by Dennis Kennel and Elmer Wyse.

**Yoder, Nancy B.**, 89. Born: March 6, 1902, Elkhart County, Ind., to John and Mary (Eash) Bontrager. Died: July 28, 1991, Goshen, Ind., from congestive heart failure. Survivors—children: Ada Sommers, Rosa Moshier, Ruby Coblentz, Harold, Paul, Mary Hilmer, Verda Miller, H. Dale, Jerry; 32 grandchildren, 42 great-grandchildren; sisters: Sue Yoder, Salome Yoder. Predeceased by: Homer D. Yoder (husband), C. David (son), Elizabeth and Ruth Ann (daughters). Funeral: July 31, Mt. Joy Conservative Mennonite Church, by Ben Shirk and Bob Yoder. Burial: Miller Cemetery.

## CALENDAR

- Mennonite Church Coordinating Council, Elkhart, Ind., Sept. 10
- New York State Fellowship delegate meeting, Syracuse, N.Y., Sept. 14
- Integration Exploration Committee, Nebraska, Sept. 14-17
- Lancaster Conference fall assembly, East Earl, Pa., Sept. 19
- Mennonite Board of Education board of directors, Elkhart, Ind., Sept. 19-21
- Mennonite Disaster Service Region IV annual meeting, Albany, Ore., Sept. 21
- Worship Seminar, Hesston, Kan., Sept. 20-22
- Vision 95 Goals Coordinating Council, Elkhart, Ind., Sept. 24
- Evangelism and Church Planting Committee, Salunga, Pa., Sept. 27-Oct. 1
- Vision and Goals Committee, Chicago, Ill., Sept. 28-29
- New Pastor Orientation, Elkhart, Ind., Sept. 30-Oct. 2
- Mennonite Disaster Service executive committee fall meeting, Oct. 4-5
- Fellowship of Concerned Mennonites annual Bible conference, Hutchinson, Kan., Oct. 4-6
- Mennonite Disaster Service Region I annual meeting, Moncks Corner, S.C., Oct. 12
- A celebration of Mennonites in the city and the suburbs, Lombard, Ill., Oct. 12-13
- Mennonite Economic Development Associates annual convention, Lancaster, Pa., Nov. 14-17
- Mennonite Disaster Service Region III annual meeting, Kalona, Iowa, Nov. 15-16



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## THE LAST WORD

# The Russians aren't coming

For most of my life I have lived with the Russians. No, they weren't on my doorstep. But they would be, I was told, if:

- I didn't learn math and geometry and science (remember Sputnik?)
- I didn't search the Scriptures to discern the end times (remember those books equating the USSR with the great beast of Revelation?)
- I wasn't true to God and the church (remember how communism was to have done in the church?)

Yes, for most of my life, Russia has personified the "enemy." Oh, as a Mennonite who believes in the way of peace, that wasn't supposed to mean much. But I must admit thinking once or twice that if persecution ever came to the North American Mennonite Church, it would likely be by way of the communists (remember China and Cuba?)

It appears the Russians aren't coming. At least not now. The events of the past weeks have made it clear citizens of the USSR have a great deal more to worry about than overrunning my little part of the world.

So what do we make of the dramatic changes in world affairs of the waning days of August? At this point, perhaps not much. It's still too early to tell what the results will be. Yet who does not struggle daily to understand what's happening and what it might mean?

One way to respond is to praise:

- *Give thanks for the times in which we live.* Has there ever been a generation as aware of being a part of history as ours? Mass international communication has made it possible. It's a great time to live.
- *Thank God for a relatively nonviolent revolution.* We who believe in the way of peace should raise voices of praise any time we see it happen. What we may have witnessed in the USSR may not be nonviolence as we know it, but who would have expected so little bloodshed in a revolution in this part of the world?

- *Give thanks the future is God's.* By now we should have learned. To equate one country or another ideology with a specific time or prophecy of the Bible is to court misrepresentation if not outright untruth. Will we have learned by

the time the next enemy comes along?

- *Thank God for the good news of the gospel.* Ideologies, no matter how well thought out, will fail. The people of Russia know that. Some day the lesson could come to us in democracies. The good news is that the gospel transcends them all. It will not fail.

In the past weeks I've had to change much of what I grew up learning about the Russians, both subtly and overtly. It's something I'm glad to do.—jlp

## New staff members are

It hasn't been as revolutionary, but change has also become life for *Gospel Herald*.

Elva Yoder, *Gospel Herald's* secretary for the past 25 years, retired on July 1. During those years, Elva estimates she typed the names of at least 75 percent of the Mennonite Church; compiled more than 50,000 births, marriages, and deaths; and sent out more than 25,000 letters for four *Gospel Herald* editors. We miss Elva's dedication and sense of humor.

On Aug. 16 *Gospel Herald's* managing and assistant editor for the past seven years, Steve Shenk, left us to become communications director at Eastern Mennonite College. Steve was responsible for news, advertising, and promotion. I also found him excellent for testing editorial ideas.

Dotty Anderson has assumed many of *Gospel Herald's* secretarial duties. Dotty's now the one with the most tenure around here (i.e., the one who knows how it used to be); she's worked in circulation and promotion for the publication for the past two years.

My new assistant editor is David Graybill, who also continues as editor of *Christian Living* magazine. Dave comes to *Gospel Herald* with news editing experience from working for us in 1979-80.

After only 11 months of editing *Gospel Herald*, I'm the one who gets to say "thanks" to Elva and Steve and "welcome" to Dotty and Dave. No, our changes may not be as dramatic as those in the USSR. But they can be every bit as scary or as challenging. I choose to make them the latter.—jlp



September 17, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## When soldiers want to become Mennonites

*As congregations reach out, the good news of the gospel attracts career military personnel. What should be our answer when they apply for membership?*

by J.  
Nelson  
Kraybill

Should persons active in the military be received as members of the Mennonite Church? This question has become urgent in some areas of our denomination. New or growing congregations—especially those near military facilities—often have military personnel attending worship services and asking about membership.

What would Jesus do in such a situation? How did the early church relate to persons in the Roman army? What can we learn from the story of the Christian church that may help point the way on this question?

The New Testament records several accounts of what happened when persons in the army met Jesus or heard the gospel. The two most important are the account of Jesus healing the servant of a Roman centurion at Capernaum (Luke 7:1-10) and the story of Peter sharing the gospel with another centurion named Cornelius (Acts 10:1-48).

In both stories the authors underscore the surprising fact that the gospel has meaning beyond the boundaries of the Jewish community. Jesus marvels at the centurion whose servant he

### ALSO IN THIS ISSUE

**Should pacifism be a requirement for membership?** . . . . . 5

**Does our answer have to be yes or no?** . . . . . 6

**Burkholder gets closeup of failed Soviet coup** . . . . . 10



*The Anabaptist-Mennonite belief in the way of peace: is it the road to greater faithfulness or can it become a barrier to the assimilation of new members?*



***Jesus makes it clear that following him means a complete change of loyalty. This loyalty switch is so great governments may execute disciples of Jesus.***

healed, "Not even in Israel have I found such faith!"

While we have no evidence that the centurion at Capernaum ever became a disciple of Jesus, the Cornelius story ends with the soldier receiving both the Holy Spirit and baptism. Peter and the other circumcised believers were astounded that the gift of the Holy Spirit had now been poured out even on Gentiles (Acts 10:45).

**T**he examples of Jesus and the apostles suggest several principles for relating to military personnel. For one, it is important for Christians to show love toward soldiers and to share the gospel with them. God shows "no favoritism" (Acts 10:34) in his desire to call men and women to faith. Mennonites and other Christians should relate freely to persons in uniform and share the good news with them.

Christians must also share the gospel even with *enemy* soldiers. While it may be true that some Jews in Capernaum counted the centurion there as a friend (Luke 7:4,5), certainly the Roman army in general was not sympathetic to the Christian movement. Both Jesus and Peter died a brutal death at the hands of Roman soldiers. The message of the New Testament centurion stories is not that Jesus or the apostles endorsed the military. Rather, the point is that believers are to share the good news even with persons who someday may want to kill us.

But there are several things these stories do not teach. Relying too heavily on these two narratives for our own attitude toward the military could lead us to conclusions that are inconsistent with the New Testament as a whole.

For example, there is no suggestion in the New Testament that it is acceptable for a disciple of Jesus to remain in the army. We simply do not know what happened to the centurions who met Jesus and Peter after their encounter with the gospel. Did they renounce all—including their military jobs—to follow Christ? Or did they stay in active military roles? The Bible is silent on this matter.

**N**or do the centurion stories give us freedom to support the military involvement of soldiers from our own nation today. Jesus carefully avoided any show of support for soldiers on "his" side of the Jewish struggle with Rome (i.e., the Jewish "zealots.") The actions of Jesus and Peter would suggest we should go out of our way to share the gospel with soldiers from whatever nation happens to be our "enemy." This, of course, would be in addition to sharing

the good news with military personnel from our own country.

It is a reliable rule of Bible interpretation to base practice and belief on those parts of Scripture that are most clear and unambiguous on a given issue. The New Testament centurion stories include references to soldiers. However, in neither Luke 7 nor Acts 10 is military involvement the primary issue under discussion. The main point in both cases is that the gospel now is shared with Gentiles—even enemy soldiers.

We are fortunate to have a wealth of New Testament passages that deal directly with matters

***We simply do not know what happened to the centurions who met Jesus and Peter after they encountered the gospel.***

of violence, enemies, and loyalty to governments. These passages are so familiar to most Mennonites they scarcely need review. Among them is Jesus' command for his followers not to resist the evildoer and to love the enemy (Matt. 5:39,43).

Perhaps Jesus' most direct word on military involvement is his insistence that discipleship begins when persons "deny themselves and take up their cross and follow me" (Mark 8:34). The cross, in Jesus' day, was reserved exclusively for those who would not accept Roman authority as final. The Romans crucified persons who fostered insurrection or engaged in treason. Jesus makes it clear that following him means a complete change of loyalty. This loyalty switch is so great that governments may choose to execute disciples of Jesus.

Students of church history are unanimous in agreeing that early Christians did not join the Roman army (or any other military group) for many generations after the resurrection of Jesus. But by A.D. 260 some Christians were found in the Roman army. One early account tells of the young Christian soldier named Marinus, who was about to accept promotion to the position of centurion. Another soldier—perhaps jealous of Marinus' promotion—spoke up and said Christians will not perform the required sacrifices of loyalty to the emperor and the gods.

When questioned about this by his superiors,



Marinus met with his bishop to ask for counsel. The bishop held out a Bible and a sword and told Marinus he must choose. Marinus chose the Bible, went back to his barracks, and was executed for disloyalty.

This story illustrates the concern of the early church for the matter of loyalty. The Roman army required all soldiers to take an oath to Caesar and to obey all commands. All modern armies do the same. No commander will take into battle soldiers who might decide at any moment to refuse to kill. Armies depend on absolute obedience to any "lawful" order, which always could involve killing another human.

The early church refused to give such total loyalty to any human institution, and hundreds of men died when they became Christians while in the military. When the Roman government itself embraced Christianity in the fourth century, such executions stopped. Christians, in exchange for tolerance from the government, abandoned their conviction that disciples of Jesus should not kill. From that time on, Christians have always been involved in the military.

Not until the sixteenth century did any enduring Christian movement again succeed in separating believers from military roles. All major branches of the Protestant Reformation (Lutheran, Reformed, Anglican) continued to bless the involvement of believers in the military.

**T**he small but dynamic Anabaptist movement stood alone in insisting that Christians could not offer total loyalty both to a government and to Christ. From this movement emerged the Mennonite Church, nurturing a belief that Christians must always practice the way of peace. Because they would not give complete loyalty to any government or army, Mennonites were executed by the thousands. Even in some countries today Mennonites are in prison or face abuse because of this stance.

From the start Mennonites also were a witnessing church. The early Anabaptist movement spread quickly and attracted thousands. There were no efforts to dilute the message of salvation and discipleship to make it more acceptable

***If we fail now to take a clear stance on military involvement, will Mennonites still have a testimony for peace a generation or two from now?***

to prospective converts. The Mennonite clarity of conviction and consistency of lifestyle was in itself an attractive testimony.

Today most Catholic and Protestant churches make no effort to call their members out of the military. The Mennonite stance toward violence is a small minority in the larger Christian church. Surely our unambiguous conviction about the use of force has turned away many prospective members through the centuries. But many other persons have sought out our faith

*(continued on page 7)*

**W**hen Mennonite General Assembly delegates met in Oregon last month, they agreed on at least two things:

- That peace should be a denominational priority.
- That outreach should continue through Vision 95.

*Sometimes these directives appear to be on a collision course. This is especially true in areas that are home to Mennonite congregations and large military installations. The gospel as understood and practiced by Mennonites becomes attractive in outreach, sometimes to career military personnel. Some of these want more than just a relationship to the Mennonite church; they want to become members.*

*What should be the church's response? Is a belief in peace a requirement for Mennonite Church membership?*

*In this issue, Gospel Herald presents two views on that question, both by Mennonite pastors. Also included is a tentative answer from a group of churches in the Tidewater, Va., area.*

*At Oregon 91, peace and church membership became one illustration in a discussion of unity and diversity. How much difference can we tolerate and still be a unified body? What is the center of our faith? How do we set our boundaries?*

*Oregon 91 delegates had time to do little more than identify the problem and agree it must be addressed. In many ways, this issue of Gospel Herald does the same. We trust it also helps us begin to work toward some answers.—Editor*



### Wrong photographer

A correction to my feature, "From Climbing Mountains to Sitting in Malls" (July 23). I did not take the photos. They were taken by Verda Albrecht of Trinity Mennonite Church, Glendale, Ariz.

Jane Friesen  
Phoenix, Ariz.

### One important organization missing

I commend you and your journalists, photographers, and communicators for their concerted efforts in reporting the events of Oregon 91 so quickly to the church (Aug. 13).

There is one important piece of information missing. I have perused this issue several times and nowhere do I find any mention of the activities of the Women's Missionary and Service Commission. WMSC reported publicly to the Assembly, as did the program boards. WMSC had a delegate session and held officer's workshops. I am disappointed that WMSC was only mentioned in the list of associate groups.

WMSC is represented on the General Board, in the conference delegate bodies of the General Assembly, on the program boards of the church, and in other official positions. We have a rich heritage in the Mennonite Church. Let not the church or the publications forget.

Irene M. S. Bechler  
Sarasota, Fla.

### A similar tradition from plural origins

In "Searching for a Usable Past" (June 25), Levi Miller brings us an update of Mennonite studies and the bearing they have on our self-understanding and witness as Christians. As happens so often when the tradition weakens, we have a new respect for the views of historians, sociologists, and anthropologists even though they speak as individuals, give tentative answers, and proceed on the basis of empirical methods. One should be thankful for the cues we receive from reliable research, but answers take form and live on in communities of faith.

Today we are somewhat taken back by the plurality in our origins. But one wonders why, on a strict historical basis, this plurality is limited to three. The point is that the resulting Anabaptist tradition which led to the formation of congregations transcended this disparity with a remarkable similarity in Switzerland, Germany, and the Netherlands.

"Tradition is the living faith of the

dead; traditionalism is the dead faith of the living" (Pelikan). The New Testament speaks of dead, misleading, and living traditions. Our own tradition has at times been dead, forgotten, and even rejected. Today it is still living, although severely threatened.

It was given to the early Anabaptists to understand and accept a tradition rejected at least in major part by other traditions. Actually, they did not think of themselves as starting a new tradition but rather as continuing the tradition of the early church. Peace and nonresistance, so relevant today for a true witness, cannot be separated from the larger biblical faith. Harold Bender's "The Anabaptist Vision," I believe, gives us the essence of our tradition as it took form during the early period.

Irvin B. Horst  
Lancaster, Pa.

### Is there a drift in our concept of the state?

Earlier this year our government slaughtered hundreds of thousands. Miller in "What Do We Really Believe About the State?" (May 28) interprets Romans 13 as preventing Anabaptists from passing judgment on this event. Such a contortion of Scripture would have been appreciated by the German churches under the Nazis. Miller decries the poisonous fruit of political expertise by Mennonites, but there is a world of difference between arrogantly assuming the mantle of political acumen and giving governments a blank check.

Similarly there is a world of difference in the context of Rom. 13 between the operations of a government in conducting a one-sided bloodbath as opposed to tracking down a serial killer. To criticize the former is to incur "political accountability," according to Miller. What sort of accountability contends that the sword is God's agent and permits only non-Anabaptist Christians or (worst of all) non-Christians to do the dirty work of fighting and dying? Does this make Mennonites tantamount to rice Christians in shirking military service but enjoying the fruits of victory?

Miller deplores the theological drift from the Schleithem confession to activism. Is there a similar drift going on in our biblical concept of the state during the aftermath of a very popular war?

Paul R. Schlitz, Jr.  
Baltimore, Md.

# Gospel Herald

*"It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life.... No one can come to me unless it is granted by the Father."*

—John 6:63, 65b, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Dave Graybill

*Editorial consultants:* Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 37: Sept. 17, 1991**

**Photos:** cover and page 6 by Mimi Forsyth, page 10 by John Gerner (*News Herald*), page 11 by Charlotte H. Croyle, page 12 by Dale D. Gehman, page 13 by Mennonite Board of Missions, page 15 by Jim Bishop.



# *Should pacifism be a requirement for church membership?*

***Total pacifism may be a central implication of following Jesus, but it was never made into a membership requirement in the New Testament.***

*by Ryan Alghrim*

**F**act: many Mennonites are not pacifists. The recent war in the Persian Gulf has exposed that. The state of Mennonite conscientious objection to war is flabby in some quarters of the church.

So what should we do? To prevent the erosion of our historic peace stance, I've heard increasing calls for Mennonite congregations to make pacifism a requirement for church membership. The proposal makes strong sense, and I sympathize with its intentions. But I see compelling reasons why we should not try to bolster our peace stance with such a requirement.

1. *Because baptism means membership.* In the past year I have baptized five adults. Some of them first came to my church with little or no faith, but they kept coming back Sunday after Sunday. After months of nurturing, teaching, and sharing, these adults embraced the lordship of Jesus Christ and were ready and willing to build up our church. They requested baptism.

But perhaps not all of them were pacifists. What should I have done? Should I have withheld baptism until they believed in the way of peace like the rest of us? Should I have told these new Christians, "I'm sorry, but maybe you ought to go to another church down the road to get baptized, a church that doesn't make pacifism a requirement"? Or should I have baptized them but barred them from membership until they professed a belief in peace?

I believe all these options wrong. In the New Testament, baptism is a rite of initiation for new believers into the Christian faith. It is not restricted to certain mature Christians. Thus, I am obligated to baptize anyone who comes to faith and wants to live in the bonds of Christian community.

Furthermore, in the Mennonite Church, baptism means membership. Commitment to Christ

and commitment to a body of believers cannot be severed. Thus, if I cannot bar a nonpacifist from baptism, then I cannot bar a nonpacifist from membership. The only way around this is to have a two-tier approach to membership: associate membership for nonpacifists and full membership for pacifists. However, this seems foreign to the New Testament.

2. *Because the New Testament does not support such a requirement.* The Mennonite Church takes the teachings of Jesus very seriously and equates faith with discipleship. Even though the Gospels never record Jesus speaking directly to the issue of participation in war, a strong case can certainly be made that total pacifism is the implication of his teachings and example.

However, the New Testament never teaches that Christians and church members must fully comprehend all the implications of following Jesus Christ. Frankly, pacifism is never a test for baptism and membership. In Luke 3:14, soldiers ask John the Baptist what conditions he would impose before baptism and membership in his renewal movement. John does not tell them they must first leave the military. His counsel challenges them where they are: give up padding your salary through extortion.

Similarly, Peter baptizes the centurion, Cornelius (Acts 10:47), because he is obviously filled with faith and the Holy Spirit. There's comment about his profession. And Paul converts an armed jailer (Acts 16:33), baptizing him and his family, without first requiring the abandonment of his coercion-based occupation.

**T**otal pacifism may well be a central implication of following Jesus. But this implication is never made into a membership requirement in the New Testament.

3. *Because we do not have the spiritual authority to add such requirements.* The most frequent reason given for laying down additional membership requirements is that this will strengthen our unique Mennonite identity. No doubt it would, but it would be at the expense of our identity as a New Testament church. Reinforcing religious boundaries through additional, well-intentioned requirements is the option the Pharisees chose,

***One way to prevent erosion of our historic peace stance is to make pacifism a test of membership. But is that a position that can be supported from the Bible?***





## The military and church membership:

# Does our answer

and I'm afraid the unintended result will be the same: self-righteous pride, exclusion, and legalism.

If we add our own unique membership requirements, then we are not a New Testament church; we are an elitist Christian club, a new form of monasticism. Ironically, this would also remove us from the spirit of the 16th-century Anabaptists, whose goal was to recover the New Testament church, not create a "special" church or exalt historic tradition.

I seriously question whether any church body has the scriptural or spiritual authority to lay down further requirements for membership than those laid down by Christ and his apostles. If we want a clear identity and sound church boundaries, the New Testament has given us the most powerful of all: confessing that Jesus is Lord.

So what is the future of the Mennonite peace witness? Am I saying we should abandon it or let it erode? Not at all. We have an obligation to the gospel to preach and teach that the way of Jesus is the way of compassion and nonviolence in all areas of life. We must persuade our church members, as well as Christians in other denominations, that the way of the cross is opposed to the way of war.

**E**veryone who joins the Mennonite Church should realize this. They should know this is how we interpret the gospel, this is the official stand of the church. Members may not fully agree on all the implications of following Jesus, but they must at least respect this stand of the church.

Furthermore, I believe we *do* have the scriptural and spiritual authority to lay down additional requirements for leaders. We expect our leaders to be mature in their faith, recognizing and being committed to the fuller implications of Jesus' gospel. It is appropriate for the Mennonite Church to require biblical pacifism from its leaders.

But even here we must be cautious. Leaders also change their minds. Does that mean we remove their credentials. Perhaps a denomination needs a few leaders who don't totally agree on pacifism. They might help rescue us from tunnel vision and "groupthink."

For from such we must be rescued. One way is not, I believe, to make pacifism a requirement for church membership. There must be other ways to lead us into a more mature, less flabby biblical pacifism.

*Ryan Ahlgrim is pastor of the Peoria-North Mennonite Church in Peoria, Ill.*

**T**he question of church membership for military personnel is not just a "head trip" for some 1,100 Mennonites who live in Tidewater, Va., a region including the state's five largest cities (Virginia Beach, Richmond, Norfolk, Newport News, and Hampton). This region is dominated by multiple military installations that serve as chief employers in the area.

Outreach by Mennonite congregations in the Tidewater region has made the question of membership for military personnel a live issue. A 1990 survey showed that five of the dozen Mennonite congregations had a total of 12 active military personnel as members and another 23 as regular participants.

In light of a faith heritage which both reaches out to new people and avoids military involvement, questions were raised about the "criteria for membership in Tidewater area Mennonite churches." A yearlong study process produced an 11-page "working document" which described the situation, summarized biblical and Anabaptist practice, and suggested some current guidelines.

"We are stirred anew by the good news that God wills shalom and is even now working through Jesus Christ to offer that gift to individuals, nations, and the whole creation," the documents says. "We are convinced that the gospel of peace is not an odd doctrine for odd people but that it is good news for all Christians and, indeed, for all the world. . . . Perhaps it is precisely in the military dominated areas of southeast Virginia where the message will most clearly be heard for the astounding good news that it is."

The Tidewater document goes on to list the-seeky agreements:

"Where growth toward God's kingdom includes openness to Jesus' teachings on peace as gathered in the Mennonite Confession of Faith, we see it possible to baptize and receive as church members those who may currently be serving in the military.

"Generally . . . we expect that military persons will sense a growing incompatibility between the military enterprise and the gospel of peace. As we encourage them to leave the military, we want to be supportive of their search for alter-

***"We pledge ourselves to remain open to the Holy Spirit . . . and the counsel of the larger Mennonite Church."***



# have to be yes or no?

nate employment and/or vocational recycling.

"At the least, this assumes a commitment to refuse any unjust order which would violate 'just war' doctrine. . . . Additionally, we will ask such members to accept only those military assignments which we removed from the taking of human life.

"At the same time, we will expect that those carrying primary congregational leadership . . . will fully own the biblical teachings on peace as affirmed by our Anabaptist faith heritage."

The Tidewater statement concludes: "This document represents the best current consensus regarding membership expectations for churches in the . . . district. It is not the final word. We pledge ourselves to remain open to the Holy Spirit for ongoing insight and guidance, as well as to the continuing counsel of the larger Mennonite Church."

## What do you think?

Believing that we come to truth as we talk with each other, *Gospel Herald* is interested in your opinion: ***should belief in the way of peace be a requirement for membership in the Mennonite Church?***

Yes or no? Make your choice and send it to us on a postcard or in a letter. And tell why you believe as you do. Please limit your comments to no more than two or three paragraphs (50 to 75 words). Responses will be printed in a future issue in "Readers Say." — *Editor*

## When soldiers want to become Mennonites

(continued from page 3)

community precisely because of the ways we seek to follow the Sermon on the Mount.

With the Mennonite Church's present commitment to evangelism, it is important that our message to the world be genuine good news, not another means of endorsing sinful human behavior. We can learn from the Scriptures and from church history how to relate to persons involved in the armed forces. I offer the following understandings for consideration:

1. Our attitude toward the use of force and loyalty to governments should be as unambiguous as that of Jesus, the early church, and the early Anabaptists. Taking up the sword is sin just as surely as adultery or stealing.

2. While we relate with love and compassion to persons in the military, we should not receive them as members of our churches until they take a public stance to get out of the military as soon as possible. We should not accept military personnel as church members merely because they are "willing to be taught" about peace.

3. We must humbly confess our own sin, imperfection, and moral failure. A clear stance toward military involvement does not have to imply that we think we are morally superior. It simply reminds us that discipleship is costly and cannot be sold at reduced rates. Particularly on issues

of materialism and lifestyle, the gospel makes radical demands that we should heed.

If we fail now to take a clear stance on military involvement, will North American Mennonites a generation or two from now still give a clear testimony for peace? Despite all sincere intentions of present pastors to "teach peace" to new members who are in the military, some will not accept the difficult stance of the Sermon on the Mount. Others will agree that violence is undesirable but will view this conviction as a marginal issue.

If someday we find members of our own congregations off on the battlefield, it will be almost impossible for Mennonites to give a clear testimony for peace. We will hesitate to add further grief to the spouses and children of soldiers who sit in our congregations.

God spare us from that awful dilemma. Let us accept now the "marketing limitations" of the way of the cross and not imagine that discipleship ever will be popular. In our heartfelt desire for church growth, let us not gut the gospel of the news that Jesus came to make "one new humanity" (Eph. 2:15), never divided by war.

*J. Nelson Kraybill, member of the First Mennonite Church in Richmond, Va., recently moved to London (England) Mennonite Centre.*



# Last stop on the way to hell

*Hate and fear boil in the heat and hunger and oppression of the Gaza Strip.*

by  
Margaret  
Foth

Enclosed in rows and rolls of tangled barbed wire, the garbage-littered desert sand burns under a brassy sun. The detritus of almost a quarter million people, confined to these 360 square kilometers, stretches in a narrow band beside the blue Mediterranean. The Gaza Strip has been a bitter home to Palestinian refugees since 1948, but today the misery mounts in a tight crescendo. Only two gates open into this huge concentration camp; for the refugees and prisoners here, there are almost no exits.

Today I visited the refugee camp of Jabalia. The streets of sand are filled with people—women carrying burdens on their heads and holding the hands of little children, men walking beside donkeys pulling carts, boys and sheep and goats, a few cars with drivers honking and weaving their way in and out. All but the children try to avoid the open sewage running in the street. There are no public services in the eight refugee camps of Gaza—no sewers, water, garbage collection, or electricity.

Back in 1948, the 200,000 refugees lived in tents, which they hoped were temporary. But as the years continue without any solution to “the Palestinian problem,” the tents have been replaced with block shelters and sheds of corrugated metal with asbestos roofs.

“How do they go on living here?” Various non-governmental relief agencies have augmented the subsistence which families could manage from the sandy soil. A few are granted permits to drive daily to Tel Aviv to do the menial work which no Israeli wants; another few have been permitted to find work in a neighboring Arab state so they can send money to support one or two or more families. Since the Gulf War and latest Soviet and Ethiopian immigrations, these two sources have dried up. Many are now facing daily hunger.

But the constant, almost unbearable menace is the Israeli military occupation. Soldiers in watch towers with sophisticated weaponry survey the streets and houses. Army trucks filled with soldiers move through the streets, weapons constantly ready. No one and no place is safe. Soldiers enter hospitals, throwing canisters of gas into the ward ahead of them. They beat up nurses and doctors as well as pull

patients out of bed to be hauled off to prison, where they are held without charges or trial. The soldiers knock down the doors of a school, charge in, and chase the children who run to hide. Soldiers invade houses, ruthlessly dragging out young boys and men. They beat mercilessly—the young, the ill, the old, women and men. The ammunition—gas, grenades, bullets—is crippling or deadly.

Today I heard the crying of a six-year-old boy in the emergency room of the hospital. His legs were broken—he had been trampled by terrorized children and soldiers giving chase. Today I saw the weapons collected in two hospitals: grenades, gas canisters, so-called “rubber” and “plastic” bullets (the rubber is only a light coating around metal, and the plastic is 81% zinc, 9% glass, and 10% plastic, clearly showing up in X-rays). Today I read “Made in the USA” on the tear gas canisters which had been thrown into a maternity ward.

Today I saw the hands of boys waiting for a military truck—each hand held a couple of stones. I saw a mother angrily slap her son as she pushed him out of the street, out of danger. I saw the soldiers gathering their forces. There would be another confrontation between the military occupation and these children, who live in the heat of oppression.

I don’t remember who said, “We have to be taught to hate!” The lesson for Israeli and Palestinian is daily—hourly. Hatred and fear boil in the heat and hunger and constant oppression of this enclosed Gaza Strip. A woman recently sent to direct one aid agency said, “Everything here is backed up by guns. There is a limit to what these people and this land can bear. There is a terrible sense of urgency here—something must give.”

In this concentration of human misery, I saw young mothers bringing children for their immunization shots and women carrying water on their heads and boys herding a few sheep or goats and men building another block shelter—life goes on! The schools and hospitals and vocational training of relief agencies offer assistance in the Palestinian’s fight for human dignity and survival.

But I’m afraid. When will the fear and terror erupt? Is this the last stop, the last chance?

*Margaret Foth, Harrisonburg, Va., was a member of a Christian Peacemaker Team visiting the West Bank and the Gaza Strip this past June.*



### Orthodox leader praised for response to Soviet coup

Religious leaders in the West praised Russian Orthodox Patriarch Aleksii II for his role during the attempted coup in the Soviet Union.

Joan B. Campbell, general secretary of the U.S. National Council of Churches, wrote to the Russian Orthodox leader that she had been "deeply impressed" by news reports that he had questioned the legitimacy of the coup leaders and urged the national parliament to restore stability. (RNS)

### Military officials thank American Bible Society

U.S. Defense Secretary Dick Cheney and Joint Chiefs of Staff Chairman Colin Powell thanked the American Bible Society for the 300,000 desert camouflage-covered Bibles it provided for U.S. troops in the Persian Gulf.

The Bibles, in the Today's English Version translation, were requested by the Armed Forces Chaplains Board. The covers contained the insignias of the various military branches.

"The American Bible Society has been a long and valued friend of the Armed Forces," Cheney wrote. (ABS)

### Soldiers in Moscow given New Testaments during crisis

Staff of the Bible Society in the Soviet Union joined with volunteers to give New Testaments to troops stationed in downtown Moscow during the August coup.

According to information from the American Bible Society, the New Testaments were given only to soldiers poised to attack coup resisters. Reportedly, only one officer opposed the distribution. (RNS)

### Pastors seen as CEOs, not as spiritual shepherds

Changing expectations of pastors account in part for a rise in firings, according to experts.

Congregations are beginning to compare their pastors to chief executive officers employed to achieve profits and church growth, says Guy Futral, a consultant in minister-church relations to the Kentucky Baptist Convention.

A Southern Baptist study showed firings of pastors were up 28 percent in 1988 over 1984, when a similar study was conducted. Speed Leas, senior consultant with an organization that mediates church conflicts, believes terminations are be-

coming more common in a number of denominations. (RNS)

### School publishes index of black religious groups

The Howard University School of Divinity in Washington, D.C., has published a *Directory of African American Religious Bodies*.

The volume includes some 200 groups, ranging from the 7.5 million member National Baptist Convention U.S.A., Inc., to small Pentecostal missions such as the Fire Baptized Holiness Church of the Americas. (NIRR)

### Bible supports equal rights, conservative evangelical says

Kenneth Kantzer, former editor of *Christianity Today* magazine and a leader in the movement that believes the Bible is literally true, told a conference in Colorado that Scripture asserts men and women have equal rights.

"When God gives a gift, Scripture says race and gender are not to be used to deny it," Kantzer said. Those passages in the Bible that appear to indicate female submission should be interpreted in light of the larger biblical themes of creation and redemption, he argued. (RNS)

### Methodists cannot agree on homosexuality, panel says

A United Methodist committee has concluded after three years' work that the 8.9 million member denomination "has been unable to arrive at a common mind" on whether homosexual practice is acceptable.

There is wide agreement that the church should welcome people of homosexual orientation, but deep division over the issue of sanctioning homosexual practice. Similar disagreement halted discussion in the Episcopal Church and the Presbyterian Church (U.S.A.) earlier this year. (RNS)

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## Burkholder gets closeup look at failed coup in Soviet Union

*Goshen, Ind. (GC)*—A trip to help establish a private college in Lithuania became a front-row seat to August's coup attempt in the Soviet Union for J. Lawrence Burkholder.

Burkholder, who was president of Goshen College from 1971 to 1984, traveled to the Soviet Union for talks about the school with the Lithuanian and Soviet governments. He and Winnipeg, Man., furniture maker Art DeFehr were in Moscow during the Aug. 19-21 attempt to overthrow Mikhail Gorbachev.

This was not the first time Burkholder had seen momentous events. In 1989, he was in East Germany when the Berlin Wall fell and in the People's Republic of China a few months after the democracy movement was crushed.

Burkholder was one of 100,000 to 200,000 people who gathered Aug. 20 in front of the headquarters of Russian Federation President Boris Yeltsin.

Working his way through the crowd, Burkholder approached a young officer on one of the tanks near the building.

"My orders are to keep the peace," the man said. He refused to name his superior, but his sympathies seemed to be with the pro-democracy reformers rather than those who staged the coup.

"Will you use your firepower on your own people?" Burkholder asked. "I hope not," the man replied.

Clashes and several deaths did occur, but the feared full-scale conflict never materialized. The following day, the coup collapsed.

Burkholder believes his translator's changing moods during the attempted takeover reflected the feelings of many people.

"Tuesday she said there would be a return to Stalinism and there is no hope," he recalled. "Thursday she said, 'This is a new day.' I'm sure if you asked her today, this very reflective woman would say, 'Our problems are not over.'"

For the Russian people, the end of the coup brought joy tempered by concern, Burkholder observed. "Intelligent people know problems remain. I think they are really scared."

At the same time, "many opportunities for civil war did not happen," Burkholder said. "And since World War II, I think people want peace more than they used to."

**Editor's Note:** A feature article by J. Lawrence Burkholder—"The night the tanks were silent"—will appear in the Oct. 1 issue of *Gospel Herald*.



**Clayton Kratz remembered.** *Blooming Glen, Pa.*—A memorial service was held at Blooming Glen Mennonite Church on Aug. 18 to commemorate the life and service of Clayton F. Kratz. Kratz, a member of the congregation, was planning to start his senior year at Goshen (Ind.) College in 1920 when he accepted a call from Mennonite Central Committee to begin relief work in war-torn Russia. He was arrested by the Red Army a month after his arrival and was never heard from again. Shown above are the congregation's pastors, Truman H. Brunk (far left) and Robert Shreiner (far right). Between them are (left) Harley Smith, a nephew of Kratz, and John Ruth, one of the producers of "Can We Depend on You?" a video about Kratz's life.

## Nicaragua groups start joint peace organization

*Managua, Nicaragua (MCC)*—The three Mennonite conferences in Nicaragua have formed a joint Peace Commission.

The commission is petitioning the coalition government of President Violeta Chamorro to recognize Mennonites as a peace church with a right to conscientious objection. A similar petition, involving a larger group of evangelical churches, was rejected by the Sandinista government in 1983.

In the 1980s, Sandinista Army officers mistreated some church members who were conscientious objectors. Other church members suffered at the hands of the U.S.-backed contras.

The Sandinistas formally turned over power to Chamorro's National Opposition Union (UNO) in April of last year, following UNO's election victory.

Nicaraguan Mennonites "are going to work for peace and justice regardless of which government is in power," said Alfredo Lumbí, coordinator of the Peace Commission. "We as church members must maintain a prophetic voice."

Lumbí noted that some ex-contras and former National Guard members belong to Mennonite churches. "We have a group that is ready to take on nonviolence because it has experienced violence," he said.

In addition to petitioning the govern-

ment, the Peace Commission is starting a voluntary service program. Nicaraguan Mennonites want "to show that we are a serving church, that we care about what happens in the community," the commission's coordinator said.

While UNO's electoral victory brought an end to Nicaragua's long civil war, the nation remains tense.

The 14-party ruling coalition ranges from extreme left, including the communist party, to extreme right. It is increasingly clear that UNO is not as united as its name implies.

President Chamorro continues to enjoy respect "as a reconciling presence," said Ron Flickinger, Mennonite Central Committee country representative in Nicaragua.

Yet the past year and a half has not been without bloodshed, he noted. For example, nine died and 60 were wounded in protests last November.

"There are still a lot of guns out there," said Flickinger, who is from Indianapolis, Ind. "A few times since UNO took power it looked as though there would be a new war. But each time the government was able to break the tension through negotiation."

"A problem now is that trust is eroding because the government hasn't been living up to all its negotiated settlements," he continued.

The Peace Commission is the first joint effort for the Mennonite groups in Nicaragua, which have a combined member-



ship of 6,000. The three Nicaraguan conferences were begun by missionaries from three North American groups: Conservative Mennonite Conference, based in Rosedale, Ohio; the Brethren in Christ; and the Evangelical Mennonite Church of Canada.—*From a report by Emily Will*

## Churches provide food for hungry in Toledo

Archbold, Ohio—Inner-city people from LoSalem Baptist Church in Toledo, Ohio, and country folk from Mennonite churches in Archbold took part this summer in the 11th "Corn Day," one of several joint activities to feed hungry people.

An intergenerational group from the two areas prepared 64 five-gallon buckets of corn for use in the soup at the Martin Luther King, Jr., Kitchen for the Poor in Toledo.

The relationship between the two communities began in 1977, through a business contact between H.V. Savage, then the LoSalem pastor, and John Baer, a sales representative for an Archbold church furniture company. Baer and his wife, Cathi, met Savage and observed the meal program he and his wife had founded.

"We have all these cucumbers," Cathi said. "Could you use them?"

"Sure!" Savage said.

John Baer and neighbor John Rich invited people from their congregation, Zion Mennonite Church, to contribute food from their own gardens. A van load of food came—a week later, two van loads.



Henrietta Dotson (left) and Amy Rich prepare corn for the Martin Luther King, Jr., Kitchen for the Poor in Toledo, Ohio.

Over the years, many Archbold churches have become involved. People plant collards, mustard, and kale specifically for the Toledoans. For Corn Day, a farmer plants an extra acre of sweet corn in the spring.

Earl Nafziger, a retired farmer from Central Mennonite Church, collects produce from the entire northwest Ohio area. He takes pickup loads of red beets and tops, zucchini, carrots, tomatoes, turnips, and cabbage to the Kitchen several times a week.

At the end of the season, before farmers plow under their excess crop, church youth glean carrots, potatoes, cabbage, and turnips for the inner-city program.

—Charlotte H. Croyle

## Florida church uses media to increase size

Harrisonburg, Va. (MBM)—When Pastor Dennis Gingerich began his church planting work in Florida, he didn't know his efforts would make the Cape Christian Fellowship in Cape Coral a model for church outreach through media.

Using brochures, direct mail, radio spots, billboards, the Yellow Pages, news releases, and advertisements has helped the Mennonite congregation triple its average Sunday attendance from 65 when it began meeting in 1987 to around 180 in 1991.

Many of the newcomers are persons reestablishing church ties after a 15- or 20-year lapse.

Each year for the past four years, the Fellowship has launched an Easter season media campaign to attract visitors. The centerpiece is a four-color brochure mailed to about 20,000 homes and delivered door-to-door to several hundred more. The 1991 brochure sported a neon cartoon surfer confessing, "Sundays wipe me out."

The brochures are unapologetically professional—no blurry photocopied pictures or collage of competing typefaces.

"One of the reasons our pieces are read is because people don't expect such high quality from a church," said Gingerich.

Concern for appearance doesn't mean that cost effectiveness gets overlooked. Visitors are asked how they learned about the church, so that Gingerich can determine which outreach methods are most effective.

The statistical analyses are time-consuming, he said, but "every time I do it, I learn something. We need to know if we're

being good stewards of our time and finances."

When Gingerich and his wife, Linda, moved to Cape Coral in 1986, they first surveyed local residents who didn't go to church to find out why. Boring or irrelevant sermons and unfriendliness were among the top reasons given.

"We picked up on that," said Gingerich. "I work hard at, and get affirmation for, making sermons relevant to daily life."

Understanding local demographics helps define the congregation's mission. Many activities are designed for families with children, because the Fellowship targets persons aged 25-45. This determines which radio stations to approach for air time, where to distribute brochures, and what special projects to take on, such as sponsoring a soccer team in the local youth league.

Other activities that make members visible in the community have included men's and women's softball teams, a job-a-thon to help needy persons pay utility bills, and front-yard evangelistic skits for neighborhood children.

## Few Mennonites join Operation Rescue

Wichita, Kan.—Only a handful of Mennonites from area churches participated in Operation Rescue's "Summer of Mercy" anti-abortion protests or its "Hope for the Heartland" rally on Aug. 25.

The protests, called "rescues," began July 15. Protestors blocked entrances at three clinics.

Operation Rescue's national leader, Randall Terry, was jailed. More than 2,600 protestors were arrested, including children.

Some 25,000 people attended the Aug. 25 rally, which featured television evangelist Pat Robertson.

Michele Ruebke, a Hesston Inter-Mennonite Fellowship member, is executive secretary of Kansans for Life—a group that focuses on legislative issues and education to prevent abortion. According to Ruebke, "most Mennonite church leaders were not very receptive" to her group's message.

Ruebke says she's "surprised at the apathy and sometimes cold shoulder" of many Mennonites, even though the Pregnancy Crisis Center where she volunteers has a regular clientele of Mennonites from the area's colleges and churches.

—Susan Balzer



## • Denomination turns 100.

September marks the centennial of the charter of incorporation for the General Conference Mennonite Church. The charter was filed in Topeka, Kan., on Sept. 5, 1891. It lists the group's purposes for incorporation as the "support of religious worship by the promotion and maintenance of home and foreign missions, religious schools, [and] seminaries," as well as "the publishing of church and Sunday school literature."

## • Hesston reaccredited.

Hesston (Kan.) College has received reaccreditation for 10 years from the North Central Association of Colleges and Schools (NCA). An NCA review team commended the college for its global perspective and general education curriculum, as well as the quality of its faculty. The team expressed concern about strategic planning and the need to continually update library resources.

## • Tour planned.

SELFHELP Crafts will sponsor a 1992 learning tour to Central America for North Americans who are involved with the organization. Participants will meet local craft producers, church workers, and people knowledgeable about current events in the region. Group size is limited. People interested in the March 7-21 tour may apply before Oct. 1 to SELFHELP Crafts of the World, PO Box 500, Akron, PA 17501-0500.

## • Returned worker dies.

Mary Beth Bowman Moser, 31, died unexpectedly Aug. 26 in Akron, Pa. An autopsy report said she died of natural causes related to a heart condition. Moser served with Mennonite Central Committee (MCC) and Mennonite Board of Missions in Belfast, Northern Ireland, from early 1989 through September 1990. She was married to David Moser of Berne, Ind., who currently works for the MCC U.S. Peace Section.

## • Human rights alert.

Christian Peacemaker Teams (CPT) has circulated a "Special Alert" about human rights in Palestine and Israel. According to CPT, 165 Palestinians were killed by Israeli security forces in 1990—at least half of them because they simply happened to be in the wrong place at the wrong

time. The "Alert" calls for CPT supporters to fax or write letters of concern to U.S., Canadian, and Israeli officials.

## • City church grows.

Philadelphia Mennonite Church of Life received 25 new members, most of them Cambodians, on June 16. The new congregants more than doubled the group's membership. Begun in 1989 by pastor Ted Yao as a Chinese church planting, the group had become mostly Cambodian by the time Yao retired in October of last year. Luke Stoltzfus, the current pastor, believes the church is the first Cambodian Mennonite fellowship in North America.

## • Evangelism training.

Some 200 Mennonites attended Evangelism Leaders Academies at McPherson, Kan., North Manchester, Ind., and LaVerne, Calif., this past summer. The four-day training sessions served as part of the Living in Faithful Evangelism (LIFE) program, which is now being used by more than 60 Mennonite churches in North America. LIFE is a three-year congregational process that combines study, prayer, planning, and action. It is designed to help churches discover a new vision for local outreach.

## • Domestic violence program.

A new Mennonite Central Committee program will help Manitoba Mennonites deal with domestic abuse. Called "Voices for Nonviolence," it will provide a variety of services to congregations, including consultation for pastors and others working with abusers and victims; support for abusers, victims, and families; and education and awareness-raising in churches. The director is Heather Block.

## • CEE to move.

The office of China Educational Exchange (CEE) will move this fall from Winnipeg, Man., to Harrisonburg, Va. As of Oct. 1, CEE's address will be 1251 Virginia Ave., Harrisonburg, VA 22801; phone 703 434-6701.

## • SALT workers.

Nine Mennonite Church members took part in a Serving and Learning Together (SALT) International orientation at Akron, Pa., July 7-12. They are: Eric Beck, Elkhart, Ind., to Paraguay; Darrell Bender, New Hamburg, Ont., to Taiwan; J. Alex Hartzler, Mt.

Joy, Pa., to Bolivia; Ingrid Kopp, State College, Pa., to Paraguay; Tara Leaman, Lancaster, Pa., to Zambia; Kerry McKenzie, Kitchener, Ont., to the Philippines; Michelle Milne, Goshen, Ind., to Japan; Evelyn Overduin, Waterloo, Ont., to Taiwan; Karem Sandoval, Kitchener, Ont., to Brazil.

## • Canning completed.

Some 231 tons of meat were prepared for distribution to hungry people during the 1990-91 canning season of Mennonite Central Committee. The portable meat canner stopped at 30 sites in 11 states, where volunteers helped with the canning process. Most of the meat goes overseas. This year MCC sent 52 tons to war-torn Liberia. Other shipments went to Egypt, Haiti, Jamaica, Nicaragua, and Israeli-occupied West Bank.

## • Bible story book in Swahili.

Christine Buckwalter, a missionary in Tanzania, has completed a Bible story book for children in the Swahili language. It is the first such book pub-

lished by Tanzania Mennonite Church. Sara Mohler of Ephrata, Pa., provided an illustration for each of the 52 stories. Buckwalter and her husband, Victor, serve under Eastern Mennonite Board of Missions.

## • Neighborhood Homes.

About 70 low-income families in Wichita, Kan., will be able to purchase homes from Mennonite Housing Rehabilitation Services in the next 18 months through a new program called Neighborhood Homes. The program is made possible through special grants and loans provided by the city and by two local banks.

## • Volleyball benefit.

Members of Bally (Pa.) Mennonite Church organized a volleyball tournament to benefit the Clinic for Special Children, Strasburg, Pa. The Aug. 17 event in Pottstown, Pa., drew 150 players from 20 teams and raised some \$7,000. The clinic studies and treats childhood diseases similar to the one that took the life of Sarah Good, an infant from the Bally congregation, in 1989. Sev-



**Hispanic Mission Team.** *Salunga, Pa. (EMBM)*—An international team sponsored by the Spanish Council of Lancaster Conference spent much of this past summer working in Bible schools, evangelism, and construction projects in Pennsylvania and New Jersey. The group included three members from Mexico and four from the New Holland (Pa.) congregation. Pictured above are, back row, left to right: Ricardo Castaneda (New Holland), Antonio Gaxiola (Mexico), Guillermo de Novais (New Holland). Front row: Amparo Serna and Luz Maria Reyes (Mexico) and Monique Castaneda and Martin Ramirez (New Holland). In July, the Mexican team members traveled to Sinaloa, Mexico, to preach, teach Bible classes, and participate in community activities. Joining them for four weeks were Bolivar Guadalupe and Miguel Rivas, teachers at the Hispanic Bible Institute in New Holland, and Olga and Marisol Rodriguez of the Vineland, N.J., congregation.



eral of these illnesses are more common among Mennonites and Amish than in the general population.—*Deborah Good*

• **Family video to air.** *At Home with the Family*, a four-part video series written and hosted by Mennonite counselors John and Naomi Lederach, is being broadcast on television during September. A different part of the series is being aired four times each week on Vision Interfaith Satellite Network (VISN). The Lederach series is aimed at building positive family relationships. It was supplied to VISN by the Media Ministries Department of Mennonite Board of Missions.

• **No datebook.** Mennonite Publishing House (MPH) will not send a 1992 datebook to ordained persons, due to the agency's unfavorable financial situation. MPH hopes the cut-back will be for one year only.

• **Trail boss.** M. Virginia Musser has been elected to a second two-year term on the governing board of the Appalachian Trail, (AT), according to reports in *The Souderton (Pa.) Independent and Mennonite Weekly Review*. Musser is director of the Independent Living Center at Rockhill Mennonite Home, Sellersville, Pa. The AT is a hiking path that stretches 2,000 miles, from Maine to Georgia.

• **Pastoral milestone.** Sam Thomas, pastor of Landisville (Pa.) Mennonite Church, brought his jogging total to 10,000 miles with a two-mile run with family and friends Aug. 31. Thomas began to jog and keep track of his miles after he underwent successful treatment for cancer in 1980. Thomas said he runs five miles a day, four or five times a week.—*From Sunday News, Lancaster, Pa.*

• **New appointments:** *Jeffrey Hoffman*, admissions counselor, Eastern Mennonite College, since August. He is responsible for student recruitment in the Midwest, New England, Canada, Oregon, and West Virginia. *Katie Myers*, coordinator of Global Family Program, Mennonite Central Committee, since August. She succeeds Lois Keeney, who served two years. The program pairs North American sponsors with individuals, families, and communities overseas.

## • Pastor transitions:

*Joe Diener* was installed as pastor of Argentine Mennonite Church, Kansas City, Kan., on July 14. He succeeds *Vernon Yoder*.

*Arlyn Epp and Judith Friesen* will become assistant pastors at Vineland (Ont.) Mennonite Church in mid-September.

*Eleanor Epp-Stobbe* resigned as copastor of Hamilton (Ont.) Mennonite Church in August. She served alongside her husband, David.

*Edwin Heutwale* was installed as pastor of Stuarts Draft (Va.) Mennonite Church on Sept. 8. He and his wife, Eileen, previously were church planters in Fredericksburg, Va.

*Jean Henricks* resigned as pastor of Lawrence (Kan.) Mennonite Fellowship, effective Sept. 30. She is taking a leadership position with the Church of the Brethren.

*Beryl Jantzi* became associate pastor of Akron (Pa.) Mennonite Church on June 3. He serves alongside Pastor Urbane Peachey. He is a 1991 graduate of Eastern Mennonite Seminary.

*John Kampen* was ordained on June 2 for his work as academic dean of Payne Theological Seminary and as an associate pastor at Cincinnati (Ohio) Mennonite Fellowship.

*Philip L. Kniss and Jane H. Peifer* were installed Sept. 8 in half-time positions at Community Mennonite Church, Harrisonburg, Va. Kniss was pastor of Emanuel Mennonite Church, Gainesville, Fla., from 1983 to 1990. He will have primary responsibility for preaching, worship, and small groups. Peifer will oversee Christian education, youth ministries, and outreach. Other pastoral team members are Ann Graber Hershberger, Teresa A. McDermid, and David A. Detrow.

*Heidi Regier Kreider* became pastor of Emmanuel Mennonite Church, Gainesville, Fla., on Aug. 1. She succeeds interim pastors John and Miriam Beachy.

*Walter and Joy Sawatzky* became pastors of Homestead (Fla.) Mennonite Church in late August. They succeed Raymond Martin, who became general secretary of Southeast Conference.

## • Missionary transitions:

*Wendell and Karen Amstutz* returned to Bolivia on Aug. 12 following a three-month North American assignment. They are overseas mission associates

with Mennonite Board of Missions and work as self-employed farmers. Their address is Casilla 213, Santa Cruz, Bolivia.

*Dorcas Borkholder* returned from France on June 14. She was a Mennonite Board of Missions intern at the Foyer Grebel Mennonite Study Centre in Paris. Her address is 60297 M-66, Centreville, MI 49032.

*Ron and Betty Lou Collins* arrived in Aibonito, P.R., on Aug. 12 to begin a two-year assignment with Mennonite Board of Missions. Ron will serve as director of the Bible institute operated by the Puerto Rico Mennonite Church, and Betty will help at the institute and at Betania Mennonite School. Their address is Apartado 2016, Aibonito, PR 00609.

*Garry and Ruth Denlinger*, Mennonite Board of Missions workers, have resumed their ministries in Israel. Ruth and daughter Sheri returned to the country July 15, and Garry returned Aug. 21. Son Ron will continue studies at Eastern Mennonite High School, Harrisonburg, Va. The Denlingers serve in congregational development and theological education. Their address is Box 3703, 31036 Haifa, Israel.

*Daniel and Jolene Foley* went to Guatemala in July to study Spanish for six months in preparation for an assignment in Honduras with Eastern Mennonite Board of Missions. They will prepare Christian education materials for Mennonite congregations. Their address is Fundacion 23, 6 Avenida 6-126, Zona 1, Huehuetenango 13001, Guatemala.

*John and Susan Gehman* returned to Haiti in June. They are Eastern Board appointees who serve with Lumiere Medical Ministries. Their address is Hospital Lumiere, Bon Fin, Cayes, Haiti.

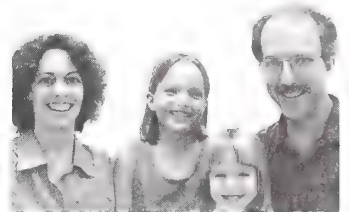
*Kevin and Rita Marie Hoover* returned to the United States on Aug. 12 after a one-year internship with Mennonite Board of Missions. They served with the Araguaceman Mennonite Church in Brazil. Their address is 84 Haldeman Rd., Schwenksville, PA 19473-2000.

*Brian Jantzi* arrived in England on July 14 to begin a one-year assignment with Mennonite Board of Missions. He is assisting staff at the London Mennonite Centre. His address is 14 Shepherds Hill, Highgate, London N6 5AQ, United Kingdom.

*Scott and Rhoda Jantzi* arrived in Puerto Rico on July 15 to begin

a two-year assignment with Mennonite Board of Missions. Scott is principal of Betania School in Aibonito, and Rhoda is assisting with Lamaze classes at the Mennonite Hospital and exploring other nursing jobs. Their address is Academia Menonita Betania, Apartado 6, Aibonito, PR 00609.

*Elaine Kauffman* left for Brazil on Aug. 7 following a one-year North American assignment. During the first year of her current Mennonite Board of Missions term, she will update the bookkeeping operations of the Brazil Mennonite Church. Her address is Rua Taquaritinga 76, Jardim Nova Europa, 13035 Campinas SP, Brazil.



*Nelson and Ellen Kraybill* (shown above with family) began a three-year Mennonite Board of Missions assignment in England on Aug. 9. Nelson will coordinate the Cross-Currents program at London Mennonite Centre and be available for teaching and preaching. Ellen will have various duties at the Centre and explore part-time physical therapy work. Their address is 14 Shepherds Hill, Highgate, London N6 5AQ, United Kingdom.

*Ivan and Mary Ellen Leaman* returned from Kenya in June. They are Eastern Board medical workers who had been temporarily serving Somali refugees while they waited—and continue to wait—for an opportunity to reenter Somalia. Their address is 109 N. Decatur St., Strasburg, PA 17579.

*Joe and Linda Liechty* returned to Ireland on Aug. 20 following a two-month North American assignment. They work with peace and reconciliation efforts in Ireland and participate in Dublin Mennonite Community. The Liechtyes serve under Mennonite Board of Missions and Mennonite Central Committee. Their address is 62 Willow Park Ave., Glasnevin, Dublin 11, Republic of Ireland.

*Paul and Dawn Ruth Nelson* left Dublin, Ireland, July 24 for a one-year North American as-



signment. The couple are overseas mission associates with Mennonite Board of Missions and Mennonite Central Committee. Their address is 468 Groff's Mill Rd., Harleysville, PA 19438.

**Linda Oyer**, Mennonite Board of Missions worker in France, began a one-year North American assignment Aug. 1. She teaches New Testament and serves as dean of faculty at the European Bible Institute in Lamorlaye, France. Her address is c/o 758 Morris, Hillside, IL 60162.

**Tom and Disa Rutschman** returned to Sweden on Aug. 9 after a two-month North American assignment. They are self-supporting overseas mission associates with Mennonite Board of Missions. The Rutschmans teach in local schools, participate in a small evangelical church, and are involved in youth ministries. Their address is Lingonstigen 14, S-96040 Jokkmokk, Sweden.

**Michael and Rebecca Wigginton**, Mennonite Board of Missions workers in Argentina, began a one-year North American assignment Aug. 3. They serve among Indians in the Argentine Chaco, visiting churches and working with agricultural, economic, and land issues. Their address is 304 W. Cleveland, Elkhart, IN 46516.

**Linda Witmer** went to Guatemala in June for a one-year assignment with Eastern Board. She is a public health consultant with the Kekchi Indian Mennonite congregations. Her address is Apartado 1, 16909 San Pedro Carcha, Alta Verapaz, Guatemala.

#### • Coming events:

**Symposium on 1492**, Oct. 19-20, Prince of Peace Mennonite Church, Corpus Christi, Tex. Sponsored by Mennonite Historical Committee and Mennonite congregations of south Texas. Speakers will include Lawrence Hart, Jose Matamoros, Levi Miller, and Jose Ortiz. More information from Jose Matamoros, Prince of Peace Mennonite Church, 6030 Deer Creek Dr., Corpus Christi, TX 78415, or the historical committee, 1700 Main St., Goshen, IN 46526.

**Renewal celebration**, Nov. 8-10, Sonnenberg Mennonite Church, Kidron, Ohio. Richard Showalter, president of Rosedale Bible Institute in

Plain City, Ohio, will be the keynote speaker. More information from the church, PO Box 226, Kidron, OH 44636.

**Sing with Alice Parker**, Nov. 16, at Elizabethtown College, Elizabethtown, Pa. Parker will lead an afternoon workshop and singing school featuring music from the Mennonite "Harmonia Sacra" and "The Brethren's Tune and Hymn Book." In the evening, she will lead a hymn festival. More information from the Young Center at the college, 1 Alpha Dr., Elizabethtown, PA 17022-2298.

#### • New resources:

**Packet on chronic mental illness.**

Developed for congregations and pastors by Karen Jantzi, mental health advocate for Franconia Conference. Includes stories about living with mental illness, ideas for ways to minister, bibliography, and additional resources list. Available from Karen Jantzi, Mennonite Conference Center, Box 116, Souderton, PA 18964; phone 215 723-5513.

#### • Job openings:

**Naturalist** needed at Camp Amigo, Sturgis, Mich., to provide leadership for the nature program. This is a full-time, year-round position. Education or biology background with strong interest in outdoor education relating to youth. For a job description and application, contact Camp Amigo, 26455 Banker Rd., Sturgis, MI 49091-9355; phone 616 651-2811.

#### • Change of address:

**Edwin and Eileen Heatwole** from Fredericksburg, Va., to R. 1, Box 360, Stuarts Draft, VA 24477.  
**Norman and Phyllis Lyndaker** from Watertown, N.Y., to 7700 North St., Lowville, NY 13367.  
**Daniel and Jennifer Schrock** from Lombard, Ill., to Neil Avenue Mennonite Church, 251 W. Sixth Ave., Columbus, OH 43201.

### NEW MEMBERS

**Blough, Hollsopple, Pa.:** Michelle Zimmerman.  
**Soo Hill Community, Escanaba, Mich.:** Alicia Holmes, Joleen Julien, Dana Nichols, Matt Nichols, Bobbi Nichols, Rich Nichols, and Jewel Troyer.  
**Swamp, Quakertown, Pa.:** Brian Faux, Jeanne Faux, Joanna Weaver, Douglas Geis-

singer, and Stephanie Kolb.

**West Union, Parnell, Iowa:** John Beck, Jackie Beck, Anita Kanagy, Thelma Gragg, and Don and Marcia Steckly.

**Zurich, Ont.:** Richard Vermeulen and Marilyn Vermeulen.

### BIRTHS

**Deichert**, Bill and Carol (Smith), Zurich, Ont., Ethan Allan Cole (third child), Aug. 14.

**Harrison**, Tim and Susan (Kennel), Elkhart, Ind., Andrew Peter (first child), Aug. 9.

**Kochsmeier**, David K. and Beverly K. (Goshow), Bethlehem, Pa., Philip Andrew (second child), July 21.

**Martin**, Landis and Miriam (Zimmerman), Northampton, Pa., Daniel Eric (ninth child), Aug. 9.

**Mast**, David and Karen (Stoltzfus), Stevens, Pa., Saralyn Kay (fourth child), Aug. 19.

**Mayer**, C. J. and Jill (Stauffer), Sarasota, Fla., Jackson Elliott (third child), Aug. 20.

**Parmer**, Rick and LeAnn, Lansdale, Pa., Jennifer Nicole (third child), July 31.

**Peachey**, Max and Tandra (Miller), Lewistown, Pa., Mikaela Hannah (second child), Aug. 9.

**Petersheim**, Jon and Stacy (Juetten), Reading, Pa., Elizabeth Grayce (first child), June 8.

**Rupp**, Steve and Susan (Rupp), Fayette, Ohio, Levi Michael (second child), Aug. 22.

**Stutzman**, Tony and Angie (Kearns), Wellman, Iowa, Jarron Anthony (second child), Aug. 19.

**Unger**, Daniel and Rebecca (Friesen), Akron, Pa., Caleb Daniel (second child), Aug. 15.

**Wagler**, Norman and Carol (Miller), Kokomo, Ind., Erin Rachel (second child), Aug. 15.

### MARRIAGES

**Amstutz-Headings:** Michael Amstutz, Dalton, Ohio (Orrville cong.), and Lisa Headings, Wooster, Ohio (Wooster cong.), Aug. 17, by Wayne A. Nitzsche.  
**Bast-Siegrist:** Jason Bast, Woodville, N.Y., and Connie Siegrist, Gouverneur, N.Y. (Watertown cong.), Aug. 3, by Andrew Gingerich and Ed Robbins.

**Behnish-Martin:** Richard Behnish, Sarnia-Clearwater, Ont., and Lorri Beth Martin, Sarnia-Clearwater, Ont. (Zurich cong.), Aug. 17, by Clayton Kuepfer.

**Bergin-Weaver:** Ian Bergin, Liverpool, England, and Sarah

Weaver, Chalfont, Pa. (Swamp cong.), Aug. 10, by William A. Brunk.

**Brubacher-Hershberger:** Mark Brubacher, St. Jacobs, Ont. (St. Jacobs cong.), and Cynthia Hershberger, Kitchener, Ont. (St. Jacobs cong.), Aug. 17, by Sue C. Steiner.

**Chapman-Mast:** Jay Chapman, Kalona, Iowa (Trinity cong.), and Diane Mast, Kalona, Iowa (Lower Deer Creek cong.), Aug. 17, by Orie Wenger.

**Derstein-Mast:** Andrew Bryan Derstein, Hatfield, Pa. (Covenant cong.), and Karen Marie Mast, Oley, Pa. (Oley cong.), Aug. 17, by Earl Anders.

**Gerber-Mast:** Mark Gerber, Brutus, Mich., and Kathy Mast, Wooster, Ohio (Smithville cong.), July 27, by Jim Gerber (father of groom) and Bill Detweiler (uncle of bride).

**Kauffman-Unruh:** Gordon Kauffman, Newton, Kan. (Hesston Inter-Mennonite cong.), and Janinne Unruh, Newton, Kan. (Hesston Inter-Mennonite cong.), Aug. 10, by Donovan Unruh.

**Kropf-Brenneman:** Larry Kropf, Guelph, Ont. (East Zorra cong.), and Tracey Brenneman, Tavistock, Ont. (Cassel cong.), Aug. 10, by Vernon Leis and Gordon Martin.

**Kurtz-Bontrager:** Eric Kurtz, Lancaster, Pa. (Landisville cong.), and Kimberly Bontrager, Haven, Kan. (Yoder cong.), July 27, by Chester I. Kurtz.

**Martin-Ropp:** David Martin, Alma, Ont., and Karen Ropp, Tavistock, Ont. (East Zorra cong.), Aug. 17, by Vernon Leis.

**Mellinger-Jewett:** John Mellinger, Hesston, Kan. (Hesston Inter-Mennonite cong.), and Patty Jewett, Hutchinson, Kan., Aug. 16, by Duane Yoder.

**Moyer-Grim:** Douglas Moyer, Perkaskie, Pa. (Perkaskie cong.), and Gwendolyn Grim, Stephens City, Va. (United Methodist Church), July 27, by John E. Conner.

**Roth-Rhodes:** Ted Roth, Ruidoso, N.M. (Carlsbad cong.), and Doris Rhodes, Carlsbad, N.M. (Carlsbad cong.), Aug. 17, by Peter E. Hartman.

**Snyder-Martin:** Eugene Snyder, Waterloo, Ont. (St. Jacobs cong.), and Sharon Martin, Waterloo, Ont. (St. Jacobs cong.), Aug. 10, by Sue C. Steiner.

**Steckle-Roes:** Brian Steckle, Zurich, Ont. (Zurich cong.), and Bonnie Roes, Milverton, Ont. (Mapleview cong.), Aug. 3, by Victor Dorsch.





**Creative expression.** *Harrisonburg, Va.*—Arts and crafts came alive during the adult Sunday school hour Aug. 25 at Community Mennonite Church here. Nineteen people from the congregation responded to an open invitation to bring to class artwork or other creative efforts from any period of their lives. The exhibit in the church fellowship hall included woodburnings, quilts, paintings, handcrafted furniture, photography, Navajo and nature weavings, sculpture, ceramics, a handmade flintlock rifle, and an Appalachian banjo. Above, high school senior Wendell Martin shows dolphins he formed from paraffin.—*Jim Bishop*

**Yoder-Miller:** Brent Yoder, Wellman, Iowa (Lower Deer Creek cong.), and Tara Miller, Washington, Iowa (Washington cong.), Aug. 3, by Orie Wenger.

## DEATHS

**Bohning, Joel Andrew,** 19, Bethlehem, Pa. Born: July 23, 1972, Fountain Hill, Pa., to Robert P. and Fleurette (Troxell) Bohning. Died: Aug. 5, 1991, Bethlehem, Pa., car accident. Survivors—brothers and sister: Jeffery D., Timothy R., Daniel C., Nancy D. Schneck. Funeral: Aug. 9, Long Funeral Home, by David K. Kochsmeier. Burial: Hellertown Union Cemetery.

**Horst, S. Elizabeth Good,** 70, Harrisonburg, Va. Born: July 24, 1921, Spring City, Pa., to Allen H. and Hannah (Gross) Good. Died: Aug. 9, 1991, Harrisonburg, Va. Survivors—husband: Samuel L. Horst; children: Kenneth, Hannah Schertz, Sylvia, Barbara, Mary, Carol; 4 grandchildren; brothers and sisters: James, Barbara Kurtz, Law-

rence, Pauline, Claude, Ernest. Funeral: Park View Mennonite Church, Paul T. Yoder, Shirley E. Yoder, Shirlee K. Yoder. Burial: Weaver Cemetery.

**Hunsberger, Vera (Hallman),** 97, Cambridge, Ont. Born: April 28, 1894, Roseville, Ont., to George and Veronica (Heckendorn) Hallman. Died: Aug. 13, 1991, Guelph, Ont. Survivors—children: Albert, Gordon, Wilson; 11 grandchildren, 16 great-grandchildren; sister: Salome Shantz. Predeceased by: Abram Hunsberger (husband). Funeral and burial: Aug. 16, Erb Street Mennonite Church, by Wilmer Martin.

**Lehman, Martin,** 84, Kidron, Ohio. Born: May 15, 1907, Kidron, Ohio, to John P. and Mary Ann (Zuercher) Lehman. Died: Aug. 16, 1991, Walnut Hills (Walnut Creek) Nursing Home. Survivors—wife: Elda L. Amstutz; children: Lester Feltis; 3 grandchildren, 7 great-grandchildren; brother: Weldon. Funeral and burial: Aug. 19, Kidron Mennonite Church, by Bill Detweiler and Dennis Kuhns.

**Martin, Melvin S.,** 87, Cambridge, Ont. Born: Aug. 5, 1904, Kitchener, Ont., to Enoch and MaryAnn (Shantz) Martin. Died: Aug. 14, 1991, Cambridge, Ont. Survivors—children: Stuart, Douglas, Richard; 13 grandchildren, 6 great-grandchildren. Predeceased by: Eileen Snider (wife), Harold (son), Isabell (daughter). Funeral and burial: Aug. 17, Erb Street Mennonite Church, by Wilmer Martin.

**McGinty, Katelyn Ann,** 2 mos., Coopersburg, Pa. Born: May 22, 1991, to Robert and Margaret McGinty. Died: Aug. 3, 1991, Coopersburg, Pa., of SIDS. Survivors—parents: Robert and Margaret McGinty; sister: Meghan Elizabeth. Funeral and burial: Aug. 6, Swamp Mennonite Church, by William A. Brunk.

**Miller, Ernest L.,** 79, Gainesville, Fla. Born: Aug. 10, 1911, Amboy, Ind., to Albert A. and Sarah D. (King) Miller. Died: July 29, 1991, Alachua Hospital (Fla.). Survivors—brother and sisters: Robert F., Dorothy Harvey, Nada Smith. Funeral: Aug. 3, Fenn Funeral Home, by Harold Mast and Clayton Sommers. Burial: Sunset Memory Gardens.

**Nussbaum, George H.,** 67, Twin Falls, Idaho. Born: Feb. 1, 1924, North Lima, Ohio, to Menno and Kate Miller Nussbaum. Died: July 25, 1991, Twin Falls, Idaho. Survivors—wife: Viola Nussbaum; children: Laura Oates, Harold, Joletha Sturdy, Karen Perkins, Melva Turner, Wayne; 12 grandchildren, one great-grandchild; sister: Ruth Martin. Funeral: July 29, White Mortuary (Twin Falls), by Terry Miller. Burial: Sunset Memorial Park.

**Sensenig, Mildred B. Dombach,** 87, Lancaster, Pa. Born: April 27, 1904, Pequea Twp., to Adam and Miriam Brenneman Dombach. Died: July 28, 1991, Mennonite Home (Lancaster). Survivors—children: H. Gerald, Dale D., Jay V., Velma Gehman; 9 grandchildren, 4 great-grandchildren. Predeceased by: Harry H. Sensenig (husband), Glenn (son). Funeral: Aug. 2, Gundel Funeral Home, by Karl E. Steffy. Burial: New Danville Cemetery.

**Stuckey, Genevieve M.,** 71, Pettisville, Ohio. Born: Nov. 4, 1919, Grabill, Ind., to Henry and Emma (Yoder) Stuckey. Died: Aug. 15, 1991, Wauseon, Ohio. Survivors—sisters: Hermia Nofziger, Luella Rupp. Funeral: Aug. 17, West Clinton Menno-

nite Church, by James Roynon and Edward Diener. Burial: Pettisville Cemetery.

**Zimmerly, Ethel,** 81, Wooster, Ohio. Born: June 12, 1910, Montrose, Colo., to Frank and Mary (Bender) Sinclair. Died: Aug. 18, 1991, Massillon, Ohio. Survivors—children: Frances Miller, Dorothy Brown, Elizabeth Boggs; 12 grandchildren, 3 great-grandchildren. Predeceased by: Elam Zimmerly (husband), Albert (son). Funeral and burial: Aug. 21, Kidron Mennonite Church, by Bill Detweiler and Dick Wolf.

**Correction:** In the Aug. 27 issue under deaths, the correct name for Esther Horsch should be Esther Litwiller Horsch.

## CALENDAR

Lancaster Conference fall assembly, East Earl, Pa., Sept. 19  
Mennonite Board of Education board of directors, Elkhart, Ind., Sept. 19-21  
Mennonite Disaster Service Region IV annual meeting, Albany, Ore., Sept. 21  
Worship Seminar, Hesston, Kan., Sept. 20-22  
Vision 95 Goals Coordinating Council, Elkhart, Ind., Sept. 24  
Evangelism and Church Planting Committee, Salunga, Pa., Sept. 27-Oct. 1  
Vision and Goals Committee, Chicago, Ill., Sept. 28-29  
New Pastor Orientation, Elkhart, Ind., Sept. 30-Oct. 2  
Mennonite Disaster Service executive committee fall meeting, Oct. 4-5  
Fellowship of Concerned Mennonites annual Bible conference, Hutchinson, Kan., Oct. 4-6  
Mennonite Disaster Service Region I annual meeting, Moncks Corner, S.C., Oct. 12  
A celebration of Mennonites in the city and the suburbs, Lombard, Ill., Oct. 12-13  
Symposium on 1492-1992 commemoration, Corpus Christi, Tex., Oct. 19-22  
Southeast Mennonite Conference annual meeting, Lakewood Retreat, Brooksville, Fla., Oct. 25-27  
Education 2000, congregational discipling event, Bradenton, Fla., Nov. 8-11  
Mennonite Economic Development Associates annual convention, Lancaster, Pa., Nov. 14-17  
Mennonite Disaster Service Region III annual meeting, Kalona, Iowa, Nov. 15-16



## THE LAST WORD

# Fiddling with the boundaries

One of the first things I saw when buying the house where we now live was the iron post marking the boundary between our property and the neighbors'. It seemed a bit strange at the time. It still does, what with its being located right along the street where everyone can see it.

My neighbor being a fellow Mennonite, I didn't ask questions. The post is something both of us have come to ignore. The only thing it does today is delineate the 12 inches each of us goes over the line when we mow the lawn (that two-foot strip could be the best-mowed space in our town).

How that post got there I have no idea. Did the first editor of *Gospel Herald* put it there when he bought the property in the early 1920s? (Yes, that's right; 20 years ago I bought the house built for the first editor of this magazine, never dreaming that some day I'd be its fifth.)

Whatever its history, I must admit that should I see my neighbor out eyeing that iron post some morning, I'd get nervous. What was he up to? Did he know something I didn't? What was happening to our boundary?

This issue *Gospel Herald* fiddles with the boundaries. We do so fully aware it could make for a great deal of nervousness. The boundary under discussion is one many of us have taken for granted all our lives: our belief in peace, non-resistance, pacifism, or nonviolence (whatever term you use to describe it) as a central part of who we are as Mennonites.

There are areas of the church, however, where this can no longer be taken for granted. In our outreach with the gospel, soldiers and sailors, sergeants and lieutenants are being attracted to our fellowships. Not all can or are ready to give up their careers when they find Christ. What do we tell them when they apply for membership in our churches?

Every group needs its center and its boundaries. Otherwise it will no longer continue to be a group.

And make no mistake about it: the Mennonite Church has its center. It is Jesus Christ. We are disciples of his.

We also have our boundaries. They have to do

with how we live out our beliefs and our faith as Jesus' disciples.

If we all agreed all the time, boundaries would be easy. But we don't. So we need to continue to talk.

Boundary discussions may help us to agree more. They can keep us from stagnating, for what we take for granted is too often what we lose. Boundary discussions can also help us individually to make centuries of belief and practice our own.

They don't mean things have to change. Boundary discussions can result in reaffirmation: that acceptance of the way of peace is a test of church membership, in this case.

A unique role for the Mennonite Church may be to witness against militarism and violence in this way. That becomes increasingly difficult to do in a society of individualism and tolerance. Yet it could be God is asking us to strengthen this boundary of who we are. God may want us to be more definite about who can and who cannot be part of our group. At the very least, this is an iron post of being Mennonite we must continue to examine as new people come to us.—jlp

## A new sheet from heaven?

Boundary discussions also raise the possibility of boundary redefinitions.

The apostle Peter learned that one day when he merely wanted a brief nap. Instead he got this vision of a sheet from heaven full of animals. A voice told him to do something he had been taught all his life God would never ask him to do: "kill and eat" (Acts 10:13).

Later Peter interpreted the vision as dealing with the boundaries between Jews and Gentiles. He summed up the unsettling experience this way: "The Spirit told me . . . not to make a distinction between them and us" (Acts 11:12).

The Mennonite Church needs to decide if it sees a similar vision today. Is the question of peace and church membership a new sheet God is putting down before us? Or is it a case of wishing there were a sheet where there is none?—jlp





# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## God hath made me to laugh

*"A merry heart doeth good like a medicine" (Prov. 11:22).*

I try to remember that often. It helps when I hear how a six-year-old boy responded after hearing me introduced by my first name. He leaned over to his mother and whispered, "Is that the real Moses?"

Well, not quite. But by now I have lived long enough to learn to laugh. Often there is no other way!

One grandmother recalls how her young granddaughter asked, "Grandma, were you in Noah's ark?"

"Oh, no!"

"Then why didn't you drown?"

It is a scientific fact that laughter reduces muscle tension. The chest and facial muscles get a good workout. With a good belly laugh, every major organ of the body functions better (well, at least your ulcer is not spreading while you laugh). Scientific studies tell us a good hearty laugh puts more oxygen into the blood stream than does deep breathing.

No one ever died from laughing. No one ever got sick from laughter. That's why one doctor told a patient, "If you can't take a joke, then you'll have to take my medicine."

Laughter is a unique, nonverbal way to communicate. You can laugh in any language.

God must have a sense of humor. God would not have endowed us with the gift if it were not

by  
Moses  
Slabaugh

### ALSO IN THIS ISSUE

**A Mennonite Vietnam  
veteran switches sides . . . . . 6**

**Civil war brings devastation,  
people in Somalia tell visitors . . . 9**

**MWC groups discusses  
India plans, finances . . . . . 9**

*A sense of humor is part of our being created in God's image. Our God must have had a laugh when he made the baboon to itch and the penguin to walk.*



***The biggest laugh of all is Easter. It is the Christian's ultimate belly laugh. For the serpent's head is crushed! And the deceiver of nations is conquered!***

part of the divine. God must have had a twinkle when making the baboon to itch and the penguin to walk.

The word laugh and laughter occur 26 times in the Old Testament. Often they are used to express God's scorn or derision against the wicked. But six times happy laughter is used when God was catching up on promises made to Abraham and Sarah.

**F**irst God upgraded their names and then announced a specific time. A son would become an addition to their family. "As for Sarai your wife—her name will be Sarah (princess). I will bless her and will surely give you a son by her." That was funny to Abraham. He laughed and said to himself, "Will a son be born to a man a hundred years old? Will Sarah bear a child at the age ninety?" (Gen. 17:17).

Not long after that conversation the Lord appeared again in the form of a delegation. Abraham served a quick meal—and even included a foot washing service.

While eating, the conversation continued.

"Where is your wife Sarah?" "There, in the tent," Abraham replied. "About this time next year . . . Sarah your wife, will have a son," the Lord announced (Gen. 18:10).

Now Sarah was listening (who wouldn't try to overhear such a conversation?). She laughed (happy laughter) to herself as she thought: "After I am worn out and my master is old, will I now have this pleasure?"

The Lord said to Abraham, "Why did Sarah laugh? . . . Is anything too hard for the Lord?" Sarah lied and said, "I did not laugh." But the Lord said, "Yes, you did laugh" (same word: happy laughter).

I can't believe the Lord had a scowl when saying, "Yes, you did laugh." I believe God also enjoyed the humor of the moment and laughed with both Sarah and Abraham.

Jesus too had a sense of humor. He was human, vented his anger, he threw furniture, he raised his voice. So why not conclude he also laughed? Yes, he was a "man of sorrows" and "acquainted with grief." But certain difficult passages in the Gospels can only be understood

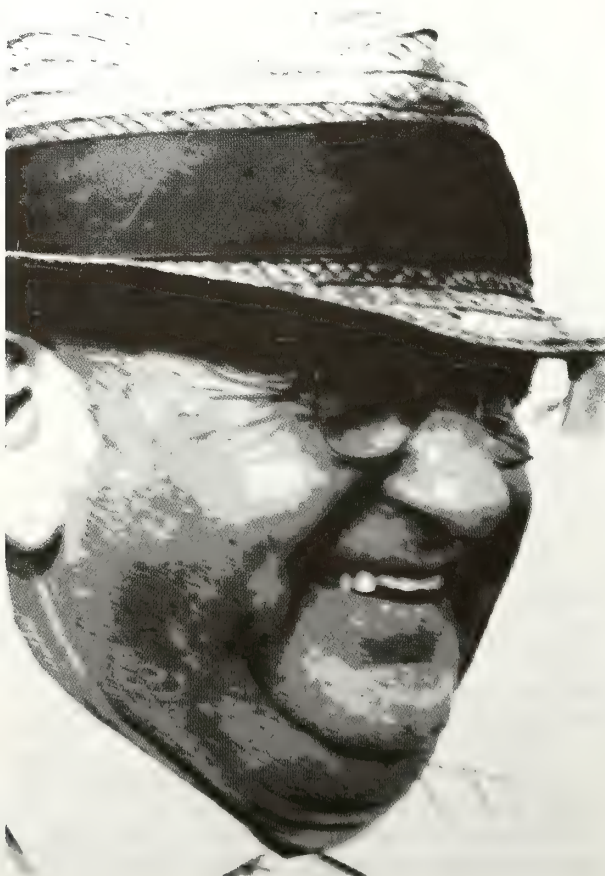
***Only the believer, the secure can laugh. As we laugh we see our own facade and know that God's grace is sufficient.***

when we conclude Jesus used irony and humor.

Take the drinking operations of the Pharisee. What did the Pharisee drink? A camel! T. R. Glover describes the details: "Then he sets about straining what he is going to drink—another elaborate process, and the series of sensations, as the long hairy neck slid down the throat of the Pharisee—all the amplitude of loose-hung anatomy—the lump—two lumps—both of them slid down—and he never noticed—and the legs—all of them—with outfit of knees and big padded feet. The Pharisee swallowed a camel and never noticed it" (*The Humor of Christ*).

The modern writer would say the Pharisee lacked a sense of proportion, and no one would remember. But Jesus said the Pharisee swallowed a camel, and who can forget it? It's the humor of irony that gives the saying force.

The Pharisees were a pompous lot. The pompous lack a sense of humor. With humor Jesus sliced away that hypocrisy and vanity. The chief remedy for vanity is laughter.





There's another scene of humorous irony in Matt. 15:21-28. Jesus was in alien territory, the region of Tyre and Sidon. A Canaanite woman whose daughter was deranged cried, "Help me."

Jesus gave her the silent treatment. When he finally talked, he said, "Jews come first. I have no obligation for the likes of you, and it isn't right to give the children's bread to dogs."

Insulting remarks did not turn the woman off. On her knees again she cried, "Help me!" and in the same spirit of banter said, "Yes, Lord . . . but even the dogs eat the crumbs that fall from their masters' table."

**W**oman, you have great faith!" Jesus replied, and back at her home the demon was gone. With irony Jesus encouraged that woman's faith. She was quick to catch on, and that day faith triumphed over nationality.

Only the believer, the secure can laugh. As we rejoice unconditionally in God's care, can we see our own facade, our own fallen nature, and know that God has sufficient grace to accept us? God restores our soul. God builds the church on the back of transformed sinners.

The Lord Jesus paid a big price for us. We are of great value to him. Thus we understand, with George Fox, that though there is an ocean of darkness, there is also one of light and love which flows over the darkness.

We learn to laugh through our tears. Kisses and tears are close together. Jacob, when he met Rachel, "kissed [her], and lifted up his voice, and wept."

At the age of ninety, Sarah laughed at the idea that she should give birth to a son. Can God? Will God? Did she name her son Isaac (laughter) at the time she giggled in the tent?

Oh, there was crisis in her life. That extra woman and her son in Sarah's house didn't work. Sarah said "out." But her final testimony was "God hath made me to laugh" (Gen. 21:6).

**T**he Greek Orthodox celebrate Easter in a way different from many other Christians. They don't sit on the cold damp ground in a cemetery listening to a sermon. They run through the streets shouting, "The Lord is risen." People raise their windows and fling open their doors and shout, "The Lord is risen indeed."

The biggest laugh of all is Easter. This is the Christian's ultimate belly laugh. Christ died! Christ rose! Christ lives! I am no longer condemned. The serpent's head has been crushed. The deceiver of nations has been conquered. The accuser is cast out.

When the final day comes, and the saints go marching in, there will be laughter.

*Moses Slabaugh, Harrisonburg, Va., is a retired pastor and journalist known by many for the twinkles that stay in his eyes.*

## *Did he ever laugh?*

We know that Jesus wept.

*Did he ever laugh?*

*Scripture describes a man of sorrows*

*Despised and rejected.*

*But we also meet a man*

*Whose human mantle*

*Reveals some funny stuff.*

*Can you picture*

*Two thousand pigs*

*Diving into their watery grave*

*People picking figs from thistles*

*Someone swallowing a camel?*

*Can you imagine*

*A plank in the eye*

*A lamp under the bed*

*A cup clean on the outside*

*But dirty inside?*

*We may not read*

*That Jesus laughed aloud*

*But with a gleam in eye*

*And tongue in cheek*

*His subtle humor*

*Refutes the reputation:*

*Somber mild and meek.*

*—Dorothy Shank*



# Gospel Herald

*"But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, . . . And a harvest of righteousness is sown in peace for those who make peace."*

—James 3:17-18, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Dave Graybill

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 38: Sept. 24, 1991**

**Photos:** cover and page 2 by Moses Slabaugh, page 7 by Tom Price, page 9 by Eleanor Miller, page 10 by Hesston College, page 11 by Mennonite Board of Missions, page 12 by Dale D. Gehman, page 13 by Mennonite Board of Missions.

## READERS SAY

### Worth bold print

I promoted your Aug. 6 editorial, "What Makes a Mennonite Unique?" to a number of Mennonites and others attending the 46th annual CPS Reunion held at the Lancaster (Pa.) Bible College on Aug. 4. Your last two paragraphs should be printed in bold and displayed in a prominent place in every Mennonite church. They are reminders to us as to who we belong to and who is our Lord and Master.

Maynard W. Shetler  
Scottsdale, Pa.

### Homelessness reality check

I commend the staff and program directors at Camp Luz for their innovative and thought-provoking "homeless night" ("Teen Campers Experience Homelessness," Aug. 6). Heightening awareness among Mennonite young people about this prevalent and frightening situation should be a primary concern among the church community. This is especially important as the church becomes increasingly urban and we no longer see such problems from our small-town porch swings.

The Camp Luz staff might also add additional reality checks: denied access to rest rooms, forbidden loitering in public places, one set of clothing for the week. Of course, parents might have a problem with the latter.

Beth Bontrager  
San Francisco, Calif.

### Another way to do evaluations

In response to your editorial "Amos Would Have Had a Bum Evaluation" (July 2), here are some suggestions to improve pastoral evaluation methods:

First, let's drop the corporation model. The pastor's shepherding of God's people in the congregation should be quite different from the business model. Let's have no anonymous questionnaires, no ratings for excellence, which invite unfair griping and stabs in the back. These are all geared to efficiency and production as corporations do it. We are not a "worldly business," operating by such standards.

Second, let's try the "prophetic model" you hinted at for the prophet Amos. Let's agree where the congregation has felt called to go, as revealed by its clearly stated goals. Let's ask in our evaluations how God's prophet (pastor) is helping us toward our goals and call

from God. We can further avoid the cold hire-and-fire mentality if we evaluate midterm, not at the end of a term of service.

Instead of anonymous votes, let's have the elders visit one third of the congregation's members in their homes every year. Let them interview the members about: (1) their personal progress, (2) the congregation's progress toward its goals, and (3) the pastor's effectiveness in shepherding the congregation toward its goals and growth as Christ's body.

This interview and evaluation, mutually agreed upon by pastor and elders, could invite member's evaluation of how this pastor is helping this congregation to reach its goals. It could focus on preaching, visitation, crisis counseling, worship leading, instructing of converts, teaching, relating to lay leaders, and general pastoral administration.

This way members would have to evaluate first themselves and the congregation's progress. Only then would it focus on the pastor. By then the congregation should be more fair, and the whole process could better fit "the family of God."

Paul M. Miller  
Lititz, Pa.

### We do not want a Mennonite lottery

I read with interest and concern J. Lorne Peachey's editorial about money, "Do We Really Want a Mennonite Lottery?" (July 9). But I decided to wait until "after Oregon" to write. From what I can learn, the problem was not solved there.

I read that Mennonite Publishing House employees took a 5 percent cut. My question: Why should only MPH employees take a cut? Why not MBCM, MBM, and MBE employees also? Wouldn't that be more in keeping with 1 Cor. 12:12?

On another page of the July 9 issue, I take a quiz, purportedly about church agencies. Every answer is MBCM. A clever footnote explains, "Hey, we paid for this ad!" My question: Why should MBCM have to advertise? Why not promote the entire program of the entire church?

Shouldn't there be more unity among these working parts of the Mennonite Church? Why should each agency have to raise its own funds? The Mennonite Church could learn from the General



Conference Mennonite Church. Each commission and the seminary get a percentage of the total budget pie. The shares are not equal. Overseas missions' share is by far the largest. But if a cut is needed, everyone shares the cut. And it is possible for individuals and congregations to designate gifts to "where it is not needed."

I once asked James M. Lapp, executive secretary of the Mennonite Church: "Suppose a not-well-informed person wishes to give a gift to the Mennonite Church. Can that person simply say, 'Use it where it's most needed'? He replied, "It is not possible now, but we are working on it."

I hope so. No, dear editor, we do not want a Mennonite Lottery.

*Elaine Sommers Rich  
Bluffton, Ohio*

### Getting ready for worship

Much is being said and written in our Mennonite circles about worship. Worship leaders spend much time in preparation, finding the right words with which to begin, intending to point our attention in the direction of the theme for the service of the day. Liturgical readings of prayers, confessions, and words of praise are used to help us experience the spiritual movings the leader has projected. Yet with all this, I often find that a good portion of the service has passed me by before I get "tuned in."

I am a "gathering" person when I come to our church's worship service. I'm still driving or handling the details of getting ready to come. A profound thought or beautiful quotation whizzes by me, and I am not yet gathered in. The worship leader has been preparing all week, but I have not. Should not the leading of worship take into account the gathering needs of the congregation and not expect all of us to be ready for profound and deep spiritual thinking? For me, at least, I would find that to be helpful.

*Verle Hoffman  
Elkhart, Ind.*

### Perspective

The other day I received an unsolicited letter from the U.S. Social Security office. Among other things they told me how much I earned in the past 50 years. Once you're past age 65, the government will do nice things like that for you.

According to the Office of Central Records Operation in Baltimore, Md., my total 50 years of labor was worth \$299,425. Most of that was for services rendered to the church, including a brief stint in Voluntary Service. Of this I returned about \$50,000 to the church by way of tithe. This left me with \$249,000. That's a lot of money in one pile.

We've lived well on our quarter million (plus some second income from my wife). We managed to pay the mortgage, buy 25 cars, feed and clothe the family, finance modest travel and hobbies, and educate the children (actually, they paid for their own education).

Then I think of a man my age in Bangladesh or Ethiopia (if he lives that long). He would have earned in 50 years about \$5,000 or \$6,000. How would he have used his money? What would he be worth today?

*D. Lowell Nissley  
Lancaster, Pa.*

### The church does have a future in the city

In response to S. Roy Kauffman's letter, "Urban Future Is No Future" (Aug. 27): Where are all the big trees being cut down? Not in the city. Where did strip mining occur? Not in the city. Where are the oil spills occurring? Not in the city (well, yes, one in New York Harbor).

On the other hand, where are the centers of modern medical advances? In the city. Where are many of the educational institutions? In the city. Where are the financial institutions that keep our country going? In the city.

Most importantly, where are many of the people for whom Christ died? In the city. Paul established churches in

cities such as Corinth and Ephesus. The church in Jerusalem was the center of the early Christian church.

Come to New York City the last weekend of every September when the 17 Mennonite churches come together in convention. See what God is doing here. And remember: we will be spending eternity in a city.

God is very much present in the city. The church *does* have a future in the city. Peace and justice are in the heart, whether the heart chooses to live in the city or in the country.

*Ruth L. Burkholder  
Bronx, N.Y.*

### The Bible is our only source of knowledge

"Are We Still a Biblical People?"

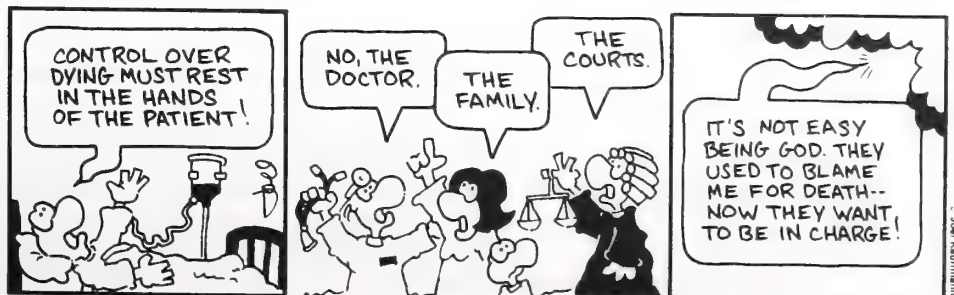
Richard A. Kauffman asks in an editorial in the June 18 issue. He states, "As a church we still give lip service to the Bible as the source of life and faith, but mostly there is benign neglect of the Bible."

In the Aug. 27 issue J. Otis Yoder answers in a letter: "No, we are not a Biblical people anymore." He pleads that we once again accept the Bible as the holy book of the living God and order our personal and church lives by its teaching.

I agree with Brother Yoder. I pray that we, as members of the Mennonite Church, accept the Bible as the inspired and inerrant Word of God. The Bible is our only source of knowledge of the origin of the universe, of the nature of God as our heavenly Father, of the Lord Jesus Christ our Savior, and of the Holy Spirit our faithful guide.

*H. Harold Hartzler  
Goshen, Ind.*

### Pontius' Puddle





# A Mennonite Vietnam

***"How would you like to work for us?" the Pentagon general asked. "No thanks, I already have," said Vaughn Moreno.***

*by Tom Price*

Vaughn Moreno still remembers how the rear cargo doors opened on the medical transport plane and in came a unit of Marines, the victims of a bloody ambush in Da Nang. On his first mission in Vietnam as the crew chief on a C-130 medevac unit, Moreno heard the severely wounded teenage members of the toughest U.S. military division scream for help, for their mothers, for God.

"Twenty-three years later, I can still hear their screams without much effort," says Moreno, one of a few Mennonite Vietnam veterans. "There are soldiers in our Veterans Administration hospitals that went into shell shock and never came out of it."

At a time when U.S. President George Bush has hailed the end of the "Vietnam syndrome," Moreno says Vietnam veterans know better. "We're not through dealing with that," says Moreno, who calls himself a "pacifist president" of the Vietnam Veterans of Elkhart County, Ind. "It was difficult to listen to the president talking about recognizing this great fighting force in the Persian Gulf. But it wasn't a fight. It was a slaughter. Let's not talk about the valor and the courage of our armed forces. The Iraqis were just pounded into oblivion. By the time our ground troops moved in the area, they would have surrendered to Boy Scouts."

But Moreno isn't interested in comparing military prowess. Instead he describes his long journey from being the son of a Marine officer and a Vietnam combatant to becoming a pacifist committed to a broad interpretation of what it means to work for peace.

"It's a journey that never really quite ends. When you talk about nonviolence, peace, and justice, it doesn't matter if you're trying to stop the tanks in China, racism in Indiana, or homelessness in Chicago," says Moreno, who today is involved in domestic violence work with Indiana Michigan Conference of the Mennonite Church and Central District Conference of the General Conference Mennonite Church.

As the son of a Marine officer, Moreno spent 19 years in the Marines and four years in the Air Force. But that did not prepare him for what he experienced in Vietnam. "The reality of the war was much different from what I had read about," he says.

To insulate himself from the horrors of war, Moreno quickly became desensitized to the violence. For example, there was the time he was eating lunch on a transport plane when two new recruits began to stare at him. "I had sat on this pallet of filled body bags for practical reasons; it was a lot softer than a pallet of ammunition." He said to the new recruits, "So what? They're dead. I'm alive. If you don't want to eat your lunch, I'll eat it too."

After leaving the military in 1970, Moreno went on "a 10-year rampage" in California, abusing alcohol and drugs. He moved to Goshen, Ind., when he married a woman from a Mennonite family—though he purposefully remained distant from God and the church.

"Part of my attitude and frustration with the war was the church I had grown up with. The Catholic Church in my estimation had supported the war," Moreno says. "One of the last straws for me was to hear a chaplain praying for good weather so our planes would have good bombing runs on the enemy."

Eventually, his father-in-law persuaded him to attend a Mennonite worship service which changed his life. "I remember that moment as one of a great sense of relief and release for me," he says. "Part of my anger and pain over the 10 years was not having a God and being my own god."

Moreno also was surprised to learn of the Mennonites' peace theology. "This was the Jesus that I heard about in my catechism lessons when I was a little kid," he says. "This was not the Jesus I began to picture with bandoleers of ammunition and an M-16 in his hand."

As a student in the early 1980s at Goshen College, Moreno became a much-sought-after speaker in Mennonite circles. "But my concept of what peace meant began to expand beyond just being against warfare," he says. "I began to see how these same principles began to apply to other people." Moreno extended his concerns to internal issues: women in ministry, the "oppression" of women, and patriarchal structures within the church. "All of a sudden, I wasn't such a hot item," he says.

Today, his concerns range from domestic violence and literacy to AIDS and civil rights. After



# veteran switches sides



*Former Vietnam veteran Vaughn Moreno now does battle with the forces of evil by serving on a mayor's commission on domestic violence in Elkhart, Ind.*

working as a social worker for a local agency that works with disabled people, Moreno was named the director of the Elkhart Human Rights Commission by the city's mayor.

"There are still people who say to me, 'Why do we need a civil rights office? We don't have problems anymore. That went out in the '60s,'" he says, noting that he simply invites critics to review his case load. "It doesn't take very long for them to realize that particular type of evil doesn't go away."

Two decades after Vietnam, Moreno finds himself battling against domestic violence, serving as vice-chairman of a special mayoral commission. It is his faith that enables him to continue to confront problems that can overwhelm others who seek to be activists.

"They become so overwhelmed by the evil in the world and the enormity of the tasks that they can't stay involved," he says. "It's very important that faith be tied into work for social justice. I couldn't do this without faith. I need to know there is something out there that is sustaining me through this."

"One of our jobs as Christians is not to run

away from evil, not to hide from it, but to be where the evil is," Moreno says. He cautions that we should not equate the avoidance of conflict with the avoidance of violence, particularly in church circles. "We can't begin to portray ourselves as a denomination of peacemakers until we learn to deal with our own agenda within our own body," he says, noting that he still has a "love-hate relationship" with the wider church. "I love the church for what it stands for and what it could be. Sometimes, it frustrates me to deal with what it is."

One of Moreno's frustrations was the apparent weakness of the peace movement in the Persian Gulf conflict. This was true in part, he says, because members mobilized only for a crisis and not the long-term work of peace. That may have contributed to what many perceived as a lack of alternatives to war. "It's one thing to say, 'What you are doing is wrong,'" Moreno says. "You have to be able to say, 'Try this instead.'"

Moreno also believes we must understand the views of those who disagree with us and learn to speak their language. "You can't really enter into a dialogue of any meaningful kind with them if you don't understand what they mean," he said.

When he was a Goshen College student, Moreno traveled with a group of Mennonite seminary students to Washington, D.C., where they met with a four-star general at the Pentagon to talk about peace concerns. Moreno caught the general off guard by asking whether the Pentagon would abandon a rapid deployment force surrounded by a much larger enemy force or use tactical nuclear weapons to defend them.

Eventually the general acknowledged the latter. But his first response was to register surprise at this Mennonite pacifist who was knowledgeable of military strategies.

"How would you like to work for us?" the general asked Moreno.

"No thanks, I already did that," Moreno answered. "Now I work for them."

*Tom Price, Elkhart, Ind., covers religion for The Elkhart Truth.*

***Working for peace is a journey that never ends. It doesn't matter if you're trying to stop tanks in China, racism in Indiana, or homelessness in Chicago.***



### Freedom brings mixed response to faith in eastern Europe

A religious revival is taking place in some parts of Bulgaria, Romania, and the Soviet republics, but not in all post-Marxist countries.

Speakers from eight eastern European nations gave that assessment in a six-day meeting in Budapest, Hungary, on "Evangelism in Post-Marxist Situations."

Jaroslav Kratka of Czechoslovakia said people of his country are learning to live in freedom, which is sometimes more difficult than living under persecution. Now that the borders of Czechoslovakia are open, "there is much more pornography, drugs, crime, and other things that are not a positive influence coming into the country," he said. (WEIS)

### Human rights group begins look at killings in Guatemala

A team of international forensic experts, funded by the human rights monitoring group Americas Watch, has begun exhuming graves near a tiny village northwest of Guatemala City.

The group is trying to find evidence about the killings of Indians by the military and its civilian patrols in the early 1980s. "We want to identify the bodies and work to put those people responsible in jail," said Anne Manuel, associate director of Americas Watch. (RNS)

### Teen pregnancies rise, but abortion rate declines

More U.S. girls under 16 are getting pregnant, but fewer are choosing abortion, recent studies suggest.

The federal Centers for Disease Control (CDC) reported that there were 949 abortions for every 1,000 live births among girls under 16 in 1988, the latest year for which statistics are available.

That ratio was the lowest in this age-group since abortion was legalized in 1973, according to the CDC. At the same time, the number of pregnancies in teens under 15 rose to 18.6 per 1,000 in 1987, up from 15.9 per 1,000 in 1980, according to the Alan Guttmacher Institute, a New York group studying abortion trends. (NIRR)

### Nicaragua cathedral called ugly, insensitive to culture

The start of work on a new Roman Catholic cathedral in Managua has unleashed a storm of controversy over its design and political implications.

Cardinal Miguel Obando y Bravo, a conservative, supports the project. How-

ever, several of his prominent backers are among those criticizing the cathedral—paid for by a U.S. pizza magnate—as an example of cultural imperialism.

Dozens of writers have condemned the building for looking like a mosque. An architecture professor calls the design "an example of exaggerated monumentalism," while a local art professor says it "doesn't correspond to the Christian mysticism of our people." (RNS)

### Lutherans call for halt in loan guarantees to Israel

Delegates to the Churchwide Assembly of the Evangelical Lutheran Church of America have passed a resolution on U.S. policy toward Israel.

The resolution calls on the United States to halt future loan guarantees to Israel "unless and until the construction and expansion of settlements in the occupied territories is stopped."

The measure drew an immediate angry response from the Council of Presidents of Major Jewish Organizations, which accused the denomination of following a "partisan approach to the Middle East problem." (RNS)

### Small groups keep large churches going

Small groups of about 10 people are often vital to the growth and success of megachurches that have average Sunday attendance of more than 1,000, pollster George Gallup said. He made his comments at a U.S. conference on the church in the 21st century. (RNS)

### Anglican bishops urge end to South Africa sanctions

Anglican bishops in southern Africa have broken ranks with advocates of continued sanctions against South Africa, calling for the convening of a meeting to discuss "when and how" sanctions could be lifted.

The Anglican action follows on the heels of a call by southern African Roman Catholic bishops for a lifting of sanctions. However, the South African Council of Churches urges the continuing use of sanctions until, in the words of general secretary Frank Chikane, "the change in South Africa is irreversible and profound." (RNS)

### Community Churches link black, white congregations

A small denomination formed through a 1950 merger of a black group with a white group is laying foundations for a program to link churches of different races.

According to Phillip Cusic, assistant executive director of the International Council of Community Churches, the denomination is on the verge of drawing up lists that will pair its 250 congregations by race in hopes of advancing interracial understanding.

The program was proposed by a resolution passed at the International Council's annual conference this past summer. That resolution urged the church to "take action to halt" the deepening racial divisions in U.S. society. (RNS)

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## Civil war brings devastation, people in Somalia tell visitors

Akron, Pa. (MCC)—Somalia's most desperate need is for peace.

That was the message people from the east African nation gave Hershey Leaman, food aid coordinator for Mennonite Central Committee (MCC).

Leaman traveled in Somalia in July and August, along with Bonnie Bergey of Eastern Mennonite Board of Missions, and John Paul Lederach, who represented MCC International Conciliation Service and the Somali Peace and Consultation Committee (SPCC).

Leaman, Bergey, and Lederach met with people affected by the civil war, nongovernmental organizations, and government officials.

The war is rooted in rivalry between Somali clans and has left great destruction, Leaman said. The capital, Mogadishu, is in a state of "armed anarchy."

Trucks with heavy weapons roam the city, and few businesses or services are in operation, Leaman said.

The northern city of Hargeisa has suffered major damage from aerial bombing, Leaman reported. Streets are lined with rubble, and some 85 percent of the city has been "virtually destroyed."

Yet Leaman, Bergey, and Lederach found the atmosphere peaceful and few weapons visible. "People moved about with freedom," Leaman said.

In addition to physical destruction, the war has produced thousands of refugees. Nearly 100,000 Somalis have fled to Kenya. In addition, some 300,000 are in Ethiopia and hundreds of thousands more are displaced within Somalia.

Thousands of soldiers and civilians have been killed in the conflict. Somalis urged Mennonites to engage in peacemaking efforts, Leaman said.

Lederach's contact with Somalis goes back five years. For the past two years he has worked directly with a group of prominent Somali expatriates who are seeking peaceful resolution of their country's conflicts.

MCC and the Horn of Africa Project (HAP) at Conrad Grebel College in Waterloo, Ont., have helped to sponsor a series of SPCC meetings. The most recent gathering, in Washington, D.C., Aug. 30-Sept. 1, brought together representatives of the major Somali clans to discuss reconciliation.

SPCC is urging the United States to encourage disarmament inside Somalia by promoting an international moratorium on arms sales to that country. In addition, the group is asking for increased humanitarian aid.



*Mennonite World Conference executive committee members share a Sunday meal hosted by French Mennonites. The committee met in Strasbourg, France, in July.*

## MWC group discusses India plans, finances

Strasbourg, France (MWC)—The 13 members of the Mennonite World Conference (MWC) executive committee met here July 18-25 in their first gathering since July 1990.

The members, who were elected at Assembly 12 in Winnipeg, Man., came from Argentina and Brazil, Canada and France, the Netherlands and Switzerland, the United States and Zaire.

President Raul Garcia of Pehuajó, Argentina, opened the sessions on a note of sorrow, as he reflected on the absence of Jose Chuquin of Colombia. Chuquin died this past May, after suffering gunshot wounds in an attack by terrorists in Peru.

In keeping with Latin American tradition, Garcia set an empty chair at the table with Chuquin's name card and invited the committee to join him in a moment of silence and intercession.

"May we be willing to be faithful, even to die as martyrs if need be," he prayed.

Reports from each continent received priority time early in the week. This is in line with MWC's intent to place greater emphasis on regional work and increased exchange among the continents.

In addition, the committee heard final reports on Assembly 12 and a progress report on the feasibility study concerning Assembly 13.

At Winnipeg, the MWC General Council tentatively accepted an invitation to

hold the next assembly in India. The council requested a meeting in 1996 or early 1997 in a city near a substantial member population.

The council asked further that the assembly reflect as fully as possible the style of life of India's Mennonite and Brethren in Christ churches.

Kathy Good, administrative services director, visited India this past spring. She made the trip in association with Mennonite Christian Service Fellowship of India, which issued the hosting invitation.

During Good's visit, the feasibility study focused on Hyderabad in south central India. The city is the sixth largest in the nation and is home to nine Mennonite Brethren congregations.

Executive secretary Larry Miller plans to visit India early next year. He is to be accompanied by several other committee members, including at least one from Africa or another part of Asia.

Plans call for the executive committee to discuss a detailed proposal in 1992. The General Council is scheduled to take final action on Assembly 13 at its 1993 meeting in Africa.

In addition to looking at sites in India, the feasibility study asks whether an assembly is affordable. While the Assembly 12 deficit has declined significantly, committee members expressed uneasiness about the amount of staff time invested to make that happen.

As the assembly deficit dwindles, more attention will be given to the operating



and travel funds, which also need replenishing.

Treasurer Reg Toews attempted a financial projection through Assembly 13. He noted that fiscal restraint will be essential throughout the period.

In order to stabilize MWC finances, the committee took action to challenge all member groups to increased support using Gross National Product per capita as a giving guide.

The committee also heard a report from Willard Roth on efforts to internationalize communication. Beginning in 1992, the MWC Spanish-language quarterly, *Correo*, will be edited and published in Latin America.

In addition, regional associate editors are being recruited to work together as a global team in gathering and disseminating news and views from the Mennonite world family.

Committee members noted the importance of translation and urged greater effort in providing French copy.

Also at the meeting, the group identified themes that need more staff work:

- MWC membership requirements.
- Delegate responsibilities between General Council meetings.
- Strengthening "church to church" ties, both among national conferences and from congregation to congregation.

Mennonite identity emerged as a constant issue around the world.

The committee heard reports of conversations with two world communions—Baptist and Reformed. In addition, local Lutheran and Reformed churches hosted the group for lunch one day.

Executive committee members agreed on the importance of relating to both ecumenical and evangelical components of the Christian church.

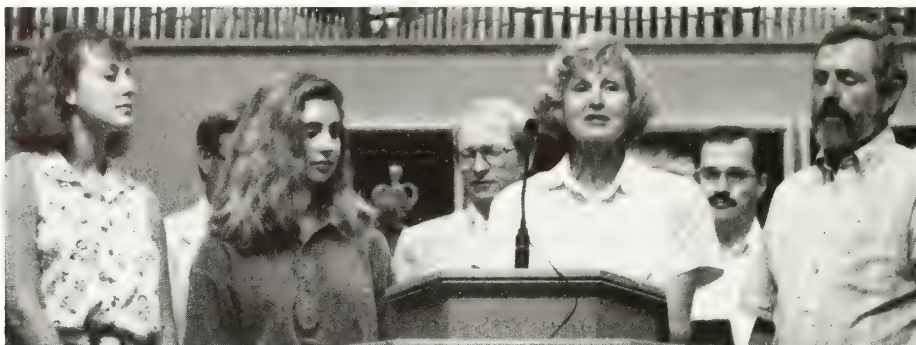
On Sunday, the French Mennonite conference hosted the committee. Some group members worshiped with the Strasbourg congregation and others with the congregation at Le Hang.

All gathered for an afternoon dinner at the farm home of Wilfred and Nadine Keis, who catered the meal.

Before and after the meeting, committee members visited and spoke in Mennonite congregations in Germany, Switzerland, and France.

During the week, group members stayed in local homes and used the meeting facilities of the local Mennonite congregation (where Miller, the MWC executive secretary, serves on the pastoral team).

—Willard E. Roth



Judy Miller of Othello, Wash., speaks at the dedication service for Hesston College's Kropf Center. She is flanked (left to right) by her daughters, Kate and Amy, and her husband, Cecil.

## Hesston dedicates new academic facility

*Hesston, Kan.*—Hesston College dedicated its new Kropf Center academic complex Aug. 31.

The \$1.4 million facility houses three lecture halls, 14 faculty offices, a computer center with 30 work stations, and three conference rooms.

The dedication service was to be held on the lawn west of the new building, but was moved to the sanctuary of Hesston Mennonite Church because of rain. For the most part, the 450 people at the service welcomed the moisture, in spite of the inconvenience it caused.

College president Kirk Alliman noted that the building brings the Bible and business departments under the same roof. This symbolizes Mennonites' belief that work and faith belong together, he said.

The new facility is named for Ivan and Pearl Kropf, who made a major donation to the project. Alliman recognized members of the Kropf family, as well as 33 other donors to the college's \$3.3 million overall capital campaign.

The fund drive paid for demolition of Hess Hall, which was formerly on the site of the new building. The campaign also provided funds for the construction of a new Activities Center, four tennis courts, a 7,000-square-foot storage building, a parking lot, and a campus lighting system, as well as the new academic facility.

The dedication service included music by the Bel Canto singers, a litany written by Phil Bedsworth of the Bible faculty, and a presentation of symbols by people associated with the Kropf Center project.

Items brought to the platform included a Bible, newspaper, clock, laptop computer, globe, and trowel. Cecil and Judy

Miller of Othello, Wash., brought their college-age daughters, Kate and Amy, as symbols of their commitment to the school.

A reception and open house were held in Kropf Center after the service. Faculty demonstrated the electronic capabilities of the lecture halls, while guests took the opportunity to visit the new computer center and use the word processing and desktop publishing software available to students.—*From reports by Susan Balzer and Hesston College*

## Liechtys work for Irish reconciliation

*Elkhart, Ind. (MBM/MCC)*—History plays a major role in the tension, violence, and bloodshed in Northern Ireland, according to Joe and Linda Liechty, Mennonite workers in Ireland.

"History is a battlefield," Joe explained. "The past—especially old hurts, suspicions, and grievances—is constantly erupting into the present and shaping current events."

Liechtys and their colleagues, all jointly sponsored by Mennonite Board of Missions (MBM), and Mennonite Central Committee (MCC), serve as part of a Mennonite peace witness aimed at reconciliation in the Republic of Ireland and Northern Ireland.

Joe completed a Ph.D. in Irish history in 1987 and is using what he's learned to further reconciliation, church renewal, and peace in both the North and the South.

Joe's assignment has involved bringing Protestants and Roman Catholics together to get acquainted and discuss Irish issues. At the Belfast YMCA in Northern Ireland, he teaches history in Protestant-Catholic encounter groups that seek constructive ways to deal with bitter memories.



Joe also teaches Irish history as part of regular reconciliation seminars for Presbyterian youth leaders serving throughout Ireland. And he lectures at St. Patrick's College, Maynooth, Ireland.

Linda helped found and serves on the board of an alternative public school in Dublin, Ireland, that admits both Protestant and Catholic students.

Most public schools are run by either the Catholic Church or Protestant denominations, she explained. This perpetuates walls between the two groups.

The North Dublin National School Project has 300 pupils ages 4-12.

"Concerned parents decided keeping Protestant and Catholic children apart didn't make sense," Linda said. "Putting them together in a school is one way for them to get acquainted and break down stereotypes."

For the past 18 months, Linda has also volunteered and has been substitute teacher at a school for emotionally disturbed children. She would like to be a full-time teacher, so will be studying the Irish language in order to get a teaching license.

Recent talks between the main political parties in Northern Ireland ground to a halt. Joe isn't surprised, since he believes the parties "didn't come looking to compromise but to further their own agenda."

Still, Liechtys see many hopeful signs at the grassroots level.

"We turn away three or four times as

many students as we accept at our school," Linda said.

She noted that 10 multid denominational schools like the one she supports are operating in the Republic of Ireland, despite tight finances. In Northern Ireland, the government has recently begun appropriating large amounts of money to the growing multid denominational school movement there.

Joe has been invited by a group called Irish Inter-Church Meeting to serve on a two-year task force that is examining religious-based conflict and tension. Task force findings will eventually be sent to Protestant and Catholic churches participating in the interchurch group and to other organizations working for peace.

"Many Christians are working at reconciliation in creative ways," Joe said.

One is Brother Eoin de Bhaldraithe, a monk at a Cistercian abbey 40 miles southwest of Dublin. Brother Eoin has been a friend and supporter of Mennonites in Ireland from the beginning and now serves on the Support Body for Mennonite Witness in Ireland. The 10 members, influential Protestants and Catholics from both the North and South, meet twice a year to advise MBM and MCC.

Liechtys are active members of Dublin Mennonite Community. They say the small Mennonite fellowship is presently going through a period of uncertainty, with an unclear future ahead.

Liechtys visited family and friends and made church contacts during a two-month North American assignment this past summer. They returned to Dublin Aug. 22.

Joe, a native of Goshen, Ind., and Linda, born in Philadelphia, Pa., are graduates of Goshen College.

They have three children, Anna (12) and Jacob and Aaron (both 11).

## Group supports business in occupied territories

*Jerusalem (MCC)*—"Everyone is in the mood to work," Sahir Dajani says. "We have a lot of will; people have the skills they need."

Giving a loan to someone "is an investment in our future," says Odeh Shami.

It sounds like an entrepreneur's dream. But as Dajani, Shami, and other Economic Development Group (EDG) staff tell more about their situation, the picture looks much less ideal.

Curfews and blockades disrupt their clients' businesses in the Israeli-occupied West Bank and Gaza Strip. Marketing and resources are often limited.

The EDG is a Palestinian organization here that offers credit to small businesses in the Israeli-occupied West Bank and Gaza Strip. The nonprofit organization began four years ago with Mennonite Central Committee (MCC) support.

EDG began as a way to encourage entrepreneurship in the occupied territories, says Dajani, who is a founding member and currently vice-chair of EDG.

Today EDG gives mostly \$1,000 to \$20,000 three-year revolving loans. These go primarily to dairy, food, sewing, and textile businesses.

The group also funds a few \$25,000 to \$50,000 loans.

EDG is funded by the European Economic Community (EEC) and the governments of Spain and Canada. Its half dozen staff members are volunteers.

Businesses that receive EDG loans are often family-owned and have 10 to 15 workers.

EDG staff see themselves as matchmakers between ideas and money, says Shami, who is general director of the organization. Sometimes people come to them with a business idea but no money; others have money but need ideas for economically feasible projects.

EDG field workers and a project manager help applicants to reorganize their proposals as needed to make them workable.



**Nutritionist gets award.** *Kathmandu, Nepal (MBM)*—Miriam Krantz has received a Medical Literary Award from the Nepal Medical Association for coauthoring the book *Child Nutrition and Health*. Krantz, a Mennonite Board of Missions worker, was the first full-time community nutritionist in this Asian nation. She is shown receiving the award from Ganesh Man Singh (lower right), supreme leader of Nepal's ruling Congress Party. Looking on are health minister Dr. Mathura Shrestha (second from left) and Dr. Hemang Dixit, president of the medical association.



• **High schools open.** Lancaster (Pa.) Mennonite High School began its 50th year of operation Sept. 3 with a record enrollment of nearly 700 students. Meanwhile, Eastern Mennonite High School in Harrisonburg, Va., opened its fall semester Aug. 27 with an enrollment of 262 students in grades 7-12. According to EMHS, this is in line with enrollment averages over the past 10 years, though it is a decrease from last year.

• **Group turns 40.** The Japan Mennonite Christian Church Conference, Hokkaido, celebrated 40 years of existence Sept. 14-15. The conference includes 20 congregations.—From *Overseas Newssheet*

• **Illness recurs.** Albert Buckwalter, Mennonite Board of Missions worker in Argentina, has suffered a recurrence of lymphoma. He and his wife, Lois, arrived Aug. 23 in San Diego, where Albert will undergo chemotherapy for two to four months. Albert was first diagnosed with the disease in September 1990 and had undergone 12 weeks of chemotherapy. Tests before the couple returned to the Argentine Chaco this past June showed no signs of the cancer. Albert plans to continue translating the New Testament into the Pilaga language. The couple's address is c/o Dr. Naomi Buckwalter, 3738 Kingsley Rd., San Diego, CA 92106.

• **Units open.** Mennonite Board of Missions "Service Adventure" units opened Aug. 26 in Albany, Ore., Champaign, Ill., and Philippi, W.Va. Service Adventure is a 10 1/2-month program for post-high school young adults. It includes service work, group living, a learning component, spiritual direction, and congregational involvement. Household leaders are Mike and Mary Hokkanen in Philippi, Gayle Troyer in Champaign, and Les and Gwen Gustafson-Zook in Oregon.

• **Reunion held.** Some 64 Brethren in Christ, Mennonites, Old Order Mennonites, and Amish gathered for a 1-W reunion Aug. 24. The event brought together people who had worked in Cleveland, Ohio, during the 1950s and early '60s, primarily at the city's university hospitals. Held at a camp near

Lebanon, Pa., the reunion included a presentation by a former supervisor at the hospitals. The group plans to hold another reunion in the next five years. People who would like more information or want to suggest a meeting place may contact Dan Light, 300 Pine Meadow Rd., Lebanon, PA 17042, or Phyllis Troyer, 4360 Troyer Rd., Smithville, OH 44667.—*Alice W. Lapp*

• **Summer visitors.** Some 69 families hosted 73 children this past summer as part of the 41st Children's Visitation Program (CVP) sponsored by the Home Ministries department of Eastern Mennonite Board of Missions. The host families represented 49 churches, 40 of them from Lancaster Conference.

• **New appointments:** *Curtis R. Holsopple*, principal of Warwick River Christian School, Newport News, Va. He joined the school as administrator and business manager earlier this year, after serving as direc-

tor of communications at Eastern Mennonite College and Seminary, Harrisonburg, Va.

*James and Rachel Metzler*, local program coordinators of the Mashulaville, Miss., voluntary service unit of Mennonite Board of Missions. James continues as half-time pastor of Choctaw Christian Church, Louisville, Miss., and Rachel will work part-time in nursing.

*Janet M. Stutzman*, director of alumni and parent relations, Eastern Mennonite College, Harrisonburg, Va. She succeeds Shirley E. Yoder, who is now associate pastor of Park View Mennonite Church in Harrisonburg.

• **Pastor transitions:**

*Randy E. Heacock*, pastor of Northern Virginia Mennonite Church in Vienna, Va., was ordained Sept. 8. He has served as licensed minister of the congregation for three years.

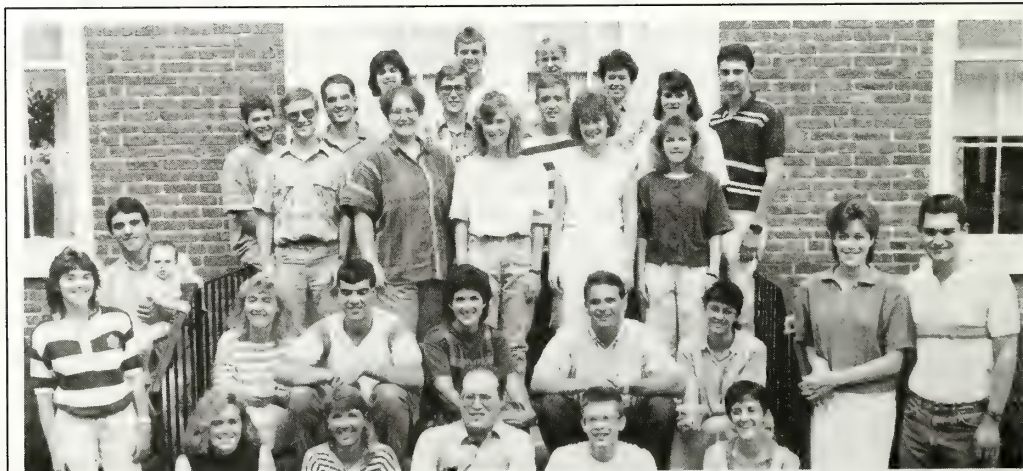
*Ken Liengood* was ordained July 28 at Whitestone Mennonite Church, Hesston, Kan.

*Diane Zaerr* was licensed and installed as copastor of First Mennonite Church, Iowa City, Iowa, on Sept. 8. She will serve with Firman Gingerich.

• **Missionary transitions:**

*C. Paul and Hildi Amstutz* arrived in Paraguay on Aug. 30. They are overseas mission associates with Mennonite Board of Missions and mission partners with the General Conference Mennonite Church. C. Paul provides chaplain services and spiritual outreach to employees of several firms owned by German Mennonites. Hildi gives pastoral care to youth in various voluntary service units operated by German Mennonites. The Amstutz family's address is Casilla de Correo 166, Asunción, Paraguay.

*Rebecca Bare* left for Puerto Rico on Aug. 6. Bare, an overseas mission associate with Mennonite Board of Missions, is serving as librarian at Academia Menonita Summit Hills. Her address is Academia Menonita,



**Workers commissioned.** *Salunga, Pa. (EMBM)*—Some 29 workers have been commissioned for assignments with Eastern Mennonite Board of Missions. They are: *1st row (seated left to right)* Susan Miller, Wellman, Iowa, to Johns Island, S.C.; Marta Beidler, Souderton, Pa., to Washington, D.C.; John Myers, Corry, Pa., to Atmore, Ala.; Greg Troyer, Aurora, Ohio, to Corning, N.Y.; and Jodi Lehman, Albany, Ore., to Boston, Mass. *2nd row:* Tracey, Gerald, and Alycia Fox, Denver, Pa., to West Chester, Pa.; Tamara and Duval Denlinger, Pipersville, Pa., to Birmingham, Ala.; Donna Frey, Chambersburg, Pa., to Corning, N.Y.; Ron and Wanda Good, Boston, Mass.; and Wanda and Bob Martin, Lansdale, Pa., to Corning, N.Y. *3rd row:* Garlan Yoder, Harrisonburg, Va., to Johns Island, S.C.; Marcia Stutzman, Harrisonburg, Va., to Washington, D.C.; Laura Compeau, Philadelphia, N.Y., to Washington, D.C.; Jewel Mohler, Stevens, Pa., to Americus, Ga.; and Kathy Harnish, Strasburg, Pa., to Boston, Mass. *4th row:* Tim Zikan, Richmond, Mass., to Washington, D.C.; Tim Freed, Putnam Station, N.Y., to Boston, Mass.; Phil Sollenberger, Millersville, Pa.; Terry Reed, Fleetwood, Pa., to Johns Island, S.C.; and Lance and Jill Miller, Middlebury, Ind., to Atlantic City, N.J. *5th row:* Amy Warnick, Lancaster, Pa., to Corning, N.Y.; Shawn Musser, Lititz, Pa., to West Chester, Pa.; Steve Penner, Abbotsford, B.C., to Washington, D.C.; and Debbie Lowe, Manheim, Pa., to Atlantic City, N.J.



Summit Hills, Caparra Heights, PR 00920.

**Floyd and Janet Blosser** returned to Sicily on Sept. 2 for a three-year term under the Virginia Mennonite Board of Missions. Blossers have planted a church in Capaci, a small town northwest of Palermo.

**Glendon and Dorothy Blosser** left for Trinidad on Sept. 5 for a short-term assignment during the furlough of Ken and Twila Brunk.

**Ken and Twila Brunk**, Virginia Mennonite Board of Missions workers in Trinidad, returned Sept. 10 for a furlough. They are leaders in the Charlieville congregation, 25 miles southeast of Port-of-Spain. In addition, Ken teaches Theological Education by Extension courses.

**Kandace Helmuth** left for Brazil on Aug. 21 to begin serving as a mission intern with Mennonite Board of Missions (MBM). After a month of language study, she will assist MBM workers Otis and Betty Hochstetler in their youth ministries and help with Wednesday evening church activities. Her address is c/o Hershbergers, CP 748, 80001 Curitiba PR, Brazil.

**Henry and Beth Jarrett** left for Sicily on Sept. 2 to begin a term of service under the Virginia Mennonite Board of Missions. They will spend the first two years in Palermo, studying the language and learning to know the church. Then the Italian Mennonite Church will assign them to another location.

**Alan and Eleanor Kreider** moved Aug. 15 to begin a new assignment in Manchester, England. The Mennonite Board of Missions workers, who have served in London since 1974, will be honorary theologians in residence at Northern Baptist College. In addition, Alan will teach a course at the University of Manchester and write and speak on the early church. Eleanor is writing a book on communion. The Kreiders' new address is 589 Parris Wood Dr., East Didsbury, Manchester M20 0QS, United Kingdom.

**Paul G. (Jr.) and Mary Jane Leaman** left for Nairobi, Kenya, on Aug. 15 to begin a two-year assignment as overseas mission associates with Mennonite Board of Missions. They are serving at Rosslyn Academy, Paul as biology teacher and Mary as school nurse. Their address is Rosslyn Academy, Box 14146, Nairobi, Kenya.

**Marvin and Mary Ellen Miller** left for Nairobi, Kenya, on Aug. 11 to begin a two-year assignment as overseas mission associates with Mennonite Board of Missions. They are teachers at Rosslyn Academy, Marvin in the music department and Mary Ellen in home economics. The Millers' address is Rosslyn Academy, Box 14146, Nairobi, Kenya.

#### • Coming events:

**Mennonite Disaster Service (MDS)** Region III annual meeting, Fairview Conservative Mennonite Church, Kalona, Iowa, on Nov. 15-16. Keynote speaker will be Richard Bentzinger of Zion Mennonite Church, Donnelson, Iowa. Registration must be completed by Oct. 15. More information from local MDS representatives or Lynn and Barb Troyer, 1001 8th Ave., RR 2, Wellman, IA 52356.

#### • Job openings:

**Administrator** needed for Christian camp in southeast Pennsylvania. Experience in reservations, bookkeeping, computer, and public relations desired. Needed soon. Competitive salary and benefits. Contact Wayne Yost, R. 1, Box 208A, Atglen, PA 19310; phone 215 593-5526.

• **Change of address:** *John R. Kraybill* from Lancaster, Pa., to RR 2, Box 90, Dillsburg PA 17019.

### NEW MEMBERS

**Bethel, Wayland, Iowa:** Kathryn Iwanowski and Bill Smithburg.

**Bethel, West Liberty, Ohio:** Wendel Landes and Matt Roth.

**First Mennonite, Richmond, Va.:** Eula Greene, Kevin Custalow, and Cathy Custalow.

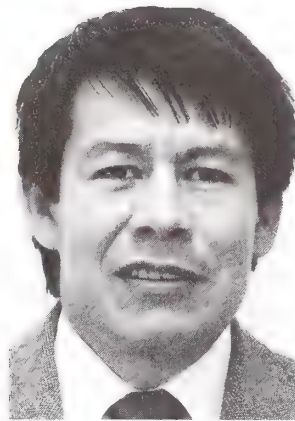
**Laneville, Dry Fork, W.Va.:** Bobby Pauley and Sharon Pauley.

**Mt. Vernon, Grottoes, Va.:** Lucy Dennison, Debbie Lockridge, and Donna Mace.

**New Holland, Pa.:** Loren Bender, Judy Bender, Janice Weaver, Henry Freed, Rachael Freed, Mike Freed, and Faye Freed.

**Pleasant View, North Lawrence, Ohio:** Ron Petite, John Randolph, Diane Petite, Gay Randolph, Marion Heidy, Zelma Heidy, and Edna Kandel.

**Springs, Pa.:** Karen and Jesse Maust, Andrew Hershberger,



**New VS coordinator.** *Elkhart, Ind. (MBM)*—Saul Murcia, who begins Oct. 7 as new coordinator of the Voluntary Service (VS) program, said VS will continue to focus on working with the poor. "We want to be involved in community service and in helping people in need," he said. A native of Bogota, Colombia, Murcia is a 1988 graduate of Goshen (Ind.) College. He was local program coordinator of VS programs in Brownsville, Harlingen, and San Antonio, Tex., and La Jara, Colo., from January 1989 until August of this year. Murcia and his wife, Rebecca Thatcher, plan to continue living in Brownsville for at least a year.

and Seth Brownlee.

**Thomas, Holsopple, Pa.:** Douglas Kaufman.

**Upper Skippack, Skippack, Pa.:** John Schlossman and Roxann Schlossman.

**Williamsburg, Pa.:** Matthew Panza.

### BIRTHS

**Grieser, Sam and Rosemary** (Goesch), Jefferson, Ore., Abigail Mary (first child), born June 29, received for adoption July 23.

**Hooley, Roger and Lois** (Miller), Pryor, Okla., Nathan Samuel (fourth child), June 25.

**Jones, Bruce and Rebecca** (Arnold), Prophetstown, Fla., Jesse Roy (sixth child), Aug. 30.

**Matthews, Duey and Stella** (Paulus), Pryor, Okla., Seth Andrew (fifth child), May 24.

**Miller, Crandall and Carla** (Hughes), Cleveland Heights, Ohio, Adam Walter (second child), June 22.

**Nafziger, Gregory and Michele** (Stewart), Archbold, Ohio, Jacob Lloyd (second child), Aug. 20.

**Schlabaugh, Mike and Amy** (Jones), Kalona, Iowa, Kaitlyn Christine (second child), Aug. 1.

**Smoker, Tom and Robin** (Jordan), Denver, Pa., Jonathan David (first child), Aug. 12.

**Smucker, Bruce and Carmen** (Weaver), Elkhart, Ind., Kelsey Renae (first child), Aug. 22.

**Wagler, Duane and Connie** (Chambers), Tavistock, Ont., Tyson Daniel (fourth child), Aug. 21.

**Waltrip, James and Jeri Ann** (Hughes), Cleveland Heights, Ohio, Jonathan David (third child), May 30.

**Wisseman, Darrel and Janette** (Aeschliman), New Carlisle, Ind., Lacey Erin (first child), Aug. 15.

### MARRIAGES

**Beck-Alderfer:** Kerry Beck, Archbold, Ohio (Zion cong.), and Mary Beth Alderfer, Woodstock, Vt. (Taftsville cong.), Aug. 17, by Marty Kolb-Wyckoff and Ellis Croyle.

**Bergey-Blamer:** Mark Bergey, Souderton, Pa. (Franconia cong.), and Darla Balmer, Telford, Pa. (Brethren Church), Aug. 31, by Jay Delp and Roger Wambold.

**Clymer-Good:** Michael Clymer, Macon, Miss. (Fellowship of Hope cong.), and Melody Good, Macon, Miss. (Fellowship of Hope cong.), July 27, by Vince Thomas and Harley Good, father of bride.

**Dahlseid-Hoover:** Jeff Dahlseid, Fergus Falls, Minn. (Lutheran Church), and Tina Hoover, Fort Wayne, Ind. (First Mennonite cong.), Aug. 3, by Mark Vincent.

**Day-Zehr:** Clark Day, Kitchener, Ont. (Congregational Church), and Peggy Zehr, Kitchener, Ont. (First Mennonite cong.), Aug. 24, by Brice Balmer.

**Deter-Saas:** Russell Deter, Morrison, Ill. (Science Ridge cong.), and Sharon Saas, Morrison, Ill., Aug. 30, by S. Roy Kaufman.

**Gahler-King:** Vernon Gahler, Molalla, Ore. (Zion cong.), and Lucille King, Lincoln City, Ore. (Christian Church), July 21, by Richard Stoltzfus.



**Good-Hooper:** Garth M. Good, East Earl, Pa. (Bible Church), and Andrea R. Hooper, New Holland, Pa. (Forest Hills cong.), Aug. 10, by Mark R. Wenger.

**Hearing-Gerber:** David Hearing, Columbus, Ohio, and Laurie Gerber, Columbus, Ohio (Kidron cong.), Aug. 24.

**Hiter-Swope:** James Hiter, Timberville, Va. (Church of the Brethren), and Renee Swope, Linville, Va. (Weavers cong.), July 27, by Joe and Edith Shenk.

**Martin-King:** John Paul Martin, Harrisonburg, Va. (Zion cong.), and Tonya Colette King, Perkaspie, Pa. (Perkasie cong.), Aug. 10.

**Morrison-Gingerich:** Paul Morrison, Kitchener, Ont. (Presbyterian Church), and Jane Gingerich, New Hamburg, Ont. (First cong.), Aug. 10, by Brice Balmer.

**Penrod-Imhoff:** Grant Penrod, Fort Wayne, Ind. (United Methodist Church) and Tanza Imhoff, Fort Wayne, Ind. (First cong.), Aug. 10, by Scott Penrod.

**Pope-Brownlee:** George Pope, Salisbury, Pa. (Catholic Church), and Tracy Brownlee, Springs, Pa. (Springs cong.), July 27, by Steven Heatwole.

**Quezada-Matos:** Raul Quezada and Lisbeth Matos (Clinton Frame cong.), Aug. 3, by Israel Garcia.

**Richards-Swartzentruber:** Dan Richards, Fort Wayne, Ind. (First cong.), and Sonya Swartzentruber, Belleville, Pa. (Maple Grove cong.), Aug. 24, by Mark Vincent and Ivan Yoder.

**Snow-Oswald:** Randy Snow, Elkton, Va., and Anne Oswald, Centreville, Mich. (Locust Grove cong.), Aug. 17, by Homer Yoder.

**Spicher-Leaman:** Jefferson Spicher, Harrisonburg, Va. (Scottdale cong.), and Jean Leaman, Charlottesville, Va. (Landisville cong.), June 1, by Hershey Leaman.

**Steiner-Ratcliff:** Duane Steiner, St. Davids, Pa. (Kidron cong.) and Denise Ratcliff, St. Davids, Pa., Aug. 24, by Dick Wolf.

**Walker-Martin:** Brian Walker, Berlin, Pa. (Lutheran Church), and Heidi Martin, Meyersdale, Pa. (Springs cong.), Aug. 9, by Steven Heatwole.

**Williams-Bontrager:** Donald Williams, Indianapolis, Ind. (Baptist Church), and Denise Bontrager, Middlebury, Ind. (Clinton Frame cong.), Aug. 17, by Vernon E. Bontrager.

**Yoder-Kauffman:** Rick Yoder, Pettisville, Ohio (Central cong.), and Lori Kauffman, Archbold, Ohio (Lockport cong.), Aug. 24, by Allen Rutter and Charles Gautsche.

## DEATHS

**Bachman, James M.,** 73. Born: Oct. 3, 1917, Wayland, Iowa, to Joel and Anna (Slagel) Bachman. Died: Aug. 11, 1991, St. Johns, Mich., of congestive heart failure. Survivors—wife: Esther Sharick; children: Marilyn Pomeroy, James II; 6 grandchildren, 5 great-grandchildren; sister: Verda Cubitt. Funeral: Aug. 14, Bethel Mennonite, Gordon Myers. Burial: Washington Township Cemetery.

**Cable, Louise H.,** 88, Boswell, Pa. Born: Sept. 12, 1902, Bolivar, Pa., to George H. and Elsie (Robb) Hammer. Died: Aug. 2, 1991. Survivors—children: George, Cora Schertz; 2 grandchildren, 3 great-grandchildren; sister: Mildred Thomas. Predeceased by: Robert M. Cable (husband). Funeral and burial: Aug. 5, Thomas Mennonite Church, by Donald Speigle and Homer Schrock.

**Eshleman, Merle Weaver,** 82, Harrisonburg, Va. Born: Oct. 12, 1908, Maugansville, Md., to George S. and Amanda E. (Weaver) Eshleman. Died: Aug. 22, 1991, Rockingham Memorial (Harrisonburg, Va.) Hospital. Survivors—wife: Sara Frances Zook; children: David, Miriam E. Warner; 7 grandchildren, 3 great-grandchildren; sister: Lela Fretz. Funeral: Aug. 25, EMC Lehman Auditorium, by Owen Burkholder and Shirlee K. Yoder. Burial: Weaver Mennonite Cemetery.

**Frederick, Anna M.,** 82, Souderton, Pa. Born: Sept. 29, 1908, Franconia Twp., to Frank and Ida (Moyer) Frederick. Died: Aug. 20, 1991, Souderton Mennonite Homes. Survivors—brothers and sister: Mahlon, Franklin, Maggie Detweiler. Funeral: Aug. 22, Souderton Mennonite Homes Chapel, by Russell Detweiler, Floyd Hackman, and Curtis Bergey. Burial: Franconia Mennonite Cemetery.

**Giesbrecht, David,** 81. Born: Sept. 29, 1909, Ukraine, Russia, to Jacob and Anna (Penner) Giesbrecht. Died: Aug. 13, 1991, St. Mary's (Kitchener, Ont.) Hospital, of lung cancer. Survivors—wife: Helene Wiebe. Predeceased by: Alice Price (first wife). Funeral: Aug. 16, Edward Good Fu-

neral Home, by Paul Martin. Burial: Parkview Cemetery.

**Lehman, Elda,** 84, Kidron, Ohio. Born: Nov. 12, 1906, Kidron, Ohio, to Cleophas and Caroline (Lehman) Amstutz. Died: Aug. 23, 1991, Wooster, Ohio. Survivors—son: Lester Feltis; sister: Martha. Predeceased by: Martin Lehman (husband). Funeral and burial: Aug. 26, Kidron Mennonite Church, by Bill Detweiler and Dennis Kuhns.

**Miller, Perry "Pete,"** 64, Millersburg, Ind. Born: Jan. 11, 1927, LaGrange, Ind., to Amos and Mary (Schmucker) Miller. Died: Aug. 13, 1991, Chicago, Ill., from cancer. Survivors—wife: Kathryn Litwiller Miller; children: Larry Gene, Lonnie Ray, Jan Plank; 8 grandchildren; brothers and sister: Harley, Calvin, Vernon, Mary Ellen Blough. Funeral: Aug. 18, Clinton Frame Mennonite Church, by John J. Yoder and Aden Yoder. Burial: Clinton Brick Cemetery.

**Schlegel, Lee,** 75, Shickley, Neb. Born: March 17, 1916, Shickley, Neb., to Benjamin and Magdalena Schlegel. Died: Aug. 21, 1991, Shickley, Neb., of heart failure. Survivors—wife: Dorothy Troyer; children: David, Daniel; 4 grandchildren; brothers: Dell, Al. Funeral and burial: Aug. 24, Salem Mennonite Church, by Wilton Detweiler, Alvin Eichelberger, and Ivan Troyer.

**Sweigart, Alfred W.,** 83, Gap, Pa. Born: July 26, 1907, Lancaster, Pa., to Calvin S. and Grace (Myers) Sweigart. Died: July 17, 1991, Sarasota, Fla., of cardiac arrest. Survivors—children: Marian E. Riehl, Verna M. Gockley, Parke E.; 9 grandchildren, 3 great-grandchildren; brother: Leroy. Predeceased by: Mary E. Esch (wife). Funeral and burial: July 22, Maple Grove Mennonite Church, by Richard Umble.

**Troyer, Jerry L.,** 68, Adair, Okla. Born: May 18, 1923, Chouteau, Okla., to Jerry F. and Sovilla (Mullet) Troyer. Died: July 6, 1991, Adair, Okla., of congestive heart failure. Survivors—wife: Sue Helmuth; children: Jerry Jay, Larry Ray, Jimmy Lee, Merl Wayne, Glenda Sue Winfield, Judy Dee Colston; 18 grandchildren, one great-grandchild; brothers and sisters: Mary, Martha, Fannie, Alvin, Earl. Funeral and burial: July 8, Zion Mennonite Church, by Carl Helmuth and Duey Matthews.

**Wert, Paul M.,** 86, Manheim Twp., Pa. Born: Oct. 14, 1904, McAlisterville, Pa., to Henry W. and Katie B. (Musser) Wert.

Died: Aug. 22, 1991, Landis Homes Retirement Community. Survivors—wife: Mary E. Graybill; children: Marlin, Charles, Roy, Melvin, Esther Clymer; 14 grandchildren, 5 great-grandchildren; brothers and sister: Boyd, Jacob, Earl, Anna Zendt. Funeral and burial: Aug. 25, New Holland Mennonite Church, by Clyde G. Kratz and Daniel King.

**Whisler, Walter D.,** 64, Hanover, Pa. Born: April 15, 1927, Hanover, Pa., to Walter A. and Lottie (Keagy) Whisler. Died: Aug. 8, 1991, Hanover, Pa. Survivors—wife: Sadie Bair; children: Glendon, Anita; one grandchild; sister: Lois. Funeral: Aug. 12, Bairs' Mennonite meeting-house, by James A. Burkholder and Richard Shaffer. Burial: York Road Cemetery.

## CALENDAR

New Pastor Orientation, Elkhart, Ind., Sept. 30-Oct. 2  
Peace Theology and Violence Against Women Consultation, Elkhart, Ind., Oct. 4-5  
Churchwide Stewardship Council, Oklahoma City, Okla., Oct. 4-5  
Fellowship of Concerned Mennonites annual Bible conference, Hutchinson, Kan., Oct. 4-6  
AAMA board meeting, St. Louis, Mo., Oct. 4-6  
Fall Festival (relief sale), Albany, Ore., Oct. 12  
Mennonite Disaster Service Region I annual meeting, Moncks Corner, S.C., Oct. 12  
A celebration of Mennonites in the city and the suburbs, Lombard, Ill., Oct. 12-13  
WMSC executive committee meeting, Kidron, Ohio, Oct. 18-19  
Symposium on 1492-1992 commemoration, Corpus Christi, Tex., Oct. 19-22  
MBM board of directors meeting, Elkhart, Ind., Oct. 24-26  
Mennonite Publication Board, Souderton, Pa., Oct. 25-26  
Southeast Mennonite Conference annual meeting, Lakewood Retreat, Brooksville, Fla., Oct. 25-27  
Mennonite Board of Education meeting with institutional boards, Chicago, Ill., Oct. 31-Nov. 2  
Allegheny Conference delegate session, Allensville, Pa., Nov. 2  
Gulf States Fellowship annual delegates meeting, Des Allemands, La., Nov. 2



# “Mutual Aid? You Mean, Like Barn Raising?”

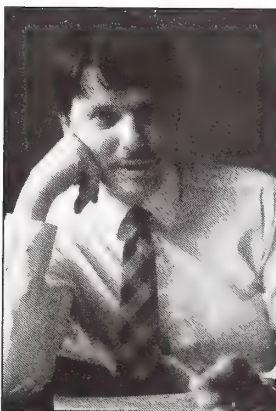
Actually, yes. Not so long ago when a family's barn burned to the ground, the community rallied together to build a new one. That act of helping people—of friends, relatives and neighbors helping another in need—is the essence of mutual aid.

In its day, barn raising was a nice model for mutual aid as an act of Christian compassion. As Christ taught, mutual aid is “others-centered,” not “self-centered.” That's why MMA seeks to provide plans and services that are “others-centered”—that allow members to help other members.

The trouble is barn raising isn't a very common expression of mutual aid anymore. I suppose that's because so few of us live on farms. Yet people still face crises as devastating as a burned barn.

As manager of Member Services at MMA, I frequently work with people in crisis. Like the family facing a \$35,000 medical expense. Or the retired person needing to understand what is and isn't covered by Medicare. Or the young couple trying to prepare for future education costs of \$100,000 for their two children. Or the widow wanting to protect the savings she and her husband worked so many years to create. These situations are all examples of modern “burned barns.”

Mutual aid today is a lot like it always has been—people giving to those in need whether they receive a tangible return or not. When you participate in an MMA life, health, auto or retirement plan, you help “rebuild barns.” That's a difference that can change the world.



*Roger Nafziger  
Member Services manager*

## We're more than just insurance.

*For a copy of our new video, The Spirit of Community, call 1-800-348-7468.*



**Mennonite  
Mutual Aid**



**THE LAST WORD**

## *We do not have a new problem to solve*

We should have known it was coming. There were predictions aplenty that as the generation born between 1946 and 1964 went through the life cycle, the rest of us would surely know about it.

Know about it we did at Mennonite General Assembly in Oregon this past summer. The baby boomers, as this generation has come to be called, came in for their share of observation and discussion during Oregon 91.

The Council on Faith, Life, and Strategy set the stage with its report: One-third of the Mennonite Church is now between the ages of 22 and 40. Many baby boomers live on the edge of the faith community, "suspicious of institutions, hierarchial structures, and authoritarianism." They are the products of the sociological confusion and turmoil of their parents.

Discussion on the Assembly floor soon showed that, like other generations, this one does not always agree. Some affirmed observations about a significant number of baby boomers not being in the church. Other boomers raised voices of discomfort with being singled out as a group with special needs and problems. "It's not fun being categorized," said one.

Categorized or not, baby boomers made a difference at this session of General Assembly. During discussion times, they were often the first at the microphones, sometimes four to five deep. They were also the ones who often challenged and questioned. "I am angered by your caricatures . . ." one of them said after one churchwide board report (it was left to a representative from an older generation to smooth things over with, "Yes, but I respond positively to. . .")

It also appeared to be the baby boomers who made life more difficult for churchwide boards as a result of Oregon 91. Two years previously at the Normal 89 Assembly, the boards had been told their reports were "too long and not very interesting." This year they made them interesting, if not much shorter. And this year delegates—many of whom appeared to be younger and representatives from their conferences for the first time—chided the agencies for slick presentations and little time for discussion. "What do we do next time?" churchwide boards ask about the next Assembly.

So what do we do with this group of people that continue to perplex and challenge us? CFLS in its report gave several suggestions: be open and honest about our fears and doubts as well as our joys and triumphs; not insist on maturity in faith and practice before using people in the church; call boomers to commitment the same as anyone else.

In other words, treat them as part of us.

That's much easier to acknowledge than to do. Our temptation is to isolate a group with "special" needs for study and analysis and, on finding "solutions," assume we have solved our problem. It's much more difficult to share the power and the responsibilities of decision-making and church administration.

Nor has our record been all that good to date. One reason some racial and ethnic groups don't feel more a part of our church is because we continue to see them as problems to solve, not as sisters and brothers with us in the struggle to expand the kingdom of God.

Baby boomers are not a problem to be solved. They are a group who can bring rich resources and new energy into the life of the church. They will if we allow them to take their place among us.—jlp

### *Except for peanut butter jars*

I hate to wash empty peanut butter jars. Every time one finds its way into my dishpan, I'm tempted to hide it beneath other garbage for our once-a-week pickup. You're not supposed to do that in our town.

It's not that I don't believe in recycling. It's that recycling peanut butter jars is a pain.

I'm trying to stop most of my furtive trips to the garbage can since I've calculated what would happen if everyone followed my example: let's see, [one peanut butter jar every two weeks] x [26 weeks] x [2,200 households in my town] x [64 boroughs in my county] x [. . .]

"A journey of a thousand miles must begin with a single step" (Lao-tzu) is a great quotation. I just wish it didn't apply to recycling peanut butter jars.—jlp



October 1, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



The Christian and money:

## *How is it I find myself in India?*

*This doctor gave up a good practice in internal medicine to spend the remainder of his 'productive years' among the poor and homeless in the third world.*

by  
Glen E.  
Miller

**I**t is the day before Christmas in Calcutta, India. We have been invited to be guests of the Salvation Army when they give a small package of food to the poor. Facing us in the room are 200 people, all homeless, given tickets to get in. I give a short speech on Jesus the source of hope and peace, the one who understands the needs of the poor.

We then help hand out the packages as the people come one by one. The faces are a study in contrasts—some closed and fearful, some open and smiling. Many look for a response from us. One young mother, carrying a baby, is wide-eyed with desperation. There is a whole family—father, mother, and three small children—who not only look desperately poor but also beaten down. A few take their package and try for a second. Some accept their gift with impressive dignity.

All return to the street, to the same life of hand-to-mouth, with no place to call home, no roof over their heads, no knowledge of the

### ALSO IN THIS ISSUE

**The silence increases  
on faith and wealth . . . . . 5**

**Perspective on USSR: the  
night the tanks were silent . . . . 7**

**General Conference cuts back  
voluntary service, other projects . . 9**

*How can we recover a biblical, Anabaptist view of wealth in a society which worships money and which glorifies those able to get it? See page 6.*





***Early in life I learned money does not come easily—and that some of it belongs to the church. I've since learned it's hard to keep needs in line with income.***

source of their next meal. And, worst of all, most of them have absolutely no hope that it will ever get any better. Repeatedly, I find myself getting choked up and fighting back the tears. I realize that nothing in my experience so far has ever prepared me for this.

**S**o why am I here in India anyway? What in my childhood and later years motivated me to make such a drastic change to my life? Why did I leave comfortable semiretirement to come to this place of so much misery?

I remember when, as a child, I first became aware that our family was poor. Another child pointed out to me that I had two different colored buttons on my shirt. That's also when I noticed the patches on my trousers, and I realized maybe we were poor. But I don't recall any feelings of insecurity, likely because I always had enough to eat and a warm home.

Our family always went to church. In Sunday school, we received quarters that we were to invest "for Jesus" and bring back the profit. I also recall that my father asked us to chase the pigs to the barn so that he could select one to sell so that he could pay the annual dues for the church. And once my father lost his billfold containing ten dollars while plowing the garden. He overturned nearly the entire garden to look for the billfold, but never found it.

*So early in life, I learned that money did not come easily—and that some of it belonged to the church.*

**I**n my teen years, I decided that I wanted to become a doctor. When I talked to my father about going to college, he said that was agreeable with him, but he had no money to send me. So accumulation of money became a high priority for me. After three years, I started college. I got married during those college years and with my wife, Marilyn, working—and my working at nights—we actually saved money for medical school.

Three children in the four years of medical school allowed Marilyn to work only part time. There was never money for more than the essentials. At Christmas we would go home without

enough money to pay the return turnpike fare. We knew that my parents would fill the car with gas, give us a gift of ten dollars, and send us off with a box of food.

We left medical school with significant debts. But we postponed their repayment during a two-year stint with Mennonite Central Committee in Haiti.

The next years were filled with the pressures of starting a medical practice. Systematically we began to pay off our debts. After seven years most were paid off. In the years following, our income continued to increase each year. Yet each year we never seemed to have quite enough. Each year we felt that if we had had \$2,000 more, we would have been comfortable.

*We were beginning to understand that unless we found some way to control perceived needs, they would always outstrip our income.*

**T**he issue of needs and income came sharply into focus in plans for our house. We had bought a 100-year-old house with several surrounding acres. We decided to contact an architect about adding a garage. He said we needed an overall development plan. That evolved into suggestions for relocating the driveway, adding a three-car garage, adding a family room to extend over the driveway, installing a swimming pool behind the garage, and putting a tennis court behind the pool. For good measure, the architect suggested a golf green at the far end of the property.

After years of financial struggle, we thought maybe we deserved this. After all, we could pay for it. And we could almost see our four children and their friends swimming and playing tennis in our backyard.

We did relocate the driveway. We built the ga-

***We have found joy in serving. And our work has brought the invigoration that can accompany a change in careers.***



rage. But the rest of the plans were placed in the back of a file. We discovered them again years later when we sold the house.

*For once, we had succeeded in determining our own needs, not letting someone else tell us what they were.*

**O**ur previous experience in Haiti had given us a view of third-world poverty. Later, 17 years of involvement as a director of the Mennonite Board of Missions had heightened awareness of the wide disparity between the wealthy West and developing countries. Medical visits to Egypt and other travel reinforced this awareness.

Marilyn and I began to discuss the possibility of significant change in occupation, lifestyle, and location. I knew I did not want to continue medical practice all of my life. Marilyn was also ready for a change.

But in order to make such a change, we needed to assess our financial plans for retirement. Had we accumulated enough assets so that we could volunteer our services? Friends, who heard of our plans, pointed out that we were in our most productive years and wondered how we could give up the income.

*We had finally come to the place where we dared to ask ourselves, "When is enough, enough?"*

**I**n 1983, we decided that in five years we would have enough for retirement needs. When our decision became known, opportunities for service began to come. In August 1990, we accepted a four-year assignment as MCC country representatives in India.

Coming to India has caused mixed reactions among our friends and family. Many are affirming with statements of support: "I wish I could do that." Some look at us with a confused expression: "Why would you want to do that?" Some seem to suspect we are driven by a terminal case of guilt. But we are most comfortable with the statement of our son who said, "When I look back over your lives, going to India with MCC seems the most natural thing to do."

Our work in India has brought the invigoration that can accompany a change in careers. As di-

rectors of the MCC program, we have found joy in serving. With our Indian co-workers, we are working to provide hope to those who have no reason to hope, fulfillment to women and others shut out by the system, and opportunities to those who have no chance for an education or a job.

After a year we still don't know how to relate effectively to the beggars. We still struggle with limited resources while faced with limitless needs. We would prefer that the streets of Calcutta would be less crowded and noisy.

So why am I here in India? I'm not really sure. But I am aware of a strong sense of gratitude for being here, for the freedom I feel, and for the many Indians who have befriended us. I am grateful for the privilege of being numbered with those who are trying to make this part of the world a better place. For now, India *feels* like the only place to be.

*Before going to India last year, Glen E. Miller had an internal medicine practice in Bellefontaine, Ohio, for 25 years. He also served as a director of the Mennonite Board of Missions for 17 years. Glen and his wife, Marilyn, are members of the South Union Mennonite Church in West Liberty, Ohio.*

***I am aware of a strong sense of gratitude for being here and for the freedom I feel. India is the place to be.***





### Prayer update

Those who attended Oregon 91 may remember being asked to remember our son Matthew in prayer. Matthew had been knocked off a 10-foot diving board and had landed face first on the cement. The first 24 hours in an intensive care unit were critical, and we thank you for the many prayers raised to God on behalf of Matthew and our family.

On Aug. 20 Matthew had another CT scan, which gave us another good report. He needs to remain quiet for the next few weeks as his body continues to heal. We thank God for all your prayers.

*J.W. and Deborah Sprunger  
Scottdale, Pa.*

### Focus on the evaluator as well as the leader

"How to Discern False from True Leaders" by John Drescher (Aug. 27) raised many questions for me. I believe judgment and evaluation need to be done. But justice demands full knowledge and accurate facts for judgment. While I do not disagree with the article entirely, I do question the emphasis on leadership and lack of emphasis on the evaluator.

I am not a leader, nor do I desire to be a leader any more than I desire to be a blind follower. But I do feel compelled to respond in defense of those good leaders who may be harmed by evaluators who use a little knowledge as the basis to judge spirituality or ability. Conscientious, good leaders may respond more readily and possibly inappropriately to such evaluation than the false leaders who "in their own eyes can do no wrong."

If evaluation is done by other leaders, envy or covetousness may have an impact on the outcome. If evaluation is made by followers, other immoral attitudes may influence the conclusion.

Drescher does not mention other Scriptures appropriate in evaluation: e.g., "Judge not, that ye be not judged" (Matt. 7:1). For good leaders, possible victims of misinterpretation of behavior, Eccles. 10:4 may be appropriate: "If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences."

Drescher mentions the use of an earned title as evidence of a wrong attitude. But the objection to the use of an earned title may indicate an unclean

spirit of the objector more than an immoral attitude of the user. An earned title confers on the bearer expectations for certain prescribed behaviors appropriate to the title. There usually is no objection to the use of an acquired title through matrimony. Should there be objection to the use of title through academic achievement?

A motto I like is, "Don't walk in front of me, I may not follow. Don't walk behind me, I may not lead you in the right direction. Walk beside me and be my friend." The Christian church needs more persons who will walk beside others in friendship. If we need to face the "real world" and deal with leaders, hypocrites, servants, and other victims of categorization, we could try to walk beside each other in honest friendship with more than a little knowledge or a weak commitment.

*F. Arline Zimmerman  
New Holland, Pa.*

### Does God listen to rock music?

Being a Mennonite today is not always an easy thing to do. Sometimes, if you look closely, things that look clear-cut are fuzzy around the edges. Music is one area that appears such to young Mennonite believers.

As a 16-year-old, I struggle daily with the music that I thrust into my head. I know I listen to rock music because several people won't let me forget it. I am sorry that issues aren't addressed until someone gets angry.

I go to at least one rock concert a year. It is always a Christian concert. I can say truthfully that I have never had such uplifting experiences than at those concerts. I see so many good people on fire for the Lord—a lot more people than I see at church.

I encourage anyone to attend a concert of a well-known Christian artist. I would tell them to listen closely to the lyrics. Yes, you can hear them. (I find it amusing that the people who claim you can't hear the lyrics are the people who use the public address boosters in church.)

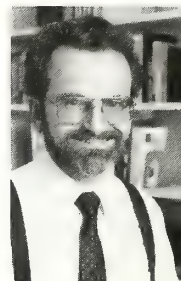
In my opinion, God does listen to rock music. Believe me, when the time comes, I will be jamming right next to God. I have even a great reason to listen to Christian rock. I was converted by it. One two-hour concert did what 16 years of church couldn't do.

*Jeremy Zook  
Dalton, Ohio*

# Gospel Herald

**"Hear, O Lord, when I cry aloud, be gracious to me and answer me! 'Come,' my heart says, 'seek his face!' Your face, Lord, do I seek. Do not hide your face from me."**

—Psalm 27:8-9, NRSV



*Editor:*  
J. Lorne  
Peachey



*Assistant  
Editor:*  
Dave Graybill

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

**Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.**

**Vol. 84, No. 39: October 1, 1991**

**Photos:** page 9 by Dale D. Gehman, page 11 (bottom) by Howard Zehr, page 12 by Jim Bishop, page 13 by Rachel Reinford.



## *The silence increases on the questions of faith and wealth*

***Did Jesus really say it will be very hard for a rich man to enter heaven? If he did, what does that mean for us today?***

*by Calvin Redekop*

Many people have noted that Jesus spent much of his ministry speaking about money. That includes his statements about covetousness, greed, and other economic issues. He even proposed that riches and membership in the kingdom of heaven were *almost* incompatible. "How hard it is for the wealthy to enter the kingdom of God" (Luke 18:24), he said.

Many serious Christians have concurred. They have lived in ways that seek to follow the example of their Master. We have the example of the first Christians and of St. Francis of Assisi. But there are many, many more.

Christian tradition has confirmed the central importance of the material world and how humans share it with each other. The Roman Catholic church, guided considerably by Thomas Aquinas, proposed that there must be a "Christian" economic order, including a "Christian" interest rate. John Calvin agreed and proposed a "just" society in which wages, profits, and wealth would serve the kingdom of God. Many sectarian groups made economic sharing central to their way of life.

The Anabaptist-Mennonite movement reiterated the significance of the economic dimension. Some groups reasserted the biblical economic philosophy which dispensed with the un-Christian nature of private property, e.g., Hutterites, Muensterites, South Germany, and some 20th-century forms. Other groups subordinated private property to the body of believers through semi-communal ownership and extensive mutual aid systems, e.g., the Amish and the Russian Commonwealth.

But there has been an incessant seepage in the submission of economics to the goals of the kingdom of heaven. Mennonite communities—beginning in Holland and continuing with the Russian Commonwealth and the North American settlements to the present—have downplayed the role of economics in the vitality of the Christian community. It's as though there has been a "second Garden of Eden" scenario—did Jesus really say that it will be very hard for a rich man to enter heaven?

This "second guessing" has not only softened the life of the Mennonite community, but it has been supported by its leaders as well. Mennonite scholars have tended to downplay the strong emphasis on the rejection of private property among early Anabaptists, and it has remained for non-Mennonite scholars such as Clasen, Kautzky, Packull, and Stayer to suggest that the Anabaptists were more concerned about economics and sharing than Mennonites want to admit.

Mennonite literature has been remarkably silent about the role of property and wealth in the kingdom of God. The *Mennonite Encyclopedia* (Vols. I-IV) includes no references to economics or property except for a historical review of the Hutterites. Further, Mennonite scholarly journals have dealt with the issues historically, while economists and sociologists have done little research which studies the interplay of faith and economics.

This is not to ignore the many conferences and other initiatives which have taken place in recent decades in the church. The prophetic efforts in the relation of economics and Mennonite faith of Guy F. Hersherberger, Winfield Fretz, Donovan Smucker, Robert Kreider, and Grant Stoltzfus will not be forgotten.

But there has been a disturbing silence among the rank and file of faithful believers about the economic question. As this silence has increased, we Mennonites have continued to go about the business of accumulating wealth and power. The evidence of this process is legion, though little documentation has been done. Nor is it hard to imagine why we wealthy Mennonites and the institutions we support would prefer not to study why it is difficult for the wealthy to enter heaven.

It is, of course, easier to study examples of the dangers of riches in history, since the people this might indict are no longer living. Levi Miller did such a study recently of the Scottdale Mennonite community (*Pennsylvania Mennonite Heritage*, Oct. 1990). Even though his study did not focus primarily on the economic factors, the con-

***Are we ignorant of the real dangers of riches? Or are we in the Mennonite Church intentionally evading this most troubling and most important issue?***



***Throughout our church's history, the pursuit of wealth has continued to threaten to close the gates of heaven.***

clusions are convincing: it was the appetite for accruing material wealth and power through whiskey brewing, milling, mining, and land merchandising that almost brought this Mennonite settlement into extinction. Miller concludes, "The Jacobs Creek community could not reconcile its cultural and economic life with its Mennonite Christian values."

The early Scottdale Mennonite community may well be a prototype of Mennonite society throughout history—it was the pursuit of wealth that threatened to close the gates of heaven. After reading the works of Guy Hershberger many times, I am convinced that he saw no greater danger for the Mennonite church than materialism. He never tired of quoting T. O. Hylkema, who often said, "After the devil failed in his attempt to destroy Dutch Anabaptism by means of persecution, he almost succeeded when he changed his tactics and made them rich" (*The Way of the Cross in Human Relations*). Hershberger believed this was as applicable to North American Mennonites as to the Dutch.

Is the Mennonite church silent on wealth as a barrier for entrance into the kingdom of heaven? Is it ignorant of the danger? Or is it intentionally evading this most important issue? Were the ancestors of the faith wrong who stressed the importance of collective ownership and mutual aid? Has this problem been rationalized to the point where we can now justify wealth and gain heaven?

One recent attempt to get a perspective on this question took place last year at Conrad Grebel College in Waterloo, Ont. It was a symposium on "Anabaptist-Mennonite Faith and Economics: Breaking the Silence." Out of the twenty presentations at that conference, these were some of the findings and conclusions:

- Christian faith and economics in general have been divorced.
- The Mennonite view of property and economics has been captured by acculturation to the world (Robert Siemens).
- Mennonite views of property and justice



have become modified to fit a capitalist culture (Roy Vogt).

- Mennonites have gradually resorted to the sword to protect their property (Jacob Loewen).

- The entrepreneurial drive has tended to corrupt many well-meaning Mennonite businesspeople. This has included taking advantage of minority people (Lee Harder, Kevin Enns-Rempel, Walter Regehr, Ted Regehr).

- The Mennonite work ethic has changed from working communally for the building of the Christian community to working individually for personal goals and benefits (Calvin Redekop, Laura Weaver).

- Contemporary mutual aid programs illustrate possibilities for dealing redemptively with Mennonite wealth (Willis Sommer).

Do these propositions reflect reality? Or is wealth and riches a dead issue? One rebuttal constantly rings in my ears: "There is nothing wrong with wealth—it is one's attitude toward it." But Jesus' pronouncement about the difficulty for the rich getting into heaven came after the rich man declined "in sadness" Jesus' call to sell all and give to the poor.

How can we recover the Anabaptist view of wealth in a culture which worships wealth and those who achieve it at the expense of fellow beings and creation? With the disciples, we may well ask, "Who among us then can be saved?" Who will answer?

*A former professor at Conrad Grebel College, Waterloo, Ont., Calvin Redekop is now retired and lives in Harrisonburg, Va.*



# The night the tanks were silent

by J. Lawrence Burkholder

What are your orders?" I asked the smartly dressed young lieutenant.

"To maintain the peace," he answered.

"Who is your commander?" I asked. He shrugged. He seemed not to know which side of the revolution his tank column was poised to defend.

Such was the confusion in the USSR on Tuesday, Aug. 20. I was one of those privileged to be in Moscow on the day when changes began in the Soviet Union that can only be compared in magnitude to the ages introduced in that country by Ivan the Terrible, Peter the Great, Catherine II, and the Communist Revolution of 1917.

Tuesday, Aug. 20, was the day thousands of democratically minded young people and military personnel mingled near the Russian Parliament building in Moscow. Those who watch Cable News Network probably had a better idea of what was going on than those of us who were in the thick of it. But what a memorable experience it was to see history unfold before one's own eyes.

Tuesday night was when it was expected to happen. Boris Yeltsin and those around him in the Parliament building were to have been "liquidated" at nine o'clock. It was assumed that the tank columns poised near Red Square would support the KGB elite terrorist assault unit.

I left the barricaded area at 5:00 p.m. Many of those traveling with me gathered to pray for peace. Then I spent most of the night scanning the Moscow skyline for shells and burning buildings.

Tanks and military vehicles rumbled past the hotel. I heard one gunshot. But the massacre that was predicted did not happen.

Later I learned the KGB elite disobeyed orders, and the tanks were silent. Three young men were killed as a confused tank driver panicked and backed into the crowd. But never in history had a revolution of such magnitude taken place so quickly and decisively with only accidental loss of life.

Of course, the movement for democracy launched by Mikhail Gorbachev in 1985—and fostered so radically by Russian Federation President Boris Yeltsin—is not over. We do not know whether the Soviet Union will break up into some 15 independent states, whether it will be redrawn as a commonwealth of republics, or whether the new entity will be a loose confederation tied together by economic and security

needs. But we do know that communism as a political philosophy is all but dead. The Communist Party has lost its power to direct the affairs of state. The offices of the infamous KGB are being redirected. The secret "informer" system, which for 70 years had turned neighbor against neighbor and spread a spirit of suspicions, even among families, is gone. So it would seem at least.

What was I doing in Moscow at that time? I was accompanying Arthur DeFehr, a Mennonite industrialist from Winnipeg, Man., on a trip to help evaluate a Christian language institute which he organized last June in Lithuania. It turned out to be an unqualified success; nearly 20 teachers and assistants (mostly members of the Mennonite Brethren and General Conference Mennonite churches) taught over 100 Lithuanians for six weeks. The purpose was to teach the English language and methodologies, but more was communicated than language and teaching techniques. The institute was sponsored in part by a small evangelical group with Anabaptist sympathies that emerged from the ministries of Logos, an independent German Mennonite mission.

The institute was an exchange of cultures, religious traditions, and human experience. In the spirit of glasnost, the North American teachers had been most cordially received, and the civil authorities had proposed the establishment of an institute on a permanent basis with a broad curriculum. Many tears were shed when at graduation the course was brought to a close.

After the graduation and the evaluation, a group of us continued on to Moscow. That's how we were fortunate to witness the events of Aug. 19-21.

After returning to the States, I was describing the four memorable days in Moscow to a Sunday school class. One woman asked, "Did God do that in Moscow? Or did God just turn it over to the people who were there?" What a question! With understandable modesty, I said that I was not sure. But if peace and justice, always relative in this world, are related to divine purposes, one would expect that God may not be displeased.

***August 20 was the day changes began in the Soviet Union which can only be compared in magnitude to those introduced by the Communist Revolution of 1917.***



The momentous changes that have occurred within the Soviet Union are not those of a day or an epoch. An old order has died, and a new order is being born. On Aug. 20, my interpreter, upon hearing about the coup, said, "Now we shall return to the terrors of Stalin. I have lost hope for my children." On the evening of Aug. 21, she said triumphantly, "My children will live after all."

**W**hy did the crowds in Red Square celebrate? Surely the people looked forward to a more productive Soviet economy. But their hope for the future may be summarized by "democracy," that comprehensive word which to many progressive Soviets summarizes all that is good! To be sure, Soviet society does not have a clear understanding about what democracy means. But they know that it implies freedom to think, to speak, to plan, to believe, and to live with integrity.

"Gone is the necessity to lie," said a young Christian who was once a member of the Communist Party. Freedom to express oneself is a human right that most older people of the Soviet Union gave up long ago. I was told that the significance of the kitchen in Russia was not just to cook food. As the place least likely to be bugged, here one could share secret thoughts, with faces nearly touching, of course. Since glasnost, however, people talk more freely in their living rooms as well.

Of course, the future is uncertain. Can Soviet society make democracy work? What will happen to thousands upon thousands of military and party personnel who will be "retired"? What will fill the spiritual vacuum created by the ideological demise of communism? How will education be recast without Leninism, and how can the Soviet economy move toward a free economy? Who will control nuclear weaponry? Can democracy be humanized without a transcendent source of inspiration and criticism?

Surely the new order will be tested. And so

will the Western nations and such an economic power as Japan. Will the nations do what they can to help prevent hunger and anarchy? May this not be an unparalleled opportunity to radically reduce military expenditures?

Churches also need to search for appropriate Christian approaches that express love and respect rather than opportunism and exploitation of weakness. And what kind of ethics will accompany our technical and economic councils as the new order moves toward a market economy?

What is impressive above all is that the revolution has been nonviolent, so far. Would not Lenin and Stalin have been surprised had they been told that some day their utopian dream, born through the "liquidation" of millions of aristocratic landholders and peasants, would be brought to an end by a nonviolent revolution of youth with master's degrees in engineering, frustrated writers and poets, mothers with children, children with flowers, tank drivers no longer convinced of the communist cause, and a KGB elite unwilling to mow down their fellow citizens?

**B**ut to make the picture complete, we must pay tribute as well to leaders like Gorbachev and Yeltsin who used the avenues of official power to change the course of world history. In the Soviet Union the dialectic of popular nonviolent resistance and the force of enlightened politics merged in unprecedented power. So history moves from a period dominated by totalitarian rule, fear, and subordination of the individual to collective power to a more humane and democratic world.

Democracy is not a Christian idea as such. It is not to be confused with the kingdom of God. And its justice and humanity ultimately depends upon the moral character of the citizenry.

But Christians can celebrate democracy, imperfect as it is, as a system which allows people to do the will of God as they see it if they want to. We may agree with Churchill, who once quipped, "Democracy is the worst political system if it were not for all the others." Or with Reinhold Niebuhr, who once said, "Man's capacity for justice makes democracy possible; but man's inclination to injustice makes democracy necessary."—Sept. 6, 1991.

*J. Lawrence Burkholder is past president of Goshen (Ind.) College. This is not the first time he has witnessed changes in history firsthand. In 1989 he was in East Germany when the Berlin Wall fell and in China soon after the democracy movement there was crushed.*

### Pondius' Puddle





## General Conference cuts back voluntary service, other projects

*Newton, Kan. (GCMC)*—Mennonite Voluntary Service (MVS) took the brunt of budget cuts when the General Conference Mennonite Church Commission on Home Ministries (CHM) met here Sept. 5-7.

CHM cut \$97,000 from its \$987,000 budget for 1992. Some \$44,700—or 46 percent of the overall reduction—will come from MVS, which places volunteers in poor communities in Canada and the United States.

The \$44,700 represents a 15.5 percent reduction in the total MVS budget.

In addition, the Mennonite Indian Leaders Council lost \$20,000, or 13.5 percent of its budget. The peace and justice office took a 25 percent cut, totaling \$15,188.

Hispanic ministries will reduce its program by six percent, or \$2,615. Another \$5,000 will be taken from administrative contingency funds.

Chinese ministries plans to raise \$5,000 among Chinese churches to maintain its program.

Two programs—evangelism and church development and African-American leadership development—were untouched by the cuts.

CHM's budget woes developed over the last decade, as new programs were added without long-term funding. The commission relied on funds from the "Call to Kingdom Commitments" campaign to balance the budget, but eventually the monies ran out.

In addition, overall giving to the General Conference decreased.

In setting criteria for the reductions, the commission agreed to make evangelism the top priority. A proposal even arose to increase the evangelism and church development program to full time from its present three-quarter time status. But commission members agreed that the budget crunch wouldn't allow such a move, especially in the face of drastic reductions at MVS.

Several members proposed to discontinue the African-American leadership development office, which was established in 1989 as a two-year program. The proposal would have allowed the coordinator, Les Tolbert, to continue as a consultant. However, the commission had promised last spring not to touch the program.

Budget decisions were made at a closed session Friday evening, after day-long meetings with staff and Doug Penner, a psychologist and resource person for the



**Church holds baptism.** Lamb Christian Fellowship, Salunga, Pa., prepares to baptize three new members in an Aug. 25 service at a farm pond. Pastoral team members Don Crews, Patrick Tutella, and Bonnie Ritrovato stand (left to right) at the right side of the photo. The church was planted earlier this year by Atlantic Coast Conference.—Dale D. Gehman

weekend. The need to cut \$97,000 had been known since the Council of Commission meetings this past March.

In May, CHM staff held a retreat to set goals and to offer their own proposals for cutting the budget. This was done with the understanding that the commission would examine the proposals over the summer.

Instead, at the advice of the consultant, the proposals were handed to the commission members when they arrived in Newton, to the dismay of some of the staff.

On Friday night, Penner instructed commission members to pull out clean sheets of paper and develop a list of budget cuts. The room filled with the sound of shuffling feet and paper, the clicking of calculators, and occasional sighs.

Commission members expressed feelings of pain at having to choose among options that included firing staff and crippling programs with cuts.

Members of the MVS staff wept openly when the commission unveiled the cuts on Saturday morning, aware that their program likely will be forced to close units and decrease personnel time.

The budget reduction plan will be finalized at Council of Commission meetings next March.—Beth Hege

## Government returns church buildings

*Salunga, Pa. (EMBM)*—The Ethiopian government has returned five church buildings to the Meserete Kristos Church (MKC).

The Marxist government of Ethiopia had confiscated the buildings in 1982, when it closed the MKC and froze bank accounts. The Marxist regime was deposed in May, and a government intent on extending democratic freedoms is now in power.

At Nazareth, 60 miles east of Addis Ababa, some 2,000 people gathered as MKC members celebrated the opening of their building on Sept. 1.

Singing as they went, the congregation walked several blocks from the location of the first house fellowship that began when the church was closed. More than half of the people had to be seated in a tent adjoining the church.

Mennonite Central Committee workers Bert and Evelyn Reimer, serving as direc-



tors of Mennonite Mission in Ethiopia, described the atmosphere as ecstatic. Nearly 30 people responded to an altar call to accept Christ.

The leader of the service put his face in his hands and wept, overcome by emotion.

The Nazareth MKC building had been used by the city court, and the sanctuary had been divided by a cement block wall.

Permission was granted on Thursday for MKC to use the building, and by Sunday the partition had been removed and the interior restored for worship.

The church building was closed for more than nine years. During that time, believers met in homes throughout the city.

The total membership of MKC grew fourfold during the period of restrictions, from 5,000 to 20,000 members. In addition, the number of congregations rose from 12 to 31.

According to Reimer, MKC leaders expect the remaining buildings that were confiscated to also be returned to the church.

## Lees teach, publish in Japan, China

*Elkhart, Ind. (MBM)*—Education tasks in two neighboring but quite different Asian countries have highlighted the work of Robert and Nancy Lee.

The Mennonite Board of Missions workers, currently on North American assignment, have been based in Tokyo since 1986.

Robert's work has focused on discussing Anabaptist ideas with members of the evangelical church in Japan, while Nancy has developed English composition materials for use in the People's Republic of China.

For the past two years, Robert has directed the Tokyo Mission Research Institute, a joint venture of Tokyo Biblical Seminary, OMS International (formerly the Oriental Missionary Society), and the Japan Anabaptist Center. He also teaches at the seminary.

According to Robert, the institute's seminars and forums provide opportunities for visiting Mennonite scholars to present Anabaptist views "in a way that was not possible earlier."

In 1986, some 41 evangelical denominations in Japan united into a single evangelical church with more than 90,000 members. This church "sees itself at the crossroads of a new mission challenge that passed from Europe to North America and has now come to Japan," Robert says.

Japanese evangelicals want to develop a distinctively Japanese theology that moves beyond the divisiveness inherited from mission founders, he says. In addition, the Japanese want this theology to reflect more holistically the issues of Japanese and Asian people.

The institute is publishing much of the

material presented in seminars and forums. A 1990 book focused on the emperor system in Japan.

According to Robert, the death of one emperor and the enthronement of another left Christians caught between their feelings of loyalty to the nation and their confession of loyalty to Christ.

Nancy is English editor of institute publications. At the request of Northeast University of Technology in Shenyang, China, she developed an English composition textbook and teacher's guide.

Each fall semester since 1987, these materials have been tested at the university by groups of Chinese and North American teachers.

This spring, Nancy completed her final revision of the textbook and teacher's guide. The Chinese university is now publishing it for use in classrooms, while she is preparing an expanded edition for use outside China.

Nancy first went to Northeast University of Technology with a group of teachers sent by Goshen (Ind.) College in 1981. Since 1987 she has taught at the university three different semesters under China Educational Exchange (CEE).

Robert taught two semesters at the same university under CEE.

This fall, the Lees are visiting family, friends, churches, and schools in North America. Robert is scheduled to return to Japan on Dec. 28. Nancy will return Jan. 20.

## Couple chosen to lead Taiwanese in Argentina

*Newton, Kan. (GCMC)*—Vincent and Carmen Chen of Taipei, Taiwan, hope to join fellow Taiwanese in Argentina by the beginning of October, pending immigration visas.

The Chens have been invited to lead the four-year-old Argentina Taiwan Mennonite Church in Buenos Aires.

The Argentine Taiwanese church is a member of the Fellowship of Mennonite Churches in Taiwan and relates to the General Conference Mennonite Church Commission on Overseas Mission.

The congregation also relates to churches begun in Argentina by Mennonite Board of Missions workers.

Attendance at the Argentina Taiwan Mennonite Church is about 50. The Chens have expressed a vision to increase membership and to plant new churches.

Some 20,000 Taiwanese live in Buenos Aires, and many do not speak Spanish.

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134 Plaza Drive  
Winnipeg, MB R3T 5K9  
(204) 261-6381





Richard Detweiler  
(file photo)

• **Church leader dies.** Richard C. Detweiler, 66, died on Sept. 23 at Grand View Hospital, Sellersville, Pa., where he was undergoing treatment for pancreatic cancer. Detweiler was president of Eastern Mennonite College and Seminary (EMC&S), Harrisonburg, Va., from 1980 to 1987. More recently, he directed a pastoral training program for Franconia and Lancaster conferences and headed the theological education committee of Mennonite Board of Education. Before coming to EMC&S, Detweiler was pastor of Souderton (Pa.) Mennonite Church. He served as principal of Christopher Dock Mennonite High School from 1954 to 1966.

• **GC leader dies.** Orlando A. Waltner, 76, of North Newton, Kan., died of cancer Aug. 30 at his home. Waltner served as a pastor, missionary to India, and mission administrator. From 1962 to 1969, he was general secretary of the General Conference Mennonite Church.

• **Retreat held.** The IBAD program for biblical studies in Spanish sponsored its third annual retreat Aug. 31-Sept. 1 at Chattanooga, Tenn. The event drew 34 participants from Illinois, Kansas, Pennsylvania, Texas, Virginia, and Mexico. Special guests were José Ortiz, director of Hispanic ministries, Goshen (Ind.) College; Daniel D'Oleo, a Goshen College student; and Jorge Rodriguez de Gante of Mexico City. Rodriguez de Gante has been named to establish an IBAD center in the Mexican capital. Other major centers include Chicago; Dallas; Lansdale, Pa.; and Philadelphia.

• **Church now official.** The Conference of Mennonite Churches in Hong Kong (CMCHK) has gained long-awaited legal certification. This action grants the conference legal standing with the government. The CMCHK includes three congregations with a total of 80 members.

• **New school starts.** The Mennonite College and Seminary of Eastern Africa opened Aug. 8 at Musoma, Tanzania, on the southeast shore of Lake Victoria. Twenty students from Kenya and Tanzania have enrolled. The four-year curriculum is designed to train people for church ministry.

• **School wing opens.** Central Christian High School, Kidron, Ohio, dedicated its new educational wing Sept. 8. Guest speaker was Peter Wiebe, pastor of Trinity Mennonite Church, Glendale, Ariz. Wiebe, a former Ohioan, recalled that the school began in 1961 with less than 150 students, tuition of \$250, and a \$250,000 building. Now there are 280 students who pay an average tuition of between \$2,200 and \$3,200, and attend classes in a \$2.4 million facility.—*Celia Lehman*

• **Poet wins prize.** Julia Spicher Kasdorf of Brooklyn, N.Y., has been awarded the Agnus Lynch Starrett poetry prize by the University of Pittsburgh. Some 700-800 contestants apply for this award each year. Kasdorf is a native of Irwin, Pa. The university will publish a book of her poems in 1992.

• **Student gets poetry award.** Regina Weaver of Goshen, Ind., placed first among 200 entrants in the 1991 College Poetry Contest sponsored by *The Lyric* magazine. The Goshen College senior received a \$200 prize and her winning poem will appear in the magazine's fall issue. Honorable mentions went to writers from Harvard and the University of Toronto.

• **Faculty named.** Hesston (Kan.) College has appointed five new faculty members. They are: Barbara Beachy, college writing and communications; Doug Gohn, flight instructor; Steve Hershberger, speech; Arlene Jantz, voice; and Jen LeFevre, aerobics. In addition to teaching, Hershberger will serve as resident director.

LeFevre will coach volleyball and tennis and work in the Student Life Department.

• **New staff begin.** Four new staff members have begun work at Hesston (Kan.) College. They are: Joe Manickam and Dallas Stutzman, admissions counselors; June Krehbiel, publications writer; and Sheila Yoder, resident director.

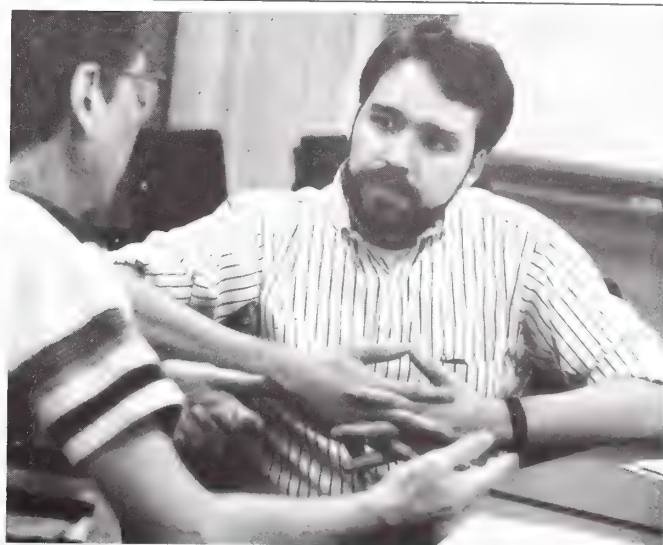
• **Volunteers start.** Two Mennonite Church members have begun terms with the Mennonite Voluntary Service program of the General Conference Mennonite Church. Lois Meyer, Rittman, Ohio, and Gwen Shank, Wellman, Iowa, started Aug. 24 as teachers at Hopi Mission School, Kykotsmovi Village, Ariz.

• **Couple to plant church.** Douglas and Barbara Miller of the Mercersburg, Pa., congregation will begin as church planters in Williamstown, N.J., in December. Floyd Zook of the Hopewell congregation, Elverson, Pa., and Angela Robinson of the Dargan congregation, Sharpsburg, Md., will assist the Millers as self-supporting church planting interns.

• **Church reopens.** Community Mennonite Church near Mount Lena, Md., reopened Sept. 8 after being closed for eight months. Lewis M. Coss will serve as pastor. Amos Horst, formerly of Sarasota, Fla., is assistant pastor. The congregation is a member of Lancaster Conference.

• **College okays credit.** The School of Witness (SOW), Baltimore, Md., has been approved for college credit. SOW is operated at the Baltimore Youth Evangelism Service center by the Discipleship Ministries department of Eastern Mennonite Board of Missions. Eastern Mennonite College, Harrisonburg, Va., will grant nine hours of extension credit for classroom work and three hours of credit for internship.

• **Peace camp.** Twenty Kansas children took part in a week of Peace Camp led by the summer coordinators of the Newton Area Peace Center, Lorie Preheim and Christy McKay. The two-hour sessions held at Faith Mennonite Church in Newton included arts and crafts, games, snacks, and stories. The children learned about recycling, as



**VORP discussion held.** Akron, Pa. (MCC)—Eleanor Wiebe of Seattle (left) and Mark Roy of Lafayette, Ind., were among the 10 people who gathered Sept. 5-7 to learn about starting church-based Victim Offender Reconciliation Programs. According to Ron Claassen of Fresno, Calif., who pioneered the idea, a church-based VORP has a board made up of Christians and gets its funding from congregations and church members, rather than public sources.



well as about people in Africa, India, Latin America, and the Middle East. The Peace Center is supported by local churches and individuals.—*Susan Balzer*

• **Softball event held.** A men's team from the Berea congregation, Cannelburg, Ind., and a women's team from Bay Shore, Sarasota, Fla., placed first in the 14th annual Indiana Mennonite Slo-Pitch Softball Tournament. The event was held Labor Day weekend in Fort Wayne, Ind., with 70 teams from seven states participating. All profits will go to Mennonite Central Committee.

• **Joint effort.** An Indiana congregation and two church agencies are cooperating to support three volunteers. Christy Bechtel and Chad and Cynthia Gusler—all of Goshen, Ind., and North Goshen Mennonite Church—work in outreach projects in Cumberland, Ky. Their assignments are jointly sponsored by the North Goshen congregation, Mennonite Board of Missions Voluntary Service, and Mennonite Central Committee. In addition, Good Samaritan Mennonite Church of Cumberland developed the local programs in which the Guslers are involved.

• **Placements end.** Mennonite Board of Missions is no longer placing voluntary service (VS) workers in Seattle. During the past two years, five VSers provided research and administration for Mustard Seed Associates, a nonprofit Christian agency designed to help churches and institutions prepare for the future.

• **Stories wanted.** Norman H. Teague is looking for testimonies from people who were adopted or foster children. Teague is writing *Mamma's Mountain*, a book "to give tribute to both biological parents and those who provided a Christian environment." Material can be sent to the author at 2233 Land of Promise Rd., Chesapeake, VA 23322.

• **Video wins award.** *Dreamers*, a half-hour video encouraging youth and young adults to develop their creative talents, has won a "Creative Excellence" award from the U.S. Industrial Film and Video Festival. The video was written and produced

by Jerry Holsopple and Ron Byler of the Mennonite Board of Missions Media Ministries staff. *Dreamers* is the 13th edition in the *All God's People* video series.

• **Grants available.** The Frank H. Epp Memorial Fund annually distributes approximately \$2,500 to support study/work projects related to the history of minorities, peacemaking, Mennonite ecumenicity, and communication of the Christian faith. Preference is given to Mennonite and Brethren in Christ persons who are studying or working in Canada. Application forms are available from: The Administrative Committee, Frank H. Epp Memorial Fund, Conrad Grebel College, Waterloo, Ont. N2L 3G6; phone 519 885-0220.

• **Scholarships offered.** Scholarships for college or graduate students pursuing careers in mental health fields are available from the Elmer Ediger Memorial Scholarship Fund. Awards will be made this coming spring for the 1992-93 school year. Deadline for applications is Feb. 1. More information is available from Mennonite Health Services, PO Box 500, Akron, PA 17501-0500, or MCC Canada Mental Health Program, 134 Plaza Dr., Winnipeg, Man. R3T 5K9.

• **Sabbaticals in D.C.** The Washington office of Mennonite Central Committee is beginning a program for Mennonite pastors on sabbatical to live and work in the nation's capital for one-month periods, starting next January. Participants will get an up-close look at government and ways that the Mennonite church relates to it. More information is available from Delton Franz at the Washington office, 110 Maryland Ave. NE, #502, Washington, DC 20002; phone 202 544-6564.

• **New appointments:**

*Robert Rutt*, chief administrator, Penn View Christian School, Souderton, Pa. He is a former principal at Sarasota (Fla.) Christian School.

*Carol Swartzendruber*, campus pastor, Hesston (Kan.) College, for the 1991-92 school year. She graduated from the college's pastoral ministries program in May and did advanced work in Clinical Pastoral Education during the summer.

• **Missionary transitions:**

*Jonathan and Mark Kay Larson* returned to Botswana Sept. 16, following a North American assignment. The couple are workers with the Commission on Overseas Mission of the General Conference Mennonite Church. Jonathan is the author of this fall's "Adult Bible Study Guide" from Mennonite Publishing House and Faith and Life Press.

• **Coming events:**

*Art exhibit*, "The Grabers: A Family of Artists," Goshen (Ind.) College Art Gallery, Oct. 4-27. Works by Esther Buckwalter Graber, four daughters, and a son. More information from gallery director Judy Wenig-Horswell at 219 535-7594.

*Racism and Mennonites*, First Mennonite Church, Morton, Ill., Oct. 5. Cosponsored by Lombard (Ill.) Mennonite Peace Center. More information from the center at 708 627-5310.

*Celebration of Mennonites* in the city and suburbs, Lombard (Ill.) Mennonite Church, Oct. 12-13. Sponsored by the Lombard congregation and Mennonite Board

of Missions, in cooperation with Chicago Area Mennonites. More information from Joe Richards at 708 627-5310 (days) or 708 279-5595 (evenings).

*Fall brunch*, sponsored by Business and Professional Women's Commission, Atlantic Coast and Lancaster conferences, Lancaster, Pa., Oct. 19. Cindy Petersheim, director of development at Lancaster Mennonite High School, will speak. Reservations must be made by Oct. 15. More information from Rebecca Nolt, 108 Haskell Dr., Lancaster, PA 17601.

*Today's South Africa*, Lombard (Ill.) Mennonite Church, Oct. 19. Topics will include the ending of sanctions and the role of the South African church. More information from Lombard Mennonite Peace Center, 528 E. Madison, Lombard, IL 60148; phone 708 627-5310.

*Media and the congregation*, Mennonite Board of Missions Media Ministries, Harrisonburg, Va., Oct. 25-26. Seminary credit available. More information from Sheri Hartzler, MBM Media Ministries, 1251 Virginia



**Students explore ministry.** *Harrisonburg, Va. (EMC)*—Six Eastern Mennonite College students took part in a "Ministerial Inquiry Program" this past summer. Working under pastoral supervision, they planned and led worship, made pastoral visits, taught classes, and preached or gave meditations. The students and the churches they served were (front, left to right): Tonya Osinkosky, Broad Street congregation, Harrisonburg, Va.; Matthew Tschetter, Bethesda, Henderson, Neb.; Ken Beidler, Nueva Vida, Norristown, Pa.; and (back) Doug Horst, Shore, Shipshewana, Ind.; Marilyn Goulding, Diamond Street, Philadelphia; and Theodore Greenawalt, Olive, Elkhart, Ind. The program is sponsored jointly by the Mennonite Church and the General Conference Mennonite Church.



Ave., Harrisonburg, VA 22801-2497; phone 703 434-6701. Registration information from Eastern Mennonite Seminary at 703 432-4000.

**Developing new churches**, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Oct. 18-19. For students, pastors, and lay people. More information from Dorothy Nickel Friesen at 219 295-3726.

**Ethnic fair**, Goshen (Ind.) College, Nov. 2. Includes crafts, food, and music. Folksinger Bill Crofut will perform. The planning committee includes international students and representatives of 10 local ethnic groups. More information from Janette Yoder at 219 535-7545.

**Reading our culture**, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Nov. 15-16. Resource people will include a sociologist, an artist, a literary scholar, a musician, and a seminary church planting instructor. More information from Dorothy Nickel Friesen at 219 295-3726.

**Mediation skills institute**, Minneapolis, Minn., Nov. 18-22. Taught by Richard Blackburn and Janet Wollam. More information from Lombard Mennonite Peace Center, 528 E. Madison, Lombard, IL 60148; phone 708 627-5310.

**Conference on family abuse**, Mount Joy, Pa., Jan. 23-25. Planning organizations include Mennonite Central Committee, Philhaven Hospital, Lancaster Conference Family Life Commission, and the Brethren in Christ Board of Brotherhood Concerns. Preregistration is required, and lodging in area homes is available. More information from Cross Roads Brethren in Christ Church, 800 Donegal Springs Rd., Mount Joy, PA 17552; 717 653-1616.

## • Job openings:

**Administrative assistant** for half-time bilingual Spanish-English position relating to Latin America and the Caribbean. For more information call Bob Brubaker, Eastern Mennonite Board of Missions, Salunga, Pa., 717 898-2251.

**Assistant hosts/hostesses**, International Guest House, Washington, D.C. These are one-year voluntary service assignments. Two people are needed, one to start in November and the other in December. Contact Annabelle Kratz at 13495 Brighton Dam Rd., Clarksville, MD 21029; phone 301 596-9057.

**Couple who love to be with people and want to serve Christ in a growing Christian youth camp, retreat center, and outdoor education setting.** Two year-round positions will be available early in 1992. People with skills in food service and maintenance may contact Rod Detweiler at Menno Haven Camp and Retreat Center, R. 1, Box 94, Tiskilwa, IL 61368; phone 815 646-4344.

**Director of human resources** for Mennonite mental health facility with 500 employees. Human resources experience and master's degree preferred. Active involvement in Anabaptist-related congregation required. Position available January 1992. Send résumé to Executive director, Philhaven, PO Box 550, Mount Gretna, PA 17064.

**Meat canning operator** needed immediately by Mennonite Central Committee. Person will be part of a three-member team that travels to various communities to can meat for sharing overseas. For more information, contact Marsha Jones or Sherrie Ober at MCC, PO Box 500, Akron, PA 17501-0500; phone 717 859-1151.

**Volunteer** for half-time position with personnel secretary of Overseas Ministries Department, Eastern Mennonite Board of Missions, Salunga, Pa. For more information, call Bob Brubaker at 717 898-2251.

## • Change of address:

**Fred and Carolyn Augsburgers** from Fresno, Ohio, to 34414 Plain View Dr., Shedd, OR 97877.

**Stanley and Ursula Green** from Pasadena, Calif., to 2006 S. Fairgreen Ave., Monrovia, CA 91016.

**Paul and Edna Hunsberger** from Waterloo, Ont., to 1804 S. 13th St., Goshen, IN 46526.

## • Correction:

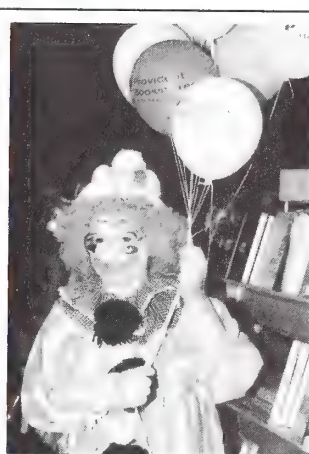
The new address for Alan and Eleanor Kreider in Manchester, England, is 589 Parris Wood Road (not Drive).

## NEW MEMBERS

**Community, Lancaster, Pa.:** Tasha Clemmer, Ted Houser, and Jill Armstrong.

**First, Iowa City, Iowa:** Diane Zaerr.

**South Colon, Burr Oak, Mich.:** Tom and Shay Stevens, Steve and Becky Van Zile, and Kurt and Diane Taylor.



**Stores hold party.** Janet Eberly clowns for young readers at Provident Bookstore in the Lancaster (Pa.) Shopping Center. Some 1,382 children—250 more than last year—read 26,000 books as part of the Summer Reading Club sponsored by the Provident chain. Many of the young readers and their families attended club parties Aug. 24 and 25.

**Southside Fellowship, Elkhart, Ind.:** Ryan Lloyd Miller and Timothy John Swartzendruber.

**Spring Mount, Pa.:** Charles Landes and Deborah Cassel.

**Village Chapel, New Holland, Pa.:** Fasika Berhane, Cheryl Gehman, Kathy Martin, Jenelle Musselman, Elizabeth Roman, and Crystal Sensenig.

**Whitestone, Hesston, Kan.:** Tonya Keim and Kelly Leinbach.

## BIRTHS

**Elloitt, Jerry and Beth (Lerch),** Burton, Ohio, Jacqueline Kaye (fourth child), Aug. 12.

**Grove, Marlin and Kathy (Martin),** Greencastle, Pa., Olivia Mae (third child), Aug. 11.

**Jaindl, Rob and Linda (Alderfer),** Quakertown, Pa., Jessica Lynn (fourth child), July 30.

**Kreider, John Michael and Cynthia Marie (Hansen),** Cusco, Peru, Carlin Han (first child), Aug. 28.

**Leichty, Rol and Betty Jo** (Stuckey), Salem, Ore., Julianne Stuckey (fourth child; one deceased), Aug. 29.

**Litwiller, Dan and Susette** (Greider), Hopedale, Ill., Kendra Jo (second child), Aug. 29.

**McCord, Donald and Karla** (Stutzman), Halsey, Ore., Clarke Alton (first child), Aug. 12.

**Miller, Russell and Mary,** Smithville, Ohio, Samuel Christian (first child), born Aug. 14, adopted Aug. 26.

**Moneyheffer, Troy and Angie** (Mullett), New Paris, Ind., Trenton John (first child), Aug. 4.

**Nofziger, Ron and Ardis** (Kauffman), Canby, Ore., Cassandra Ferne (sixth child), born Jan. 18, 1988, adopted Aug. 29.

**Risser, Ron and Betti** (Summers), Lancaster, Pa., David Allen (second child), Aug. 27.

**Schmidt, Kenley and Joyce** (Lapp), Rochester, Minn., Jorie Breanna (second child), July 20.

**Stalter, Bradley and Kristi** (Starr), Salem, Ore., Kylie Breann (first child), June 30.

**Stauffer, Russ and Melissa** (Hooley), Homer, Alaska, Barbara Elizabeth (first child), June 18.

**Widmer, Tim and Cindy** (Yoder), Washington, Iowa, Erika Anne (third child), born Feb. 10, 1990, adopted Sept. 3.

**Yoder, Wesley and Jill** (Minton), Nappanee, Ind., Kyle Gene (first child), Aug. 19.

**Zimmerman, Lee and Marla** (Bixler), North Lawrence, Ohio, Chad Jacob (second child), Aug. 28.

## MARRIAGES

**Brenneman-Forney:** Tony Brenneman, Iowa City, Iowa (First cong.), and Mary Forney, Parnell, Iowa (First cong.), Aug. 11, by Firman Gingerich and Anne Stuckey.

**Buchan-Groff:** Robert Buchan, London, England (Wood Green cong.), and Gwen Groff, Lancaster, Pa. (Community cong.), Aug. 31, by Vern Rempel.

**Burnsides-Miller:** Ray Burnsides, Lebanon, Ore., (Lebanon cong.), and Annette Miller, Hubbard, Ore. (Fairview cong.), Aug. 24, by Roy Hostetler.

**Crider-Laird:** Aldean Crider, Chambersburg, Pa. (Cedar Grove cong.), and Dawn Laird, Chambersburg, Pa. (Marion cong.), Aug. 17, by Nelson L. Martin.

**Dollmatsch-Schlabach:** David Dollmatsch, Columbus, Ohio (Lutheran Church), and Joan



Schlabach, Plain City, Ohio (Sharon cong.), Aug. 31, by Elvin Sommers.

**Drawbond-Thiel:** Jeff Drawbond, Iowa City, Iowa (First cong.), and Jolene Thiel, Coralville, Iowa (First cong.), July 27, by Firman Gingerich.

**Frey-Martin:** Darryl Frey (Lancaster Community cong.), and Melissa Martin (Lancaster Community cong.), Aug. 10, by Vern Rempel.

**Grabber-Swartzentruber:** Jason Leon Grabber, Loogootee, Ind. (Bethel cong.), and Christina Lynelle Swartzentruber, Montgomery, Ind. (Bethel cong.), Aug. 24, by Melvin Paulus.

**Miller-Stoltzfus:** Lyle Franklin (Frank) Miller, Oxford, Iowa (West Union cong.), and Brenda Stoltzfus, Oxford, Iowa (Meltinger cong.), Aug. 3, by Merv Birky.

**Miller-Yoder:** Timothy Miller, Middlebury, Ind. (Bethesda cong.), and Kelly Yoder, Middlebury, Ind. (Clinton Brick cong.), Aug. 17, by Edgar Miller.

**Nitzsche-Gascho:** Dave Nitzsche, West Point, Neb. (Beemer cong.), and Sheri Gascho, Grand Island, Neb. (Wood River cong.), Aug. 10, by George Hansen.

**Schrock-Weaver:** Brian Schrock, Colorado Springs, Colo. (Bethel cong.), and Paula Weaver, Philadelphia, Pa. (Gingrich cong.), Aug. 24, by John Landis.

**Stutzman-Martin:** Jim Stutzman, Fairfax, Va. (Normal cong.), and Ann Martin, Harrisonburg, Va. (Park View cong.), Aug. 17, by John R. Martin (father of bride).

**Young-Roshong:** Edward A. Young, Jr., Hatfield, Pa., and Debra E. Roshong, Spring Mount, Pa. (Spring Mount cong.), May 24, by Hubert Schwartzentruber.

**Zehr-Campbell:** Phillip Dean Zehr (Cornerstone cong.), and Sherry Campbell, Aug. 24, by Milford Lyndaker.

## DEATHS

**Erb, Allen,** 79, Sarasota, Fla. Born: April 10, 1912, Ontario. Died: Aug. 22, 1991, Corfu, N.Y. Survivors—wife: Laurane Kipfer; children: Mahlon, Larry; 5 grandchildren; brothers and sisters: Barbara Schrock, Ruth Albrecht, Edna Slabaugh, Ezra, Joseph. Funeral: Aug. 25, Bahia Vista Mennonite Church, by A. Don Augsburg, Gerald Mininger, and John H. Shenk. Burial: Palms Memorial Park.

**Graybill, Mildred Resh,** 85, Freeport, Ill. Born: July 26, 1906, Osgood, Iowa, to John Martin and Martha (Miller) Resh. Died: Aug. 31, 1991, Freeport, Ill. Survivors—daughter: Anna Mae. Memorial service and burial: Sept. 3, Freeport Mennonite Church, by Robert E. Nolt and Paul Sieber.

**Horsch, Ervin,** 84, Hopedale, Ill. Born: Dec. 28, 1906, Garden City, Mo., to Henry and Katherine Good Horsch. Died: Aug. 28, 1991, Hopedale Hospital. Survivors—wife: Edna Springer; children: Robert D., Loretta Bohlen, Janice K., Litwiller; 9 grandchildren, 3 great-grandchildren; sisters: Lavina Schertz, Katie Kennell, Elsie Birkey. Predeceased by: infant son. Funeral and burial: Aug. 30, Hopedale Mennonite Church, by H. James Smith and Carl A. Horner.

**Miller, John J.,** 71, Walnut Creek, Ohio. Born: Feb. 5, 1920, Aurora, Ohio, to John G. and Niva (Christner) Miller. Died: Aug. 28, 1991, Walnut Creek, Ohio, of a coronary. Survivors—wife: Ruth P. Brubaker; children: Patrick, Martha Weaver, Esther Hofstetter; 6 grandchildren; brothers and sisters: George, Paul, David, Arland, Grace Nussbaum, Hazel Kinzer. Funeral and burial: Aug. 31, Salem Mennonite Church, by Melvin D. Leidig, Richard Ross, and Leon Schrock.

**Moser, Mary Beth Bowman,** 31, Akron, Pa. Born: Feb. 3, 1960, Ephrata, Pa., to Ivan Earl and Irma Ebersole Bowman. Died: Aug. 26, 1991, Ephrata, Pa. Survivors—husband: David Moser; brother: David J. Bowman. Funeral and burial: Aug. 30, Akron Mennonite Church, by Urbane Peachey.

**Nissley, Helen F.,** 93. Born: Sept. 22, 1897, Manheim, Pa., to Allen L. and Lizzie Franck Brubaker. Died: Sept. 2, 1991, Manheim, Pa. Survivors—husband: Raymond Nissley; children: Alma Snively, Elsie, Vernon B., Mervin B.; 17 grandchildren, 36 great-grandchildren; brothers and sisters: Warren E., Charles E., J. Arthur, Fannie Martin, Arlene Mosemann. Funeral and burial: Sept. 7, Good Mennonite Church, by Harold Risser and Russell J. Baer.

**Orpin, Ruth Fay (Jantz),** 57, Hesston, Kan. Born: Aug. 7, 1933, Hesston, Kan., to Ezra and Ruth Hawkey Jantz. Died: July 28, 1991, Hesston, Kan. Survivors—husband: Clarence Orpin;

children: Gary, Charles, Dana, Roger, Mike, Sharon Koehn; 10 grandchildren; brothers and sisters: Earl Jantz, Paul Jantz, Neva Hershberger, Nona Snyder. Funeral: July 31, White-stone Mennonite Church, by Ronald Guengerich. Burial: East Lawn Cemetery.

**Ropp, Samuel M.,** 77, Albany, Ore. Born: Dec. 3, 1913, Albany, Ore., to Daniel and Barbara (Maurer) Ropp. Died: Aug. 18, 1991. Survivors—wife: Verda Kropf; children: Eldon, Letha Roth, Wanda Scheler, Juanita Hooley, Dwight, Dennis; 30 grandchildren, 6 great-grandchildren; brothers and sisters: Aaron, Joseph, Eva Ropp, Anna Mitchell. Predeceased by: Maynerd (son). Funeral and burial: Aug. 22, Fairview Mennonite Church, by Roy Hostetler and Clarence Gerig.

**Singer, Louise (Vance),** 86. Born: 1905, Bluefield, Va., to Steward and Nancy Vance. Died: Aug. 17, 1991, Fountain View Nursing Home, Dalton, Ohio. Survivors—husband: Clyde Singer; children: Dorothy Hamil, Bennie Ruthford, Dale; 4 grandchildren, 8 great-grandchildren. Funeral services: Aug. 19, Monbarren Funeral Home, Dalton, Ohio, and Aug. 21, Duxley Mortuary, Bluefield, Va., by Dale Singer (son) and Elmo Steiner. Burial: Grandview Memory Gardens.

**Steckley, Reuben,** 86, Millbank, Ont. Born: March 22, 1905, Elma Twp., Ont., to Mose and Rachael (Kueper) Steckley. Died: Aug. 29, 1991, Stratford, Ont., of a stroke. Survivors—wife: Clara Schwartzentruber; children: Kenneth, Sharon Scheerer; 2 grandchildren; brother: Solomon. Predeceased by: Eldon (son). Funeral and burial: Sept. 1, Maple View Mennonite Church, by Victor Dorsch.

**Steiner, Minnie,** 89, Kidron, Ohio. Born: Oct. 1, 1901, Kidron, Ohio, to Caleb and Fannie (Amstutz) Steiner. Died: Sept. 2, 1991, Kidron, Ohio. Survivors—children: Florence Mangle, Chester, Lester, Vernon; 10 grandchildren, 22 great-grandchildren; brother: Phares. Predeceased by: Albert Steiner (husband). Funeral and burial: Sept. 5, Kidron Mennonite Church, by Bill Detweiler and Melvin Nussbaum.

**Woods, Valerie D. Kingsley,** 28. Born: July 20, 1963, Moorhead, Minn., to Clair and Dorothy (Erb) Kingsley. Died: Aug. 14, 1991, Cayuna Medical Center, Crosby, Minn., of cancer. Survivors—hus-

band: David J. Woods; parents; grandparents: Omar and Mary Ann Erb; brother and sister: Amy Waltner, Scott. Funeral: Aug. 17, Casselton Presbyterian Church, by Tom Sahlstrom. Burial: Casselton Cemetery.

**Ziegler, William C.,** 81, Sellersville, Pa. Born: Feb. 10, 1910, Lederach, Pa., to William B. and Lilly (Kulp) Ziegler. Died: Aug. 23, 1991, Grand View Hospital. Survivors—wife: Alice E. Finn; children: Geraldine Hildebeitel, Marlene Phoenix, Nelda Nase; 8 grandchildren, 6 great-grandchildren; brother and sister: Warren, Esther Detweiler. Predeceased by: William, Jr. (infant son). Funeral and burial: Aug. 28, Rockhill Mennonite Church, by Michael Derstine, Russell Detweiler, and Henry Ruth.

## CALENDAR

Peace Theology and Violence Against Women Consultation, Elkhart, Ind., Oct. 4-5  
Churchwide Stewardship Council, Oklahoma City, Okla., Oct. 4-5  
Fellowship of Concerned Mennonites annual Bible conference, Hutchinson, Kan., Oct. 4-6  
AAMA board meeting, St. Louis, Mo., Oct. 4-6  
Fall Festival (relief sale), Albany, Ore., Oct. 12  
Mennonite Disaster Service Region I annual meeting, Moncks Corner, S.C., Oct. 12  
A celebration of Mennonites in the city and the suburbs, Lombard, Ill., Oct. 12-13  
MBCM board of directors meeting, Elkhart, Ind., Oct. 17-19  
WMSC executive committee meeting, Kidron, Ohio, Oct. 18-19  
Symposium on 1492-1992 commemoration, Corpus Christi, Tex., Oct. 19-22  
MBM board of directors meeting, Elkhart, Ind., Oct. 24-26  
Mennonite Publication Board, Souderton, Pa., Oct. 25-26  
Southeast Mennonite Conference annual meeting, Lakewood Retreat, Brooksville, Fla., Oct. 25-27  
Mennonite Board of Education meeting with institutional boards, Chicago, Ill., Oct. 31-Nov. 2  
Allegheny Conference delegate session, Allensville, Pa., Nov. 2  
Gulf States Fellowship annual delegates meeting, Des Allemands, La., Nov. 2  
Education 2000, congregational discipling event, Bradenton, Fla., Nov. 8-11



# Bridging the Sunday-to-Monday Gap

## Going Broke:

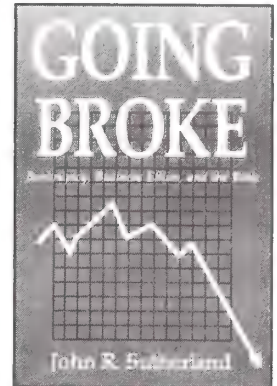
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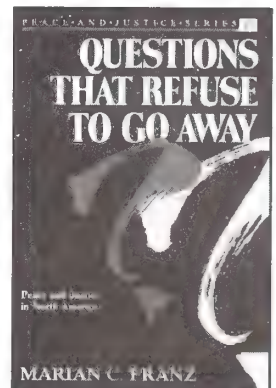
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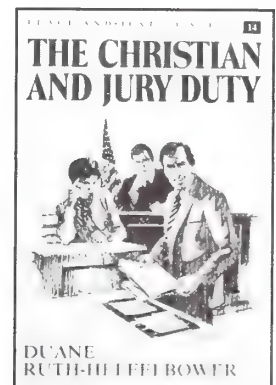
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## THE LAST WORD

# As systems come and systems go

For too many people, this is a time to gloat. Communism is dying—if not already dead. By now, according to our local newspaper, all “left-wing liberals, pacifists, and other kooks” should have learned that nothing works except democracy.

As one of those pacifists, whose first loyalty is to yet another system, I’ve tried to avoid the gloating. But I confess I was feeling some satisfaction that the political system under which I live appears to be the one surviving, at least at present.

Then I got a summons to jury duty.

Now you must understand that participation in government and politics has not been part of my background. Few Mennonites even voted in my home community. The only time I recall them doing so was when the ballot contained a referendum for a tavern in our dry town. It was defeated.

Nor has voting been a high priority of mine since. As a result I’ve never shown up on jury lists. Until now. The court in our county has begun to use lists of drivers license holders as prospective jurors.

I scrambled. I found a new book, *The Christian and Jury Duty* (Herald Press), which helped me decide I could participate in a civil case but not in a criminal trial. And don’t worry, said my friends who had been summoned before, we weren’t called to a case.

I was. Fifty of us filed into the courtroom. The judge’s first words were, “This is a criminal trial.” The 42-year-old defendant was accused of drowning the 8-year-old daughter of his live-in girlfriend.

“How many of you have heard anything about this case before?” Thirty of us had. The judge decided to quiz each privately.

I was the first. “Can you set aside what you have read and heard and make a fair and impartial decision?” asked the judge. I said I’d try—but the court should know that as a Christian I would have trouble participating in a judgment that could jail someone for life. That started a barrage of questions. So for the next 20 minutes, while 49 others waited in the next room, the judge and the attorneys and I talked about my

beliefs as a Mennonite Christian, my responsibility as a citizen of this country, and how I try to integrate the two in my life.

The defense attorney pushed. Did I think no one should go to jail? (Ideally, yes; practically, no. But I could not conscientiously participate in a decision that would put someone there.)

Didn’t something have to be done with persons who disobey the law? (Yes, but I wish as much time and energy went into exploring alternatives to incarceration.)

My answers were faltering, sometimes hesitating. More than I cared to, I said, “I don’t know.”

I thought I would be relieved when I was one of 19 dismissed at the end of the first day. I did not have to sit through what turned out to be (according to subsequent newspaper accounts) a parade of terrified children, crying mothers, and defiant friends testifying before the court. But I can’t forget the eyes of the defendant as he watched me leave the room. Would I have given him a fair trial? The jury found him guilty; he’s now in prison for life.

Today I feel neither complacent nor euphoric about the system under which I live. As J. Lawrence Burkholder notes (page 8), democracy is not perfect, it’s not the kingdom, it’s not Christian per se. Yet we can be thankful it does allow people “to do the will of God as they see it if they want to.”

Since my experience as a prospective juror, I continue to wrestle with the difficult questions the juxtaposition of being Mennonite and living in a democracy raise for me. How much can I participate in the affairs of the state? Or do I let that work to others while I take care of “kingdom business”?

The questions are not new. Jesus faced them (Matt. 17) as did Paul (Rom. 13) and Peter (1 Pet. 2). If the responses to *Gospel Herald’s* publication of the article, “What Do We Really Believe About the State?” (May 28) are any indication, these are questions about which the Mennonite Church has tremendous diversity.

We must continue to search for answers. As systems come and systems go. With humility. And no gloating.—jlp



October 8, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *The black family is also part of God's promise*

*But today it is being systematically destroyed, much like the holocaust experienced by the Jewish people in Germany during Adolph Hitler's reign.*

A crisis has hit the African-American family. This is especially true in urban areas, where more than 50 percent of all black families are headed by single women while "problems of teen pregnancy, crime, substance abuse, illiteracy, family dissolution, and unemployment are at all-time highs," according to a recent report in *Christianity Today*.

A complex set of sociological factors is responsible for this crisis. Not the least of these are economic disadvantage and continued racial discrimination. The African-American community is experiencing a holocaust that has been compared to that of the Jews in Germany during Hitler's reign. A group of people is being systematically destroyed.

Some say this is different, that the destruction of the black family seems to come from within. Nothing could be further from the truth. The problems facing African-American families today did not begin when U.S. President Roosevelt in-

by  
Brent  
Foster



*Stable homes, loving parents, and committed Christians are important ingredients for solving the problems in African-American communities today.*

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***The church can help by continuing to support those programs that makes it possible for African-American leaders to build strong families and communities.***

roduced the New Deal, the beginning of our present welfare system. These problems began over 400 years ago when slave traders thought it profitable to buy and sell human beings created in the image of God.

**T**raditionally, many have believed that if it had not been for white missionaries going to Africa, blacks would never have heard the gospel. History reveals, however, that the African community experienced spiritual revival before white North American missionaries came to its shores. In fact, many of the second-century church leaders were from northern Africa. Christian values were not first introduced to the African continent when North American missionaries arrived.

At that point the African family was experiencing wholeness and stability. The African family system was characterized by respect, restraint, responsibility, and mutual exchange. The African family structure was built on a mutual respect for women, men, and children. A man had no hold over his children except through his love.

It was slavery that systematically attempted to destroy the black family.

Wallace Charles Smith writes in *The Church in the Life of the Black Family*, "Once Africans arrived in the New World, every attempt was made to strip them of name, dignity, and culture. Even more tragic, morals were forcibly stripped away as well. Black males were encouraged to be irresponsible breeders who served nothing more than two functions—mating and manual labor. Black females were accosted by masters who forced them to have sex and bear unwanted children. To make this systematic rape of black women even worse, laws were changed so that the inheritance for all these mulatto children would be traced through the woman's lineage, cutting these children off from access to master's capital" (Jackson Press, 1985).

**W**hen one looks back and sees the conditions from which family life emerged for sons and daughters of ex-slaves, it is not surprising that present-day conditions have developed as they have. We only need to

look at the statistics: approximately one in four black males ages 20 to 29 are behind bars, on parole, or on probation; 51 percent of black families with children under 18 are maintained by women, most of them single and living in cities.

But we cannot just blame the past for the destruction of the black family. Many forces are at work today to do the same. For example, contrary to appearances, poor black kids don't have the money necessary to keep a billion-dollar drug business going. It's clear that outsiders are feeding the system that contributes to destroying the African-American family and its culture. Racism continues to alienate, unemployment continues to breed criminals, and the media and television continue to distort the facts.

What can the Mennonite Church do to respond to this dilemma?

We need to continue our financial support of programs that help black families and communities, such as the James and Rowena Lark educational program through the Mennonite Board of Education's Minority Fund. This program can make a difference.

For example two recent participants, David McKissic and Wayne Welsh, have started a new

***My people need to be loved.  
My people need friendship. My  
people need to hear the good  
news of the gospel of Jesus.***

church in the Washington Gardens Housing project in Elkhart, Ind. Washington Gardens is a community characterized by unemployment, unwed mothers, and crime. The new church is the first African-American Mennonite congregation developed in the heart of a larger Mennonite community. The congregation, called Church Without Walls, is committed to preaching a gospel that is Anabaptist in theology but is equally African American in its method of presenting the gospel.

Mennonites need to continue financial support of the Afro-American Mennonite Association (AAMA) as it works toward being self-supporting. Recently the association sent five young people and a leader to Jamaica as volunteers to assist the Jamaica Mennonite Conference in its summer youth program. This kind of program helps Mennonite African-American youth to ex-



*God's promise to Abraham that through him all the families of the earth would be blessed also included the black family.*



perience Christian service. It also gives them opportunities to serve as positive role models for youth in their own communities.

**M**ennonites must continue financial support for Mennonite Board of Missions as it labors to present the gospel through its new urban thrust in North American missions. This support enables Sam Wilson and Rod Williams, two African-American leaders, to plant a church on the east side of Detroit. Their work is progressing as a joint effort of Ohio Conference, Indiana-Michigan Conference, MBM, and the Central District and Commission on Home Ministries of the General Conference Mennonite Church.

All these efforts help to build the African-American community. But no effort can ever replace personal contact by Christians with the Af-

rican-American community. My people need to be loved. My people need friendship. My people need to hear the gospel.

Restoration for the African-American community is beginning in the home. Stable homes, loving parents, and committed Christians are important ingredients for solving the problems in African-American communities.

God told Abraham that all the families of the earth would be blessed through him. This includes African-American families. As God's promise to bless every African-American family comes to pass, that love and peace will reenter our communities.

*Brent Foster, Elkhart, Ind., is on the staff of the Mennonite Board of Missions. This article is adapted from a sermon he preached Aug. 25 at the Zion Mennonite Church, Archbold, Ohio.*



# Gospel Herald

*"We . . . see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one."—Heb. 2:9, NRSV*



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Dave Graybill

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

**Postmaster:** send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 40: Oct. 8, 1991**

**Photos:** cover by Jim Whitmer, page 3 by H. Armstrong Roberts, pages 6 and 8 by Glenn Lehman, page 10 (bottom) by Jim Bishop, page 11 by Mark Bauman, page 12 (top) by Jim Bishop, page 12 (bottom) by LaMar Weaver, page 13 supplied by Stanley W. Green, page 14 by Al Friesen.

## READERS SAY

### The city and the country are in this together

Roy Kaufman's call to develop a theology that makes urban life ecologically sustainable is welcome to me, a city dweller ("Urban Future Is No Future," Aug. 27). Our section of Lancaster could use more trees and parks. I even dream of becoming an urban gardener!

I do see structural elements in the city that are ecologically healthy. Houses are small and correspondingly cheaper than large suburban houses. We therefore use fewer resources to build, buy, and heat our homes. We use less land for building lots and dramatically fewer resources to create and maintain lawns. The concentration of people in the city makes it possible to walk or bike to work, shop, socialize, and attend church.

Can our visible dependence in the city on the food that comes from the country be a conversation starter that leads us to recognize the bonds of physical and spiritual dependence that bind us all together?

*David Schrock-Shenk  
Lancaster, Pa.*

### Stewardship involves preventing fires

I write to affirm Stan Hill in his declaration that "Fighting Fires is an Extension of My Faith in Jesus Christ" (Sept. 3). Stewardship is a teaching we emphasize in the Mennonite Church, but I fail to understand why we don't more consciously expand the definition to also include the control and prevention of fire. Fires kill more than 6,000 people annually; they destroy property valued into the billions. Many fires are preventable. Doing so is rightfully a Christian vocation.

*Edgar Stoesz  
Akron, Pa.*

### Women are to fight to help a rapist?

The article "Rape Also Happens on the Church College Campus" (Sept. 10) states that a woman is doing a man a favor if she fights in self-defense and does not allow him to rape or murder her. As a woman reader, I am incensed and saddened by this advice.

Women do not need to be "doing men a favor" when they are in a rape situation. Fighting in self-defense to escape is a logical response to a life-threatening situation *and nothing more*.

The implication to help the rapist is abhorrent. The underlying assumption in this advice is that men "can't help themselves" and it's the women's responsibility to stop them by fighting. The flip side is that if a woman does not fight, she allows rape to happen.

For too long women have been counseled by the church to respond passively, or take responsibility for a violent situation as a "Christian response."

It's happened here again. How sad.  
*Susan Bergey  
Waterloo, Ont.*

### Is anyone checking with those who have merged?

Thank you for coaxing us to speak our true feelings on the proposed merger of the Mennonite Church and the General Conference Mennonite Church ("We Must Learn to Speak Our Minds," Sept. 3).

In theory and in principle, I'm all for working together and for unity in the church. As one who has worked for years in Mennonite Central Committee contexts, and as a member of a congregation with dual MC-GC affiliation, I find no relevant theological or historical reasons why we should not merge. There may also be some compelling practical arguments.

But I would hope some among us might examine carefully those mainline churches that went through mergers a decade or so ago. I sense some deep trouble among some of those denominations when I attend meetings at the Inter-church Center in New York City.

Today some of those denominations seem to be wrestling with strong charges from member congregations of too much centralized elitism. Many seem to be calling their denominational offices to leave their New York offices and move out to the heartland, closer to the grassroots. People want to feel "ownership" in and access to their denominational leaders. Does that have something to do with familiarity or size?

Could it be that the genius of unity might come more in MC and GC (and Mennonite Brethren?) congregations working together to respond to common calls of service and witness rather than concentrating on merging denominational structures? I really do not know. I just hope someone is checking in with other denominations that have gone this road.

*Earl Martin  
Ephrata, Pa.*



**For the sake of our daughters,  
we must educate our sons**

I applaud Cathleen Hockman and *Gospel Herald* for tackling head-on the taboo subject of rape—particularly acquaintance rape ("Rape Also Happens on the Church College Campus," Sept. 10).

I am convinced, however, that the ultimate answer to the evil of sexual violence is not to enable a woman to defend herself. Teaching self-defense is a valid first step, but if our efforts end there, we are merely reacting to the problem instead of taking positive action against it.

The heart of the issue lies in a man's ability—or inability—to treat a woman with dignity and respect. The responsibility for the crime of rape is solely the man's, and it is his attitudes and actions that must be changed.

The root of sexual violence has at least two components: (1) men viewing themselves as slaves to their sex drives; and (2) men viewing women as "weaker" persons whom they may dominate by physical force. To combat these two myths, we must teach a young man that he can exercise self-control and that every woman is his equal, deserving respect and dignity.

For the sake of our daughters and sisters, we must educate our sons and brothers.

*Steve Hartman Keiser  
Line Lexington, Pa.*

**Move violates Scripture  
and confession of faith**

The Mennonite Church has done it. In an apparent effort to keep up with other denominations, the Mennonite Church has decided to have a woman for moderator-elect (Aug. 13). This was done in disdain of the sensitivities of the thousands of members who still believe that the Bible means what it says in regard to the relationship between men and women. The move is also not in harmony with the Mennonite confession of faith. A strange turn of events: to elect a head not in agreement with the basic beliefs subscribed to by the denomination!

Having a woman at the head of the church is contrary to God's original intent for the sexes (Gen. 2:18). It is also contrary to 20 New Testament Scriptures that infer or state a leader-follower relationship between men and women. It is also contrary to the general tenor of Scripture from Genesis to Revelation.

All this calls for the Mennonite Church to get back to the Bible as a basis for decision making. This is far superior to the present method of relying on logic and indulging in exegesis to justify aberrations based on prejudice. May God call out a man to give leadership to the church on the way back to faithful obedience to the Word of God.

*Samuel B. Nafziger  
Buffalo Head Prairie, Alta.*

**We must make changes  
to stay Anabaptist**

Your editorial, "We Must Learn to Speak Our Minds" reminded me of Bethlehem 83 when George R. Brunk II was publicly taken to task for speaking his mind. At that time the message came through clear that it wasn't an acceptable thing to do—at least not the way Brunk did it. The method used seemed to become a scapegoat for not dealing with the issues.

Has anything really changed? We continue to promote the ordination of women. Unsound teaching still takes place in our colleges. We still hesitate in taking a stand against homosexual practice. At the grassroots level there is a general feeling that what we say makes little difference. So why bother speaking our minds?

I don't speak my mind because I don't want to create a problem. Several years ago I made a decision to light a candle rather than curse the darkness. That is still my main focus. I'm committed to Anabaptist, evangelical Christianity, which I realize doesn't always mix well with the liberal peace propaganda that keeps coming through denominational channels.

If I were to speak my mind, I would say: let's get on with the task of evangelizing the world. Let's stop spending so much time and energy promoting things that are counterproductive. The proposed merger is one of these. To my knowledge no denominational merger has ever produced church growth. In fact, it is the opposite which seems to happen.

What we need is a Holy Ghost revival similar to what took place among the Anabaptists in the 16th century. When we compare their evangelistic zeal with what we see in the Mennonite Church today, I wonder how we can honestly call ourselves Anabaptist. We are living in a time of tremendous opportunity for evangelizing the world. The Mennonite

Church could be one of the prime movers in what may turn out to be the greatest move of God since Pentecost.

I'm afraid we are largely unprepared. We have lost our evangelistic fervor and zeal which is central to what it means to be Anabaptist. But God is raising up another people to be the Anabaptists for our times. Unless some major changes are made in our denominational agenda, we probably won't be counted among them. We may actually find ourselves on the outside looking in.

*Gerald E. Martin  
Broadway, Va.*

**Wrong kind of classes**

I was saddened to read "Rape Also Happens on the Church College Campus" (Sept. 10). The author offered no biblical solution to the problem. Has our beloved Mennonite Church gone so far down the road of decadence that our daughters have to be taught physical self-defense to protect themselves from date rape? Why can't our daughters be taught the protection the Bible offers?

In my mother's generation, the young women were taught that the way of protection was to have a personal, vital relationship with Jesus Christ, to cover their bodies modestly and simply, to wear the headship veiling God provided, and to date only Christian young men with high dating standards. Many young couples of my mother's generation shared their first kiss on their wedding day. With those kinds of standards, there was no date rape.

My generation rejected those standards. We call them old-fashioned and victorian. Even though our mothers shared true stories of Christian girls who were saved from assault because of their modest dress and veiled head, we chose to adopt the world's standards.

In my daughters' generation, not only are the young women not being taught modesty and purity, but they are allowed activities which contribute to immorality. On one Mennonite college campus recently, girls were observed at a dance in swimsuits.

I would plead with our college campus ministers to hold classes for our young men and women on purity, modesty, and godly respect for their bodies, which are temples of the Holy Spirit. This is better than classes on self-defense.

*Faye Mummau  
Quarryville, Pa.*



# Myron Augsburger's hand keeps

by Glenn Lehman

**I**f we were to make a statue of Myron Shenk Augsburger, where should we place it? In Elida, Ohio, where he grew up? In Harrisonburg, Virginia, where he led a church college for 15 years? In Washington, D.C., where he lives now? Or in some airport, out of which he has flown overseas 30 times?

And how would we sculpt Myron? Praying? Preaching? Writing? Fund-raising? Telling a joke?

This public man has played many roles in the Mennonite Church during the second half of the 20th century. Who else has been author, church planter, popular theologian, Th.D., celebrity speaker, international evangelist, and former moderator of the Mennonite Church? Nor would we have another name to offer so well known in evangelical circles.

Dramatic events have followed Myron Augsburger from his birth, the year of the famous stock market crash—1929. His father, Clarence, was born in Berne, Ind., but raised as an orphan in Elida. In the new area, Clarence was always the “orphan boy,” an A name in a sea of Shenks and Goods and Brennemans. That put something of grit in the family psyche. The orphan boy Augsburger “married up.” So Myron was born of an “outside” father and an “inside” mother, Estella Shenk. Five years into the Great Depression, the farm mortgage got into trouble, and Myron cried when some animals had to be trucked off into the Ohio sunset.

**I**learn all of this in Myron's living room, a few blocks from Capitol Hill. He is 61; the fortieth anniversary of his ordination and the tenth of the church he started in Washington, D.C., will come soon.

The boy Myron and his family spent the following three winters in Denbigh, Va., where they leaned on some kin and where Clarence worked as a carpenter. There at the Warwick River church Myron got to know Norman Kraus, who would later become a theologian, and George Brunk II, the evangelist, who told Myron's father one Sunday that “Myron wasn't behaving in church.”

Myrons' father's move to Ohio and the winters in Virginia taught the Augsburger family to be innovative to succeed. The winters in Denbigh “jerked us out of Pike parochialism,” Myron says. Although the Pike congregation in Ohio suffered three major schisms in four decades, 1920 to 1960, it boasted unique powers and charms: loving authority, revival, sense of destiny, mission emphasis, and spiritual mentoring. The leaders believed in the young fellows. Pike's historian, James Lehman, asserts that “no other Mennonite community of comparable size in the United States has produced so many ordained men.”



***Talking with Myron, one begins to see beauty in dare-devil discipleship. Vanilla administrators simply cannot begin to touch all the glory there is to life.***



# stirring the waters

One of the leaders, Lloy Kniss, a former missionary in India, had a daughter who had extraordinary influence too. She was Esther, who was having some culture shock in Elida. When she was 15, Myron started to date her. Missionary kid and carpenter's son were married at Pike in November, 1950, two days later than they planned because a blizzard had dumped 30 inches of snow.

Myron has a list of credits to his name that can make an average person like me feel very average. Esther has international recognition as a sculptor. Yet they make me feel very welcome in their home. I noticed many pieces of Esther's sculpture and other art.

***To non-Mennonites, he is "Mr. Mennonite." Among some Mennonites, however, "I may not be Mennonite enough."***

"Any chance this sculpture will outlast your sermons?" I ask.

"I think of that sometimes," Myron replies. "It could."

I try to catch up on his life. He has written 20 books. The Christian College Coalition hires him full-time as its president. The Washington Community Fellowship uses him half-time, and Inter-Church Evangelism considers him its part-time evangelist. I count up over 150 percent employment! Doing this he drives 25,000 miles a year and flies about 150,000 miles—a petroleum-intensive ministry.

"What would it look like if you burned the candle at both ends?" I ask.

"Well, Esther reminds me of that." He smiles.

The people at Inter-Church gave up trying to slow him down years ago. "He's a human dynamo," says Eugene Witmer, the director of Myron's evangelistic crusades in their hey-day. Eugene ran a life insurance business to supplement his income during the crusades and, after selling a motel business, is active on several evangelical boards. "Myron seems to be happiest when he's the busiest."

Myron and Esther both studied at Eastern Mennonite College. Janet Kreider, a student there at the time and later his secretary when he was college pastor, remembers him as an athletic young man who was also interested in church leadership. She remembers his Greek cards spread out on the library table, always on

his way somewhere, a superior student, able to captivate an audience.

At EMC he—along with Paul Kraybill, Roy Kreider, Paul Gingrich, and others—formed a small prayer group. One night in 1948 they experienced renewal which spilled over into an all-morning chapel. For most students, life went on as usual after the swelling of emotions. But Myron took this new encounter with God so seriously that he dropped out of school for a term.

Later back at EMC, Truman Brunk asked Myron and Esther to lead a new church in Florida, and he became its first appointed pastor. That church is now called Bahia Vista and has 628 members. Myron also started Community Mennonite in Harrisonburg and a church in Jamaica as well as his present congregation. In 1955 he started crusades for Christ, and he became a celebrity.

Thinking about the relevance of mass evangelism, I ask, "Myron, how did you come to faith? Is your method of introducing people to faith an extension of what happened to you? Or did mass evangelism come as a special call?"

"I think I came to faith through the nurture of family and church," he replies. "When I asked a seminary dean, H. S. Bender, for his advice about graduate school, he told me that we have enough teachers but not enough evangelists." Myron chose to follow his advice. Those were the days before evangelists were household names.

Talking with Myron now, I begin to see beauty in daredevil discipleship. Vanilla administrators and academic straight guys on tenure tracks simply cannot begin to touch all the glory of life.

"You seem to be inside and outside the establishment," I say.

"What I do does not always fit the bureaucratic structure. I would say I am a bridge, rather than anti-establishment. So I get it from both sides. To non-Mennonites, I am Mr. Mennonite. Among Mennonites, I may not be Mennonite enough."

"Anyway, it would appear that you got what you wanted: college president at 35 years old, founding director of the Christian College Coalition. Anything you ever didn't get?"

"After leading EMC for 15 years, 1965 to 1980, I was asked to consider Presbyterian pastorates in Pittsburgh and Hollywood. These did not fit my Mennonite convictions. Then Gordon Cohwell Seminary narrowed its search for a president from 33 candidates to me. Even though



***“What I do does not always fit the bureaucratic structure. I would say I am a bridge rather than antiestablishment. That’s why I get it from both sides.”***

Billy Graham, a board member, said, ‘Myron’s the man,’ the board refused to move ahead with a pacifist.” Out of that broken hope came the call to Washington and later the job with the Coalition, which offers educational events small, Christian schools themselves cannot offer alone.

While continuing as an evangelist, but never content with one project at a time, Myron started a church in Washington, D.C. “I wanted an Anabaptist faith without Mennonite ethnicity,” he says. “I want it to be nonpartisan, not right or left. So we don’t do demonstrations. I want it to be Mennonite but also multi-denominational. I want it to be holistic.”

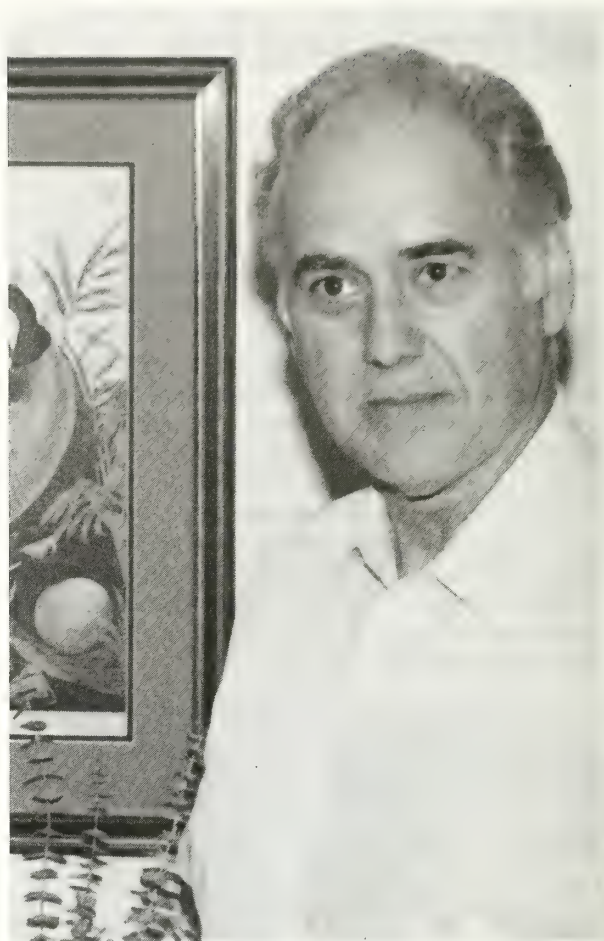
Some of that vision is already reality. The Washington Community Fellowship keeps growing, numbering now about 350. About half of the people consider themselves Mennonite; others continue to keep their Presbyterian or Baptist identities. The church requires commitment to peace, but pacifism is not required of those not choosing to be Mennonite. Senator Hatfield attends when he is in D.C. The church considers Esther’s sculpting as one of its ministries.

The life of this active evangelist has many of the themes of the American Mennonite experience: rural to urban, working class to professional, poor to rich, tent meetings to international conferences, selection by lot to talent searches, missions to campus. A few themes run counter: west to east, and doctorate to church planting.

By late afternoon Myron and Esther have to go to an office party. I want to stretch, find a newspaper, and eat. On the way to a restaurant, Myron points out the Supreme Court, Senator Hatfield’s office building where he recently attended a reception of notables including Senator Ted Kennedy (“who just shook hands and left”) and where he chatted with the former Chief Justice of the Supreme Court, another “burger.”

At Armands’ Chicago Pizza I find the deep pan with no topping was too steep at \$8.65. Now I know why Myron told me that city pastors ought to be paid at least \$40,000. His rent alone clips him \$1,200 a month. I settle for linguini with Long Island white clam sauce for \$7.95.

Sunday morning at breakfast Myron read from Stanley Jones’ *Mastery*, which lay on a KJV Bible. The Augsburg kitchen is homey. Snapshots of Myron playing horsy with the two grandchildren stick to the refrigerator. Beside the door lies a flashlight close to a shelf of five telephone directories and several cookbooks, includ-



ing Mary Emma’s and Doris’s classics and Neffsville’s. An iron gate secures the door. Through the kitchen window they point out Hatfield’s house and car and the alley where Esther helped a rape victim recently. The Augsburgs also keep an apartment close to EMC, near their two sons. A daughter lives in California.

At Washington Community, thirty-year-olds with coffee cups in hand set chairs in a circle. They look like offspring Myron and Esther would approve of. A Baptist minister and her husband, both new to the congregation, teach us. Later, worship begins with simple songs led by some instruments. The people, who fill all the pews, confess their faith with the Apostle’s Creed. Lay people read Old and New Testament lessons. Myron preaches. There is an offering, hymns, and a time for “celebrations and concerns.”

After church the Baptist minister invites me to come again. Myron’s wonders never cease! Thanks to him, a Baptist invites me to join a Mennonite church.

If I could do a statue of Myron, I would sculpt his right hand stirring the waters.

*Glenn Lehman, Lancaster, Pa., wrote this article as a freelance assignment. Glenn is editor of the Lancaster Conference News.*





● **"There was a lot of fighting at school. Mediation really worked."**

● **"Tonyell told me how good it works, so I signed up. I feel good helping somebody else."**

## Discover the joy of sharing. Give to one of these MCC projects.

**New Orleans Mediation**  
*Tonyell Toliver and Clyde Staes, above, students at a New Orleans, La., middle school, learned mediation skills in MCC-supported workshops. They now help classmates handle disagreements peacefully rather than with knives. \$7 buys a workbook. \$126 buys training materials for a school district.*

**Cloth for refugee children**  
 MCC and the Honduran Mennonite Church supply cloth for one change of clothing for refugee children there. \$3.65 buys cloth for one child.

**Wells for clean water**  
 MCC, the Tanzanian Mennonite Church and villagers together build wells so villagers have clean water. \$775 buys major components for one well.

**Bibles for youth**  
 Each year the Coptic Orthodox Church offers thousands of Egyptian youth the chance to join a Bible study correspondence course. \$1.75 buys a Bible for one student.

**Tree nurseries**  
 MCC helps Bangladesh farmers plant fruit tree nurseries so they can better feed their families. \$5 buys seedlings for one farmer.

**Building supplies**  
 MCC workers teach carpentry to the Naskapi Indians, who were resettled in Davis Inlet, Labrador, so they can build homes with local materials. \$2,000 buys materials for one home.



**Mennonite  
 Central  
 Committee**

**Mennonite Central Committee and MCC U.S.**  
 21 South 12th Street, PO Box 500  
 Akron, PA 17501-0500  
 (717) 859-1151 (717) 859-3889

**Mennonite Central Committee Canada**  
 134 Plaza Drive, Winnipeg, MB R3T 5K9  
 (204) 261-6381



## Corporate executive appointed to head Mennonite Mutual Aid

*Goshen, Ind. (MMA)*—Howard Brenneman of Hesston, Kan., has been appointed president of Mennonite Mutual Aid (MMA), Goshen, Ind.

He will assume responsibilities Jan. 1. Prior to that date, current president James D. Kratz will help Brenneman become oriented to the organization and the denominations it serves.

Brenneman served as president and chief executive officer of Hesston Corporation, a worldwide manufacturer of light industrial and farm equipment, from 1982 to 1986. He was president and chief operating officer of the company from 1975 to 1982.

Brenneman was most recently employed by Prairie View, Inc., Newton, Kan., as a business and financial consultant and as director of strategic planning and development.

He serves on the boards of a number of profit and nonprofit organizations, including Mennonite Board of Education, Kansas Gas and Electric, and Boatmen's First National Bank of Kansas City.

"We are gratified that a person of Howard's background and experience is willing to give himself to the work of the



Howard Brenneman

church," MMA board chair Mary Swartley said.

The search for a new president began 10 months ago, when Kratz announced his intention to retire. The MMA board formed a search committee, which interviewed several applicants before recommending Brenneman for the job.

The board formally confirmed his nomination at a special meeting held in Goshen on Sept. 21.

Brenneman, 51, is a graduate of Bethel College in North Newton, Kan. He and his wife, Sharon, are the parents of three children.

## Hernandez ends work with Hispanic group

*Elkhart, Ind. (MCGB)*—Samuel Hernandez has completed his service as executive secretary of the Hispanic Mennonite Convention. His last day was Sept. 30.

Hernandez served in the position for nine years.

The Hispanic convention, an associate group of Mennonite Church General Board, has 3,000 members in 61 congregations.

The staff position will be cut to half time and will not be filled until June or July 1992, said Samuel Lopez of New Holland, Pa., president of the convention's board of directors.

Lopez described the termination as basically a cost-cutting measure to erase an ongoing convention deficit. The board of directors has been working on a new vision of visibility and service to its member congregations, he said.

"The Hispanic Ministries Convention is very grateful for the leadership Samuel Hernandez gave to the convention in terms of looking toward the future and shaping the new vision," Lopez continued. "We are grateful for his years of work with us."

The convention office, located with the General Board facilities, will remain open with a part-time secretary. In addition, Lopez will carry on staff work through monthly one- or two-day visits.

"We will work very actively in developing four new programs in partnership with Mennonite Board of Congregational Ministries," Lopez said. The programs, some of them already underway, include a plan for rotation of evangelists among the congregations, seminars for Sunday school teachers and on family life, and leadership training in the local congregation.

Hernandez will be self-employed as a counselor in helping college students find scholarships or grants. He also plans to be involved in congregational ministry.

He previously pastored congregations in Oregon and Indiana.

Hernandez looks back over the last nine years both wistfully and with satisfaction. He would like to have seen higher visibility for the convention in the Mennonite Church. Still, "a lot of things happened," he said.

Activities included staying in "constant contact with conferences and agencies in advocacy and conflict resolution," as well as "helping conferences and institutions



**Chinese educators visit.** *Harrisonburg, Va. (EMC)*—An eight-member delegation from the People's Republic of China visited Eastern Mennonite College on Sept. 12. The stop was part of a month-long itinerary in North America for top-level administrators from the Ministry of Metallurgy Industry in Beijing and Northeast University of Technology (NEUT) in Shenyang. The China Educational Exchange program (CEE) has had an exchange relationship with NEUT for 10 years. Above, group members talk with EMC dean Lee F. Snyder (front left) and president Joseph L. Lapp (second from right) during a campus tour.



understand cultural differences and nuances."

Recently, Hernandez has helped to link the Hispanic Ministries program at Goshen (Ind.) College with the extension Bible school program being developed by the General Conference Mennonite Church.

He also has worked with the General Conference on a theological consultation about the 500th anniversary of the coming of Columbus to the Americas. The consultation will be held in conjunction with the 60th anniversary celebration of Hispanic Mennonite churches in late July or August 1992.

Among highlights of the past nine years, Hernandez lists the creation by Mennonite Board of Missions (MBM) of the Hispanic media office, which Elias Acosta staffed from 1985 to 1988.

Hernandez also enjoyed matching pastors and churches with one another, recruiting people for training for Hispanic ministries, helping to create the Hispanic Coordinating Council, planning the convention's biennial assemblies, and relating to church boards and program committees.

One of his biggest disappointments was the discontinuation of the Spanish-language publication *Ecos Menonitas*. A plan had been developed to publish *Ecos* cooperatively with the Hispanic offices of the General Conference and Mennonite Brethren churches, but budget shortfalls and staff changes put the project on hold.

The last issue appeared in January 1991. Arnoldo Casas had edited *Ecos* since 1975, but his office of Congregational Education and Literature (Spanish) at Mennonite Board of Congregational Ministries (MBCM) was phased out in 1989.

The Hispanic Coordinating Council "had a brief time of glory" in the mid-1980s, Hernandez said. The group included all of the Hispanic administrators in the Mennonite Church and those serving with Mennonite Central Committee (MCC).

The council's demise came with the phasing out of MBCM Congregational Education and Literature position and MCC's Immigration and Hispanic Peace and Draft Counseling offices.

Hernandez remembers the Hispanic assembly in Montreal in 1984 as the first one fully paid for by the Hispanic convention office. Montreal included the first Hispanic youth convention, an event which "sparked renewal among many



**Indonesian youth serve.** *Betelene, Indonesia (MCC)*—Mennonite youth and village residents dig an irrigation ditch. Young people from a variety of Indonesian islands and cultural backgrounds worked together on irrigation and church planting projects, Aug. 4-10. Mennonite Central Committee helped to sponsor this 4th annual work camp, which was hosted by the Christian Church of Central Sulawesi.

youth," he said. "The effects are visible today."

Before becoming executive secretary, Hernandez studied at Goshen College. He graduated in 1982.

Hernandez and his wife, Donna, are the parents of three children. They plan to continue living in Goshen.—*John Bender*

## Croats face trouble, church workers say

*Akron, Pa. (MCC)*—Yugoslavia's break-away republic of Croatia faces a difficult and uncertain future, according to two Mennonite Central Committee workers.

Emmanuel and Helen Gitlin of Hickory, N.C., were teachers at an international nondenominational seminary in Osijek, a city which became the site of battles between Serbs and Croats.

The couple fled Osijek on Aug. 28 to seek refuge in the Croatian capital, Zagreb. At that time, the capital had not yet been attacked, but the Gitlins noted that residents had placed sandbags and heavy metal barriers along streets.

On Sept. 17 the couple left for Austria, because of sniper fire and the threat of bombing.

In Osijek, the Gitlins' apartment building was bombed on three different nights, causing damage to stores on the first floor.

The couple spent nights in basement shelters.

The seminary at which the couple worked was unable to reopen in its Osijek location after the summer vacation. Tentative plans were made to move the school to a Pentecostal church camp in the Western republic of Slovenia.

The Yugoslav army withdrew from this area after heavy fighting there earlier in the summer. Seminary leaders hoped to begin classes Oct. 1, but nothing is certain at the moment, the Gitlins said.

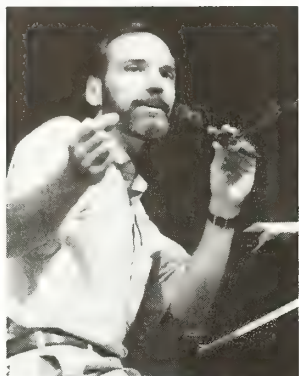
According to the couple, Croats feel they are being occupied by a hostile, Serbian power. Under the regime of the late Marshal Tito, nationalistic feelings were suppressed. In addition, the Marxist ideology of internationalism acted as a moderating influence. Now these restraints are gone.

Anti-Semitism emerged quickly in Yugoslavia, despite the relatively small Jewish population of about 8,000, the Gitlins said.

Powerful hand-placed bombs caused considerable destruction in a Jewish synagogue and a Jewish cemetery. In addition, swastikas and stars of David have appeared here and there on Jewish property.

"We request prayers for our work and for peace in Croatia," the couple said.





**Croegaert speaks.** *Harrisonburg, Va. (EMC)*—Jim Croegaert, a pastoral elder at Reba Place Church, Evanston, Ill., combined messages and original songs as fall spiritual emphasis week speaker at Eastern Mennonite College on Sept. 16-20.

• **Military takes over.** Haiti's first democratically-elected president has been overthrown. Jean-Bertrand Aristide was forced into exile following a Sept. 30 military coup. Aristide, a Catholic priest, was elected last Dec. 16. Ontario Mennonites Kevin Abma and Arthur Paul Boers were among approximately 800 international observers who monitored the voting (see March 12, 1991, issue of *Gospel Herald*). Mennonite Central Committee, Mennonite Economic Development Associates, and Eastern Mennonite Board of Missions have programs in Haiti.

• **Workers evacuate.** Most of the 18 Mennonite Central Committee (MCC) workers in Zaire left the country in late September, in response to civil unrest. Craig Anderson, an MCC worker in the Zairian capital of Kinshasa, reported that nearly all overseas church workers in the nation had fled to the neighboring Republic of Congo. Riots broke out after some members of Zaire's army refused their salaries, about \$5-10 a month, saying the pay was inadequate in light of inflation estimated at more than 1,000 percent. In Kinshasa widespread looting caused many businesses to close and food prices to soar. However, Anderson said he and three other MCC workers—Ann Campbell, Bruce Janz, and

Beate Mack—would stay in the city as long as they did not feel physically threatened.

• **Seattle branch starts.** Seattle Mennonite Church has planted an Eastside branch. The first service was held on Sept. 22 in a rented room in a school in Bellevue, Wash. The Seattle congregation held a commissioning ceremony on Sept. 15. The meeting place of the new church is only 10 miles from where the Seattle group meets. However, commuting is difficult because it requires crossing Lake Washington on a crowded bridge. Andrew Wade, a local seminary student and member of the Seattle congregation, will work part-time for the next semester to help get the new church established.

• **Publication sold.** Mennonite Publishing House, Scottdale, Pa., has sold *Together* to Shalom Foundation in Virginia. "We have been happy to be a part of getting *Together* started, and we want to continue promoting it," Congregational Literature director Laurence Martin said. "But economically it was hard for us to make ends meet. I believe Shalom Foundation with its lower overhead should be better able to succeed with it." Eugene K. Souder is managing editor of the publication, which is mailed to approximately 250,000 homes in 80 different editions. More information is

available from *Together*, Rt. 2, Box 656, Grottoes, VA 24441; phone 703 249-3900.

• **New appointments:**

*Janice Martin Baldauf*, director of development, Locust Grove Mennonite School, Smoketown, Pa. Baldauf worked previously as director of the annual fund at the University of Massachusetts at Boston and as director of news services at Goshen (Ind.) College.

*Jerry Miller*, executive director, Camp Hebron, Halifax, Pa. Miller served previously as director of admissions at Eastern Mennonite College, Harrisonburg, Va., and as director of Outspokin', a Christian bicycling organization. He will begin at the camp Nov. 4.

• **Pastor transitions:**

*Wayne Bohn* was ordained at Lower Deer Creek Mennonite Church, Kalona, Iowa, on Sept. 8. He serves there as associate pastor.

*Tim Detweiler* was installed as pastor of Washington (Iowa) Mennonite Church on Aug. 25. He succeeds Herb Yoder.

*Paul Godshall* was installed on Sept. 22 as pastor of Durham (N.C.) Mennonite Church.

*Dennis Hollinger* was ordained and installed as pastor of Washington (D.C.) Community Fellowship on Sept. 15. He is the lead pastor of a team which includes Myron Augsburg, John Hayes, and Miriam Mumaw.

*Ann and Brad Moyer* were installed as co-pastors of San Diego Mennonite Fellowship on Sept. 15. Pearl Hartz had served as interim pastor.

*David Orr* was installed on Sept. 22 as pastor of Friendship Mennonite Church, Bedford Heights, Ohio. He had served since 1978 on the staff of Mennonite Voluntary Service, Newton, Kan. Orr succeeds Leo J. Miller, who retired in August 1990.

• **Missionary transitions:**

*Brenda and Josef Berthold*, New Holland, Pa., went to Germany on Sept. 9 to serve as co-missioners under Eastern Mennonite Board of Missions. Josef will be youth pastor of the German Mennonite Conference. The Bertholds' temporary address is Ebersbach, Hauptstr. 8, 8061 Weichs, Germany.

*Ellin and Glen Brubaker* returned to Tanzania on Sept. 1 for a three-year term with Eastern Mennonite Board of Missions. Glen directs a Leprosy Control Center and malaria and AIDS research projects. The family's address is Shirati Hospital, Private Bag, Musoma, Tanzania.

*Beth and Steve Gibbs*, Lindenwood, N.J., returned to Peru on Aug. 18 for a three-year term as church planters under Eastern Mennonite Board of Missions. Their address is Apartado 708, Cusco, Peru.

*Audrey and Mark Hinton*, Owatonna, Minn., returned to



**Volunteers oriented.** *Irwin, Ohio (RMM)*—Twelve Rosedale Mennonite Missions volunteers took part in orientation here, Sept. 13-15. They are (left to right): Irene and Emery Helmuth, Vassar, Mich., to Rosedale, Ohio; Nancy Bontrager, Wellman, Iowa, to Louisville, Ky.; David Beiler, Lancaster, Pa., to Phoenix, Ariz.; Tonya Troyer, Plain City, Ohio, to Louisville, Ky.; Keith Miller, Manheim, Pa., to Louisville, Ky.; Amy Brown, Hummels Wharf, Pa., to El Dorado, Ark.; Henry Redecop, Langton, Ont., to Louisville, Ky.; Christina Taube, Castorland, N.Y., to London, Ohio; Jerald Schrock, Goshen, Ind., to Phoenix, Ariz.; and Ethel and Henry Miller, Wellman, Iowa, to El Dorado, Ark.



Nairobi, Kenya, on Aug. 23 for a three-year term working with WEC International in Islamic ministries. The Hintons are associated with Eastern Mennonite Board of Missions. The family's address is MBEA, P.O. Box 14894, Nairobi, Kenya.

**Herman and Mary Ann Hartzler**, Mennonite Board of Missions workers, returned to Spain on Sept. 30 after completing a North American assignment. Their address is Apto. 570, 29080 Malaga, Spain.

**Marian Hostettler**, Elkhart, Ind., returned to Djibouti on Sept. 13 for another term as an English language teacher with Eastern Mennonite Board of Missions. Her address is B.P. 3468, Djibouti, Republic of Djibouti.

**Lynn and Sharon Kandel**, Eastern Mennonite Board of Missions workers from Melbourne, Fla., returned to Tanzania on Aug. 31. Their address is P.O. Box 38, Mugumu, Serengeti District, Tanzania.

**Jayne and Mark Kraemer**, Eastern Mennonite Board of Missions workers from Louisville, Ky., went to Hong Kong on Aug. 27 for a three-year assignment as church planters. Their address is Hong Kong Mennonite Centre, 76 Waterloo Rd. 1/F, Kowloon, Hong Kong.

**Barry and Erika Kreider**, Lancaster, Pa., went to Germany on Aug. 23 to conduct a six-month study of Eastern Mennonite Board of Missions' involvement in Eastern Europe. The Kreiders' address is Rottmannshart 2, W-8072 Manching, Germany.

**Dean and Sandy Larimer**, Eastern Mennonite Board of Missions workers from Bakersfield, Calif., completed French language study in Longwy, France, and went to Djibouti on Aug. 31. Dean will teach English there. The family's address is B.P. 3468, Djibouti, Republic of Djibouti.

**Jim and Ruth Mellinger** of Agape Fellowship in Williamsport, Pa., went to Venezuela on Aug. 8. They have begun a three-year term with Eastern Mennonite Board of Missions as urban church planters. The Mellingers previously served with Eastern Board in Belize. Their address is Apartado 63099, Chacaito 1067 A, Caracas, Venezuela.

**Doris and Gerald Miller**, Eastern Mennonite Board of Missions workers from Lancaster, Pa., returned to Peru on Aug. 28. They

will serve another two-year term in medical ministry and church development. The Millers' address is Apartado 708, Cusco, Peru.

#### • Coming events:

**Church college information day**, Rockway Mennonite Collegiate, Kitchener, Ont., Oct. 17. Representatives of 17 schools will be present. More information from Rockway at 110 Doon Rd., Kitchener, Ont. N2G 3C8; phone 519 743-5209.

**Benefit craft show**, Lancaster (Pa.) Mennonite High School, Oct. 26. About half of the artisans are graduates of the school. More information from the school at 2176 Lincoln Highway East, Lancaster, PA 17602; phone 717 299-0436.

**Fall conference**, for congregations of Illinois Conference and the Central District (West) of the General Conference Mennonite Church, Peoria, Ill., Nov. 8-9. The theme is "Family: Church, Home, and More." Pre-registration is required for those who desire lodging. These persons may contact Ryan Ahlgrim at 309 688-8882 (days) or 309 685-8897 (evenings).

**25th anniversary**, Valparaiso (Ind.) Mennonite Church, Nov. 17. People who had some connection with the congregation in the past are especially invited. More information from the church at 1305 Silhavy Rd., Valparaiso, IN 46383, or by phoning Pastor Mario Bustos at 219 464-8187.

#### • New books:

**Born Giving Birth**, edited by Mary H. Schertz and Phyllis Martens. This gift book includes some 50 poems and 30 visual images by Mennonite women from Canada and the United States. The book is published by Faith and Life Press, Newton, Kan.

**To Pay is to Die** by Dale Hildebrand. A former Mennonite Central Committee worker in the Philippines examines that country's foreign debt burden. The book is available from Philippine International Forum, P.O. Box 512, Cebu City 6000, Philippines.

#### • New resources:

**Two videos** from Mennonite Central Committee. *La Imilla: Knitting Sweaters in Bolivia* is an eight-minute VHS video that shows how a Quechua women's cooperative and SELFHELP Crafts work together. *Toymakers of Haiti*, a five-min-



**Associate pastor ordained.** Rod Stafford, an associate pastor at Pasadena (Calif.) Mennonite Church, was ordained recently. In addition, Stafford and his wife, Molly Day, dedicated their baby, Julia Day Stafford, on the same occasion. Along with his congregational duties, Stafford serves as secretary of Southwest Conference. Taking part in the ordination service were (left to right): James Isaacs, conference moderator; Stafford; Jim Brenneman, lead pastor, Pasadena congregation; and Stanley W. Green, conference ministry director for southern California.

ute video, tells the story of people involved in a cooperative that makes toys to sell through SELFHELP. The videos are available for loan or sale from the MCC Akron Resource Library, PO Box 500, Akron, PA 17501-0500, or from MCC Canada, 134 Plaza Dr., Winnipeg, Man. R3T 5K9.

#### • Job openings:

**Executive director**, Beth Shalom, Lancaster, Pa., beginning Jan. 1, 1992. Duties include fundraising, staff supervision, and overseeing housing program for single teen mothers. Contact Ann Zimmerman, 200 W. Main St., PO Box 98, Leola, PA 17540; phone 717 656-2176.

**Writers** for Anabaptist Sunday school curriculum for children. Material to be published in September 1994. Assignments available for March 1992 through December 1994. Write or call for an application blank, sample session form, and more information. Contact Marjorie Waybill, Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683-1999; phone 412 887-8500.

**Maple Grove, Hartville, Ohio:** John and Jane Curtis.

**North Leo, Leo, Ind.:** Jayne Liechty, Mark Handerson, and Michael Stuckey.

**Salem, Waldron, Mich.:** Susan Roth, Linda Langhann, Matthew Stringer, Jared Stuckey, Karen Leininger, Terry Stuckey, Anne Stuckey, Ross Miller, and Dee Dye Miller.

**Salem, Ore.:** Christa Eshleman, Leon Eshleman, and Dianna Eshleman.

**St. Jacobs, Ont.:** Harold R. Schlegel.

**Warwick River, Newport News, Va.:** Charlene Deisch, Dale Berkley, Ronda Berkley, Curtis Holsopple, Edith Holsopple, Thelbert Ponton, and Elaine Smith.

**Western, Salem, Ore.:** Sharon Fahndrich and Sheila Fahndrich.

#### BIRTHS

**Benson, Don and Janet** (Schaefer), Powhatan, Va., Rick Donavan (first child), March 20.

**Berkey, Dennis and Connie** (Nyse), Shipshewana, Ind., Jordan Michael (second child), Sept. 9.

**Cleary, Tim and Bonnie** (Gingrich), Lancaster, Pa., Andrew (first child), July 30, by adoption.

**Clemens, Brian and Sandra** (Derstine), Harleysville, Pa., Chad Tyler (first child), Sept. 3.

#### NEW MEMBERS

**Greensboro, N.C.:** Don and Vicki Schools, and June Rotramel.

**Hopewell, Kouts, Ind.:** Dave Pendergrass and Beverly Pendergrass.



**Fisher,** Jerome and Beth (Weber), Guernsey, Sask., Logan Reed (third child), July 28.

**Glanzer,** Dennis and Judy Apachee, Flagstaff, Ariz., Andrea Lauren Apachee-Glanzer (third child), July 1.

**Hall,** Brett and Anna, Stevens, Pa., Barbara Anne (first child), June 9.

**Harder,** Marilyn, Calgary, Alta., (twins) Catherine Marie and Elliot James (second and third children), July 23.

**Hoover,** Wendell and Trish (Swartley), Souderton, Pa., (twins) Taylor Kathryn and Torrie Elizabeth (second and third children), Sept. 7.

**Kauffman,** Jamie and Cheryl (Roth), Goshen, Ind., Seth Charles (second child), Sept. 9.

**Kennell,** Larry and Shirley (Chupp), Copenhagen, N.Y., Ryan Dean (second child), Sept. 14.

**Kerschner,** Bill and Khankeo (Mounsithiraj), Sturgis, Mich., Michelle Vilophone (fourth child), Sept. 5.

**Kreider,** John and Cynthia (Hanson), Cusco, Peru, Carlin Hans (first child), Aug. 28.

**Landis,** Glen and Carol (Schaefer), Powhatan, Va., Dawn Elizabeth (fourth child), June 12.

**Lawhorn,** Jeff and Tina (Bender), Elkhart, Ind., Robyn Marie (third child), Sept. 5.

**Longacre,** Horace and Susan (Gehman), Coopersburg, Pa., Brandon Paul (third child), Aug. 18.

**Marner,** Ivan and Louise (Yoder), Hartville, Ohio, Dwight Patrick (second child), Sept. 6.

**Miller,** Bill and Phyllis (Yoder), Accident, Md., Lindsay Ann (third child), Aug. 30.

**Miller,** Eric and Melody Short, Bowling Green, Ohio, Mara Dawn Short-Miller (first child), Aug. 20.

**Miller,** Randal and Tracy (Shafer), Lafayette, Ind., Kelsey Ruedell (first child), Aug. 22.

**Parson,** William B. and Beth (Yoder), Lancaster, Pa., Sarah Elizabeth (first child), Sept. 12.

**Schaefer,** Eugene and Lorrie (Stine), Powhatan, Va., Leah Nicole (third child), April 7.

**Schlosser,** Jack and Jolene (Hunsberger), Quinton, Va., Julia Elizabeth (second child), Aug. 15.

**Schrock,** Lawrence and Linda (Kauffman), Goshen, Ind., Lauryn Whitney (third child), Sept. 11.

**Showalter,** Linden and Ruth (Sollenberger), Waynesboro,

Pa., Gloria Beth (third child), Sept. 12.

**Wenger,** Dave and Rose (Holst) Kitchener, Ont., Timothy Isaac, (second child), Sept. 6.

**Yoder,** Mark and Cindy (Miller), Goshen, Ind., Joshua David (first child), Aug. 19.

## MARRIAGES

**Cripe-Miller:** Loren Cripe, Goshen, Ind. (Yellow Creek cong.), and Sheila Miller, Wakarusa, Ind. (Yellow Creek cong.), Sept. 14, by Wes Bontreger.

**Glick-Hsu:** James Glick (Maple Grove cong.), and Mei-Mon Hsu (Presbyterian Church, Hua Lien, Taiwan), May 18, by Herman Glick (father of groom).

**Gonyer-Speigle:** Kenneth Gonyer, Harrisonburg, Va. (Cornerstone cong.), and Karen Speigle, Boswell, Pa. (Thomas cong.), May 19, by James Keegan and Donald Speigle.

**Good-Boll:** Dean Good, Lancaster, Pa. (Strasburg cong.), and Louetta Boll, Holtwood, Pa. (Rawlinsville cong.), Sept. 7, by Charles E. Good (grandfather of groom) and Raymond Harnish.

**Groff-Heisey:** Marvin Ray Groff, Lancaster, Pa. (Masonville cong.), and Marie Lynn Heisey, Manheim, Pa. (Brethren in Christ Church), Sept. 6, by Dale Engle.

**Heatwole-Cooper:** Rick Heatwole, Silver Spring, Md. (Hyattsville cong.), and DiAnna Cooper, Scottsdale, Pa. (Scottsdale cong.), Aug. 17, by Allen Holsopple.

**Holst-Wagler:** Mike Holst, St. Agatha, Ont. (St. Agatha cong.), and Margaret Wagler, Wellesley, Ont. (St. Agatha), July 13, by Ray Martin, Steve Gerber.

**Koop-Neumann:** Byron Koop, Winnipeg, Man. (East View cong.), and Jody Neumann, Calgary, Alta. (South Calgary cong.), Aug. 3, by Gerry Ediger.

**Landis-Ober:** Jacob David Landis, (West Franklin cong.), and Brenda Lynn Ober (West Franklin cong.), Aug. 3, by Caleb Kreider and David M. Weaver.

**Lehman-Roes:** Delvin Lehman, Castorland, N.Y. (Naumburg cong.), and Sharon Roes, Croghan, N.Y. (Lowville cong.), Sept. 7, by Evan S. Zehr.

**Leichty-Plank:** Kerry Leichty, Iowa City, Iowa (Lower Deer

Creek cong.), and Rebecca Plank, Iowa City, Iowa (Hebron cong., Hagerstown, Md.), July 27, by Emanuel Martin.

**Mayberry-Jantzi:** Tim Mayberry, Milverton, Ont. (United Church), and Beth Jantzi, Milverton, Ont. (Riverdale cong.), Sept. 7, by Glenn Zehr and Neil Lackey.

**Nixon-Miller:** Frank Nixon, Des Moines, Iowa, and Yvonne Miller, Ames, Iowa (East Union cong.), Aug. 10, by Michael Loss.

**Oesch-Earnest:** Michael Oesch, Nampa, Idaho (First cong.), and Jana Earnest, Nampa, Idaho (First cong.), Aug. 10, by Duane Oesch.

**Smith-Raynor:** George Smith III, Waldorf, Md. (Methodist Church), and Dawn Raynor, Hagerstown, Md. (Hebron cong.), June 29, by Emanuel Martin.

**Stahl-Wilfong:** Tim Stahl, Harrisonburg, Va. (Park View cong.), and Belinda Wilfong, Hagerstown, Md. (Hebron cong.), June 1, by Emanuel Martin.

**Steckly-Williams:** David Steckly, Newton, Ont. (Morningview cong.), and Tammy Williams, Poole, Ont. (Riverdale cong.), Aug. 31, by Glenn Zehr.



**Workers get orientation.** Akron, Pa. (MCC)—Eight people from the Mennonite Church were among 21 workers who participated in a Mennonite Central Committee orientation, Aug. 6-16. The eight are, first row (adults, left to right): Cindy Yoder-Widmer, Washington, Iowa, to Jamaica; Karen Sensenig, Ephrata, Pa., to Sudan; Deb Gullman, Harrisonburg, Va., to Ethiopia; Holly Miller-Eshleman, Goshen, Ind., to Jamaica. Second row: Tim Widmer, Washington, Iowa, to Jamaica; Ken Sensenig, Ephrata, Pa., to Sudan; Dave Gullman, Harrisonburg, Va., to Ethiopia; and Chet Miller-Eshleman, Goshen, Ind., to Jamaica.



**Steinman-Culp:** Bruce Steinman, Toronto, Ont., (Tavistock cong.), and Kristine Culp, Toronto, Ont. (Listowel cong.), Aug. 10, by Darrel Toews.

**Young-Seiler:** Bryan Young, Auburn, Ind. (North Leo cong.), and Lana Seiler, Auburn, Ind. (North Leo cong.), Aug. 31, by Scot Wilson and Charlie DeSanto.

## DEATHS

**Beck, Rebecca Ruth,** 81, Archbold, Ohio. Born: May 21, 1910, Dayton, Va., to Ernest and Bertie (Brown) Blosser. Died: Sept. 11, 1991, Fairlawn Haven Nursing Home. Survivors—husband: Harold R. Beck; children: Ruthann Stuckey, Thelma Bedford; 5 grandchildren; brother and sister: Charles Blosser, Emma Friesen. Funeral: Sept. 13, Central Mennonite Church, by Charles Gautsche and Walter Stuckey. Burial: Pettisville Cemetery.

**Bridge, George T.,** 93, Staunton, Va. Born: Jan. 17, 1898, Augusta Co., Va., to Edward R. and Isabelle (Henderson) Bridge. Died: May 5, 1991, Rockingham Memorial Hospital. Survivors—wife: Eliza M. Bridge; daughter: Ruby B. Harris, 2 grandchildren, 2 great-grandchildren; brother and sisters: Vance, Edna Willis, Viola Tisdale. Predeceased by: Bertie Quick (first wife), Shirley Lindamood (daughter). Funeral: May 8, Waynesboro chapel of Etter Funeral Home, by Alvin Graber. Burial: Barren Ridge Church of the Brethren Cemetery.

**Eicher, Amos Joseph,** 94, Fulton County, Ohio. Born: June 15, 1897, Fulton County, Ohio. Died: Sept. 9, 1991, Phoenix, Ariz. Survivors—sister: Clara Short. Predeceased by: Vivian Lenora Stucky (wife). Memorial service: Sept. 13, Sunnyslope Mennonite Church, by Brad Eberly. Burial: Rest Haven Cemetery.

**Geil, Jacob Clark,** 98. Born: Jan. 17, 1893, Rockingham County, Va., to Jacob S. and Minnie (Wenger) Geil. Died: Sept. 11, 1991, Culpeper, Va. Survivors—children: Allen, Jackson, Thomas, Ruth Brown, Laura Cline; 10 grandchildren, several great-grandchildren. Funeral: Sept. 14, Hopewell Methodist Church, by Patricia Olson. Burial: Lindale Mennonite Cemetery, by Linden M. Wenger.

**Hogentogler, Berneda,** 84, Ephrata, Pa. Born: Dec. 15, 1906, Columbia, Pa., to Stuart and Elizabeth (Blumenschein) Hogentogler. Died: Sept. 7, 1991, Ephrata, Pa. Survivors—brother and sister: Harry, Grace Eck. Funeral: Sept. 10, Clyde W. Kraft Funeral Home, by Richard L. Schwenkmeyer and J. Elvin Martin. Burial: Concordia Lutheran Cemetery.

**Miller, Frank J.,** 56, Shipshewana, Ind. Born: Oct. 20, 1934, Wolcottville, Ind. Died: Sept. 7, 1991, Sturgis, Mich., of accidental drowning. Survivors—wife: Jenny Schoonover; children: Leanne Robinson, Charles, Frank A.; 4 grandchildren; brothers and sisters: Lolita Miller, Bernita Hall, Francis Farrell, Fred, Floyd. Memorial service: Sept. 10, Marion Mennonite Church, by Brad Miller and Tim Lichti. Burial: Grace Lawn Cemetery.

**Miller, Katie,** 58, Goshen, Ind. Born: Oct. 22, 1932, Middlebury, Ind., to Jacob J. and Fannie (Hershberger) Schrock. Died: Aug. 15, 1991. Survivors—husband: Simon Miller; children: Gloria Miller, Julie Bontrager, Carolyn Mast, Marilyn Bontrager, Cheryl George; brothers and sisters: Lavina Glick, Lydia Gingerich, Pollyana Bontrager, Melvin J. Schrock, Levi Schrock, Menno Schrock; 15 grandchildren. Predeceased by: Karen (daughter). Funeral: Aug. 18, First Mennonite Church of Middlebury, by Steve Thomas and Alpha Miller. Burial: Millers Eight-Square Cemetery.

**Moyer, Mahlon L.,** 64, Frederick, Pa. Born: April 4, 1927, Franconia, Pa., to Nelson A. and Emma Moyer. Died: Sept. 4, 1991, Bryn Mawr, Pa. Survivors—wife: Grace M. Godshall; children: Larry G., Philip K., Carol A. Godshall, Marlene F. Frankenfield; 13 grandchildren; brothers and sister: Bessie Landes, Wellington, Nevin, Nelson. Funeral and burial: Sept. 8, Franconia Mennonite Church, by Russell M. Detweiler and Ben F. Lapp.

**Pratt, Richard Rollin, Jr.,** 5 months, Tucson, Ariz. Born: March 19, 1991, Tucson, Ariz., to Rollin and Elsa Pratt. Died: Aug. 26, 1991, Tucson, Ariz. Survivors—parents; brother and sister: Ralph, Celina. Funeral: Aug. 29, Shalom Mennonite Fellowship, by Henry P. Yoder. Burial: South Lawn Cemetery.

**Yothers, Isaac W.,** 74, Telford, Pa. Born: Oct. 31, 1916, Hill-



**Team serves in Jamaica.** *Salunga, Pa. (EMBM)*—Five young people from churches related to the Afro-American Mennonite Association (AAMA) served in Jamaica this past summer, as part of AAMA's first Youth Summer Mission Service project. The program is a discipleship training experience for youth ages 15-19. After a week of orientation in Philadelphia, this year's team worked for three weeks at the Jamaica Mennonite Church youth camp. Pictured above are, back row (left to right): Ainsley Davis, team leader; Ben Thorpe, Joy Fellowship, Peoria, Ill.; Don Copeland, Calvary Community Church, Newport News, Va. Front row: Stan Maclin Jr., Jubilee Fellowship, Richmond, Va.; Rhonda Miller, Diamond Street Mennonite Church, Philadelphia; and Sheronda Miller, Jubilee Fellowship, Richmond.

town, Pa., to Abram K. and Annie (Rice) Yothers. Died: Sept. 6, 1991, Sellersville, Pa., of pneumonia. Survivors—wife: Mildred A. Hallman; children: Dottie Sell, Gladys M. Benner, Shirley Yothers, Brenda S. Myers, Willard H., Jay B.; 11 grandchildren, 6 great-grandchildren; brothers and sisters: Henry R., Warren R., Mamie Allebach, Bessie Landis, Anna Mae Yoder, Florence Hunsberger, Ruth Moyer, Naomi Martin, Elsie Moyer, Marian Zischang, Erma Kulp. Funeral and burial: Sept. 10, Blooming Glen Mennonite Church, by Truman H. Brunk and Robert L. Shreiner.

**Zook, Anna M.,** 89. Born: April 14, 1902, Allensville, Pa., to Joshua B. and Mary Ellen (Zook) Zook. Died: Sept. 10, 1991, Valley View Haven. Survivors—sisters: Catherine E. Yoder, Fannie Zook. Funeral and burial: Sept. 13, Allensville Mennonite Church, by Paul Bender and Phil Barr.

## CALENDAR

- Fall Festival (relief sale), Albany, Ore., Oct. 12
- Mennonite Disaster Service Region I annual meeting, Moncks Corner, S.C., Oct. 12
- A celebration of Mennonites in the city and the suburbs, Lombard, Ill., Oct. 12-13
- MBCM board of directors meeting, Elkhart, Ind., Oct. 17-19
- WMSC executive committee meeting, Kidron, Ohio, Oct. 18-19
- Symposium on 1492-1992 commemoration, Corpus Christi, Tex., Oct. 19-22
- MBM board of directors meeting, Elkhart, Ind., Oct. 24-26
- Mennonite Publication Board, Souderton, Pa., Oct. 25-26
- Southeast Conference annual meeting, Lakewood Retreat, Brooksville, Fla., Oct. 25-27
- Mennonite Board of Education meeting with institutional boards, Chicago, Ill., Oct. 31-Nov. 2



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## THE LAST WORD

## *The dogs will not get this church (1)*

These days it's difficult not to be a pessimist. Read the daily newspaper, and you come to think all our world is about anymore is drugs and scandal and sex and violence. Turn on the TV, and you're sure of it.

That kind of thinking also creeps into the church. Some days almost all the mail in my office tells how bad the church is, is becoming, or always has been. For some people the dogs are on the heels of the church. Their arguments are at times persuasive.

Then one day I received an advanced copy of a new book that shows a different church. Called *The Mennonite Mosaic* (due from Herald Press in Dec. 1991), this book is a summary of the findings of the Church Member Profile II.

CMPII was a statistical study of five Mennonite groups, one of them the Mennonite Church, done in 1989. That was 17 years after CMPI, which means we can make comparisons and identify trends as the result of these two studies.

Now one must always be careful in quoting statistics, I realize. Often facts and figures can be made to support whatever conclusion the one using them wants to draw.

And not everything in this book is flattering to the Mennonite church. Some statistics do support a more pessimistic view of where we're headed.

For example, fewer of us Mennonites now attend Sunday school than was true 17 years ago. We believe less in traditional nonresistance; fewer of us say today we would go into alternate service should war come. And while fewer of us smoke, more of us use alcohol.

But the picture that comes through in *The Mennonite Mosaic* is not of a church going to the dogs. It is rather of a group of God's children living up to their faith and, in some instances, becoming more faithful.

Take a conclusion about faith and practice. There has *not* been an erosion in what we believe and how we practice that belief between 1972 and 1989. What the researchers identified as basic tenets of Mennonite faith or beliefs remained "very stable" during these 17 years. Private prayer and Bible reading are as high today

as in 1972. Bible knowledge "has not diminished in recent years." Nor has religious commitment.

Mennonites are less rural and more urban, but that has not weakened our adherence to Anabaptism. We also have higher social and economic status, but this has not increased our secularism, individualism, or materialism.

In some areas, we have changed for the better. We experience less discouragement and fewer doubts about salvation today than we did 17 years ago. More of us participate in leadership in our local congregations. There's been increased acceptance of racial equality, and 13 percent more of us support education through our church colleges than in 1972.

Other statistics from *The Mennonite Mosaic* go against what is often common folklore about the 20th-century Mennonite church:

- **Rural and urban Mennonites** are "very similar" in their adherence to "16-century Anabaptist principles." In fact, the researchers conclude that "Anabaptist beliefs are more amenable to a sense of peoplehood in a mobile, stratified, urban society."

- **Urbanization** facilitates outreach. The CMPII found those who live in cities are more inclined to be involved in evangelism than those who live in rural areas. So are Mennonites who have more education and a higher economic position.

- **Education** makes a difference in how we practice our faith. College-educated Mennonites are more inclined to attend church, pray, and read the Bible than are those who have not attended college.

- **Mennonites today** are more opposed to abortion, smoking, and homosexual acts than is the general population of either the United States or Canada. The researchers concluded Mennonites are "conservatives" who "clearly do not fit the category of mainline Protestant."

That's what the statistics say, as interpreted by leading social researchers among us (in this case, J. Howard Kauffman and Leo Driedger, authors of *The Mennonite Mosaic*). To me, it's not a picture of a church going to the dogs. Jesus promised that we wouldn't. More about that next week.—jlp



October 15, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

For many 17-year-olds:

## *The good news is knowing other options*

*Thousands of young people live in not-so-great pockets of the country looking for a way out. A peace church cannot let the military provide the only answer.*

I ran into Junior the other day. His real name is Miguel, but his family and friends just call him Junior. I hadn't seen him in years. Now he's tall and 17.

I explained that I was doing Voluntary Service, working with the Underground Railroad, helping Central American refugees get to Canada. He told me he was thinking about joining the Army. He had an appointment scheduled with a recruitment officer the next day. I was momentarily shocked. The Junior I remembered had a big heart and was very sensitive to how others felt. Why in the world would he want to sign up to kill people?

"What is it about the Army that appeals to you?" I asked.

"I want to learn a skill, see the world, get money for college. Who wouldn't want that?" he said.

"True, but Junior, being in the Army means a lot more than money for college and seeing the world."

"Yeah, I know that, but my family can't afford college tuition right now, and I don't have a job.

by  
*Rochelle  
Martin*

*How can we help those who have never warmed the folding chair of a Sunday school? Where are we when the military seems the only option for many?*

### ALSO IN THIS ISSUE

**God's people tell their stories through video . . . . . 4**

**Life has become much more than selling Fords . . . . . 6**

**Perspective: this controversy is about more than abortion . . . 8**



***Mennonites have a rich perspective for which many young people are looking. We must do all we can to make sure they have a chance to hear about it.***

The army sounds so good," he said.

It became extremely important to me at that moment that Junior not join the Army. I suggested learning skills and seeing the world with Mennonite VS or Mennonite Central Committee. I told him all I had heard about basic training and the deception the military uses to get recruits. I asked him, as a Christian, if he thought Jesus would join the Army. Finally, I resorted to appealing to him on a personal level, "Junior, please don't join the Army."

After he left, I began to think more broadly about the Army's appeal to Junior. I became aware how the government specifically targets fellows like him. And what a market! Thousands of 17-year-olds live in the not-so-great pockets of the country, looking for ways out. Lack of money, poor quality education, unavailability of work, and the absence of self-esteem make them prime candidates for the military propaganda. They want to be all that they can be. And one of the few places that will accept them, even make them feel wanted, is the military.

It saddens and angers me that our country first robs these young men of their options (education, jobs, a decent standard of living) by pumping all its money into weapons and then hands them the weapons to "protect your freedom." Freedom in this case appears to be a well-masked cycle of enslavement, created and maneuvered to protect the interests of the

country's elite. It's a system like those that plague El Salvador and Guatemala, I realize, as I meet 17-year-old refugees bearing physical and emotional scars that testify to the violence in their own countries.

What is the Mennonite church doing to promote alternatives to the inherent violence of the military's practice of exploiting the poor of the country? Mennonites try hard to encourage conscientious objection, teach love for our enemies, and follow Jesus' example as a peacemaker. But what have we done for the Juniors who have never warmed a folding chair in a Mennonite Sunday school room? Where are we when the only options for too many appear to be the military?

There are many ways Mennonites can promote peace in response to this particular type of violence:

1. We must continue to work at basic efforts to improve schools and health care, to provide homes and other options for those caught in the cycle of poverty. The military is not nearly as attractive to those who grow up in healthy families and communities.
2. We need to develop alternatives to military service. Job opportunities and apprenticeship programs could offer training and an income to those who would not be able to find these outside of the military.
3. We can offer the opportunity to attend college to those who do not have the resources. This support could come through college scholarships, always desperately needed.
4. We must share our unique peace witness with others. Mennonites have a rich perspective that many young people are looking for. So far they have never had a chance to hear. One way would be to go into public high schools to counter the recruitment of the military. We could suggest options to those who don't really know what they are.
5. Most important, Mennonites as individuals must venture out of our safe communities to befriend, support, and personally encourage some of these 17-year-olds to be all that they can be without picking up a gun.

Junior called me a week later to tell me he had canceled his appointment with the recruitment officer. I thank God for what we both gained from our encounter.

*Rochelle Martin is a Voluntary Service worker with the Mennonite Board of Missions at the Overground Railroad in Chicago, Ill. She is a member of Faith Mennonite Church in Goshen, Ind.*

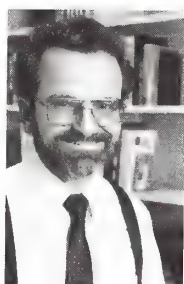




# Gospel Herald

*"The earth is the Lord's and all that is in it, the world, and those who live in it; for he has founded it on the seas, and established it on the rivers."*

—Psalm 24:1-2, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Dave Graybill

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 41: Oct. 15, 1991**

**Photos:** cover and page 2 by Jim Whitmer, page 4 by Paul Brubaker, page 5 (top) by J. Allen Brubaker, page 5 (bottom) by J. Ron Byler, page 10 by Larry Bartel, page 11 by Stan Reedy, page 12 by Wayne T. Gehman, page 14 by Grace Nolt.

## READERS SAY

### No nonresistance without nonconformity

I do not find it surprising that "Peace Theology Expands but Commitment Declines" (Aug. 27). The problem is the predominant use of the word "peace" has come to have more in common with the "peace" movement in the wider culture than it does with God's revelation in Jesus Christ. God raised Jesus from the dead, thereby demonstrating revelation in suffering servanthood, not in worldly success or power. Our forebears expressed this through "nonresistance" and "nonconformity."

The simplest way to avoid the confusion with "peace" from a non-Christian perspective is to emphasize that the Christian way is following Jesus Christ to the cross and experiencing in *that crucified life* God's resurrection power. This certainly leads to peace, but not in the way the world understands. We Mennonites above all ought to understand that Christian faith is rooted in a radically different view of what reality is all about.

The way of the cross is a whole way of life, a package deal. We cannot have nonresistance without nonconformity. We cannot have a truly Christian "peace theology" without "separation." The way of the cross implies rejection of the way of the world. That rejection is a rejection of greed, self-assertion, and worldly lusts. We do not depend on the worldly power and coercion, which leads to violence and bloodshed. We try to live simply, making frugal use of the resources which God has created so they can be shared by everyone.

The crucified life will always be an offense and a scandal to the world (1 Cor. 1). It will never understand the values or the convictions which motivate and empower a life of suffering servanthood. It wants peace as an absence of pain and suffering. The Christian knows that the world can be saved from suffering only as suffering is freely borne so that God's power and peace might be revealed.

No matter how appealing certain worldly ideas or movements may be, they will always spring from an alien source. No matter how similar to the Christian message they may appear to be, they will only corrupt the purity and power of the gospel of the saving power experiencing in unity with the crucified and risen Lord.

David Wayne Layman  
Elizabethtown, Pa.

### The gospel is an alternative to current political strategies

Because I have been called to teach a radical and controversial book, the Bible, I have found that for me it is best to teach it as non-controversially as possible. Since my name is connected with "But They Did Fight Wars in the Old Testament, Didn't They?" (July 23), I feel a need to speak. Maybe I can speak in a non-controversial way!

I liked the juxtaposing of "cavalry" and "Calvary" as political policy alternatives. We need to use symbols to state our message imaginatively. If used as a symbol, "Calvary" should include all the teaching and acts of Jesus which led to Calvary, as well as God's acts of resurrection and ascension, which vindicate Calvary.

It is obvious that the Sermon on the Mount is spoken to disciples. But the strategy of Jesus was to preach and teach *via* the disciples to all nations. Vocation-to-the-world is a part of the definition of "church." It may be thought of as a new political strategy, if politics is defined as that which has to do with the public policy of the polis (or social unit). If politics is defined as the manipulation of power to achieve the ends of the polis or state, based ultimately upon the threat of force, this is what the gospel is against.

The gospel is an alternative political strategy. Christ is placed over "all rule and authority . . . not only in *this age*, but also in the age to come" (Eph. 1:20-21). The problem for the church is how to fit the state, which usually accepts the second definition of politics, under the rule of Christ "*in this age*."

The rule of Christ is a theocracy. Josephus defined this as a rule by God through Moses, a rule by persuasion, a form of government different from all other forms. Being a part of this theocracy is serious business; we're really not up to it, but must rely upon God.

The Early Church, like the prophets, was always realistic about the power of sin. Ezekiel said to the exiles, "Get yourselves a new heart . . . (18:31). He also promised that God will one day give them a new heart (36:26). Christians claim that this day has dawned—though full noon is yet to come. If Ezekiel was right, then Schloneger is right in emphasizing it too: "Get yourselves a new heart!" Not cavalry but Calvary! All war is wrong.

Millard C. Lind  
Goshen, Ind.





# God's people tell

by  
Ann  
Martin

***With 64 stories in 15 editions, "All God's People" attempts to show how individuals, families, and congregations attempt to be faithful to their call from God.***

Mennonites can be wordy people. We like words harmonized in hymns, shaped into sermons, filling our magazines and newsletters.

But words don't always do it. Sometimes we need pictures too. So to tell our faith stories in a new way today, we've turned to video.

The project, called "All God's People," is made up of 64 stories. In the series individuals, families, and congregations are caught mid-stride as they respond to racism, poverty, family crises, personal tragedies, and natural disasters. We listen in as they worship, evangelize, and give and receive care.

Some are reluctant role models, filmed "under protest." They stress faithfulness rather than success and don't ask viewers to duplicate their actions or join their causes. "When we prescribe the 'oughts,' we've lost," says producer J. Ronald Byler. "All we can do is share stories of people who are responding positively to God's call and challenge others to do the same."

The series shows us women who minister through painting, sculpting, and quilting—and who serve as pastors and spiritual directors. We observe one woman working in overseas development and another who adopted six daughters. We meet men who minister through art, drama, music, and carpentry, men who are pastors and mediators, advocates for the homeless and for Christian Peacemaker Teams. Congregations aid refugees, operate food pantries, take the gospel to the streets and into prisons, and come to-

gether across color and ethnic lines. We're reminded of parable characters: wise stewards, careful sowers, yeast, and mustard seeds.

Byler tries to portray the full spectrum of who Mennonites already are and who we are becoming, in the video series, even if that means underrepresenting the mainstream. He keeps a mental record of his efforts at balance, noting the strong stories about women, but too few stories about non-Anglos and Canadians. Ethically diverse urban congregations receive more attention than suburban or rural churches. There are features from Bangladesh, Northern Ireland, Spain, Romania, and England, but he'd like future editions to be even more international.

"We're trying to be intelligible and coherent about a profound diversity, one that we not only live with but also celebrate," says Duane Sider, assistant professor of church ministries at Eastern Mennonite Seminary, Harrisonburg, Va. He and his wife, Nancy, a counselor and mediator in private practice, narrate each half-hour edition. We try to show there are still core issues, but people work at those issues very differently. Some would transform structures; others would transform people."

For scriptwriter Melodie Davis, editing the stories without making them too alike requires integrity. "You tend to want to show upbeat stories, not failures or ambiguity, since there simply isn't time to explore each story," she says. "For the sake of brevity and coherence, many fascinating background details get cut."

Some persons have criticized "All God's People" for telling only positive stories and implying uniformly happy endings. Unlike CBS's "60 Minutes," this series' purpose is to investigate rumors of renewal rather than scandal, with little time given to opposing viewpoints and follow-up.

Byler especially hopes the series will reach young, urban professionals, "a generation that can be very skeptical of the church but wants to see what can happen when people take their faith seriously. I think the church is in danger of losing a whole generation if we don't figure out ways to be relevant to them."

About 45 percent of the videotapes sold are being used in Mennonite Sunday schools, small groups, and evening services. Another 30 percent are rented by resource centers, conference offices, and bookstores. A 1990 evaluation of the series concluded that viewers are very positive about its quality and value but that use is still too limited. Peace Men-



# their stories through video

nonite Church, near Los Angeles, attracted two new families after a local cable company ran "All God's People" stories for 12 weeks, but such community exposure "does not happen nearly as often as it ought to," says Byler.

To increase sales, which approach 100 copies per edition, MBM Media Ministries has experimented with writing study guides and cooperating with other church agencies on thematic editions, including one in 1990 on peacemaking and one in 1991 on witness and stewardship. Byler also plans to coproduce an edition on older adults with Jerry Holsopple, who wrote and produced an "All God's People" edition on career and lifestyle choices for youth and a second this year on music and worship.

Production costs per edition, not including staff time, run \$15,000 to \$17,000. "We've got to figure out ways to broaden our audience, or we're going to lose the capability of speaking through video because of the cost," says Byler.

Though the people featured are nearly all from Anabaptist churches, the series tries to avoid in-house lingo. "I try to keep references to the Mennonite Church, even visually, down to a time or two per story," says Byler. "We'll be less relevant even with our own people if we lapse into church-speak and don't keep that other-than-Mennonite audience in mind."

The largest ecumenical audience for "All God's People" is through Vision Interfaith Satellite Network (VISN) in New York, which provides 24-hour-a-day programming to 500 cable systems. Features International in Chesapeake, Va., uses the stories in a monthly collection it sends to 30 Christian televi-

sion stations throughout the country.

The challenge is to increase usage without compromising integrity. Last summer, Features International used an "All God's People" story on reconciliation efforts in Northern Ireland in a program which also included the testimony of a U.S. Army chaplain who had accompanied troops invading Panama. "My head says we have to be willing to give up a lot more control," Byler comments. "My heart says it's better to reach a few people with the correct message than a lot of people with a distorted message."

"I hope we continue asking, 'What next?'" he added. "What is the next medium that will allow the Mennonite Church to speak to others and to its own members?"

*Ann Martin is a free-lance writer who lives in Harrisonburg, Va.*



Above: "All God's People" producer J. Ronald Byler (left) coaches Duane and Nancy Sider, narrators for the series.



Left: one video features members of Family Mennonite Church in Inglewood, Calif., distributing food to the needy and homeless.



For Phil Rich of Archbold, Ohio:

# *Life has become much more*

*Service with Mennonite Central Committee opened up windows on the world that make Phil Rich one of the few car dealers with a master of divinity degree.*

*by Patrick Sauder*

Phil Rich of Rich's Ford in Archbold, Ohio, is a car salesman with a difference. A seminary graduate, he speaks French, has taught high school in Africa, and serves as chairman of the Mennonite Central Committee (MCC) U.S. board.

A man of many perspectives, Phil has seen life from a variety of angles. These "windows on the world," as he calls them, have given Phil an outlook on life that few small town businessmen achieve. The most unique thing, according to Phil, is "having this window on the world, on the whole world, that you don't get in Archbold and you don't get by reading the local newspaper."

Phil's first window opened in 1969. He was just finishing at Goshen College and was facing the military draft. "Everyone was being drafted at that time," says Phil. "It was not selective at all."

Phil registered as a conscientious objector. He and his wife, Gwen, had been married for a year and had already considered doing some sort of service through MCC. "By the time I graduated," he says, "my attitude was, whether the draft board cooperated or not, I was going overseas."

Well, the draft board cooperated. Phil and Gwen entered MCC's Teachers Abroad Program and chose to go to Africa. "We said we wanted to go to Zaire because we thought it would be nice to learn French."

The young couple took off for Brussels, Belgium, for one year of what Phil calls "the good old days." There they took classes in French (the official national language of Zaire) and traveled throughout Europe.

When the year was up Phil and Gwen began

their assignment in Nyanga, Zaire, at a mission station located along the rolling plains and grasslands just south of the tropical rain forest which covers most of the country. Here Phil taught history and geography, in French, to Zairian students.

This experience had a real impact on Phil's life. "We learned a lot more than we were able to share with the people there," he says. "It really changed our life goals. It changed what we thought about in many ways. I think most of us in the '60s, even though we had a lot of idealistic ideas on how to change the world, were also very self-centered. I think some of our self-centeredness was changed. It broadened our horizons in ways we hadn't expected."

These changes were immediately evident in Phil's career path. When he left for Africa, Phil had planned to return to the United States to go to graduate school. He had a bachelor's degree in history and had considered further study in history, political science, or law, but when Phil did return in 1972 he continued his education—but not in law school. He enrolled in the Associated Mennonite Biblical Seminaries in Elkhart, Ind. Originally intending a one-year stay, three years later he earned his master's degree.

From seminary in 1975, Phil and Gwen went back to Zaire as MCC country director. The couple then returned to Phil's home town of Archbold, and in 1978 Phil began working in the family car dealership started by his grandfather in 1926.

How does a mission background and theological training tie in with selling cars? "It doesn't always," admits Phil with a laugh as he adds, "I'm probably one of the few active Ford dealers with 'a master of divinity degree.' More seriously, though, he feels that his background does give

*"Most of us in the '60s, though we had a lot of idealistic ideas on changing the world, were also very self-centered."*



# than selling Fords



*Ford dealer Phil Rich: a theological education doesn't always fit with selling cars, "but it has something to do with the way in which I treat people."*

him a different perspective on what he does for a profession. "Hopefully, it has something to do with the way I treat people," he says.

Settling down in Archbold didn't keep Phil from opening more windows, however. He renewed his ties to MCC in 1981 when a position opened on the MCC board. "They were looking for someone who was young and who had experience overseas," Phil explains. "I was young then," he adds with a grin.

Phil's term as chairperson of MCC U.S. expires in 1993, although he is eligible to serve another term on the board. He is also vice-chairperson of the international MCC board until 1993.

Through this MCC window, Phil is able to maintain his view on the world. "I'm always reading about other places, other people doing interesting and exciting things. I'm learning about, not just the politics of an area, but about people—ordinary people—in that place."

MCC service yields other benefits as well. The network of friends that Phil and Gwen have developed spans the entire world. These are people that they "wouldn't have met in Archbold."

They "use" these connections quite frequently, too. For instance, Siegfried Bartel, a former captain in the German army and a longtime friend of MCC, was in Archbold on a speaking engagement. He happened to be at the Rich household to watch the Super Bowl. After the game, the kids (Sarah, Jonathan, and Rebecca) spent the rest of the evening talking with Siegfried about his experiences in Germany (they had heard him speak earlier in the week). On the Nielsen scale that night, ABC came in a distant second.

Working for MCC does have its drawbacks. The job pays only expenses, yet takes a good amount of time away from home—about 30 days out of the year, according to Phil. These usually add up in two- to three-day sessions at different times. For someone running a profitable business and traveling the U.S. for MCC, time is a very important and limited resource. Conflicting schedules often "cause some real tensions," admits Phil.

One way to protect personal time is by steering away from other involvements such as chairing church committees (although he does frequently serve as a Sunday school teacher) at Zion Mennonite Church where the Riches are members. "I have to protect some of those nights so that I can go to my kids' ball games and concerts and so I can just be at home when they're around."

On the whole, Phil sees his MCC experience as time very well spent. "It's been unique and fascinating, and I know I will miss it a great deal when I'm done." But Phil is sure that when his term is over, he will find other windows on the world.

*Patrick Sauder, Archbold, Ohio, is a junior at Goshen (Ind.) College majoring in economics and accounting. He attends the Zion Mennonite Church. His article, written for a feature writing class in Goshen, first appeared in the Ohio Evangel.*





# *This controversy is about more than abortion*

by  
Katie  
Funk  
Wiebe

**O**peration Rescue, a pro-life organization, made headlines for my new home, Wichita, this summer. In particular, they staged protests in front of the clinic of Dr. George Tiller, who admits to thousands of abortions and accepts out-of-state referrals for third trimester abortions. The result has been a standoff between abortion protesters and pro-choice advocates. Wichita has experienced a long hot summer of conflict.

I do not accept abortion as a convenient means of birth control. I agree generally with the protesters' position and admire their fervor and convictions. Yet I miss a strong spiritual dimension in their behavior. By contrast, during the political upheavals in South America, I recall images of South American women dressed in black, standing silently in prayer before government buildings, protesting the disappearance of their loved ones. This present protest has much noise and anger. Yet it is making people decide their position on abortion.

Why the high level of involvement? In recent years the tension between the Christian life and the world has become slack. The boundary separating Christian behavior and worldly behavior is fuzzy. Finally, walking the streets for unborn children is a specific cause for which people can put their lives on the line. No wonder the protesters' euphoria is contagious.

Yet as I read the news reports and editorials, I ponder whether the issue is only abortion. It seems to me this highly complicated issue has a multi-layered agenda:

1. Those arguing for abortion are also arguing for individualism as a way of life. Self-determination is their bottom line. A sign of maturity is the readiness to consider how one's decision will affect others. Extremists of the pro-choice view argue for a woman's sole right to decide what happens to her reproductive functions.

Though we, as members of covenant bodies, usually decry individualism, it is no stranger to us. It follows us into our faith decisions. Some church members refuse to accept regular commitments to service within the body of Christ because they want the right to follow their own inclinations as the spirit moves.

Some congregations that do not agree with a denominational decision on theology or other issue blithely disregard it to go their own way. Whenever we hold to the exclusive right to make our own faith decisions, we have joined the pro-choice people philosophically.

2. Pro-choice people are attempting to redefine woman and woman's power. This redefi-

ning has been taking place for decades as the women's movement has grown. Once women were uneducated, lacked the franchise, and were expected to be subservient to men in private and in public life.

Part of this subservience meant women were denied access to birth control information by law until the 1920s. Abortion remained illegal until the federal government decision in the 1970s. Consequently, before 1973 one million women a year underwent illegal abortions. Five to ten thousand women died annually of botched abortions.

The answer to an age-old problem—an unwanted pregnancy—lies in part in a new definition of not only women, but also of men, and how they should live together—with equal regard for one another and for the result of their sexual unions. Abortion is not just a woman's issue; it is also about what men do with women's bodies.

3. The pro-life group seems to see the need for a greater regard for the sacredness of human life, though this does not always come through clearly. There I agree.

Pro-life people also argue that moral and legal law must agree. Here they run into problems. They have significant precedent in great civil rights leaders like Ghandi and Martin Luther King, Jr. Yet it is interesting that both federal judge Patrick Kelly and Randall Terry, the leader of Operation Rescue, have been com-

***I also long for law and order.  
But I fear that when law determines morality, we will face a new kind of violence.***

pared by the other side to Hitler in their strong-arm tactics. We all know how his legal actions proved disastrous for the world.

With other Christians, I long for law and order, for safer environments, for moderation and decency, for less violence in the media and on the streets, for enough food and clothing for everyone. But I fear that when the law determines moral behavior, we may face a new kind of violence.

*Katie Funk Wiebe, is a retired teacher from Tabor College, Hillsboro, Kan., and a writer who recently moved to Wichita.*



**Wars take high toll since 1945, says study released by Red Cross**

Some 20 million people have died in wars since 1945, the year World War II ended, according to a study released by the International Committee of the Red Cross.

The study found that another 60 million people were wounded or uprooted. There have been 105 different wars over the past 46 years, the study found. (MWC)

**Activists campaign for end to aid for Salvadoran military**

Led by the Lutheran bishop of El Salvador, some 200 religious activists lobbied the U.S. Congress in late September as part of a new campaign to cut aid to El Salvador's military.

Bishop Medardo Gomez and the others, including two U.S. Roman Catholic bishops, argued against \$190 million in military aid strongly backed by the Bush administration.

By law, U.S. military assistance to El Salvador is linked to progress on ending human rights violations. (RNS)

**Minister in Scotland suspended for opposition to baptizing infants**

A minister of the (Presbyterian) Church of Scotland has been suspended because he refuses to baptize babies.

Sandy Shaw, 49, says he has concluded that infant baptism violates the Bible. The church's Inverness Presbytery has voted to suspend him as pastor of the Auldearn parish church in the Highlands because he will baptize only professing believers.

Robert Logan, moderator of the presbytery, said Shaw is in breach of his ordination vows to support the church's doctrines.

**Religious feud is major source of conflict between Serbs, Croats**

Deep-seated animosity between Roman Catholics and Orthodox Christians is playing an increasingly visible role in the conflict between Serbs and Croats in Yugoslavia.

Religion is a major line of difference between these two peoples, who basically speak a common language. To the West are the Catholic Croats, who for centuries were part of the Hapsburg Empire, while to the East are the Orthodox Serbs, who for centuries were dominated by the Muslim Turks.

Last month, Serbs demonstrated outside the office of the papal nuncio in

Belgrade, shouting slogans against the pope and carrying placards describing him as a fascist leader. (RNS)

**Women still disadvantaged, United Nations report says**

Though the lot of women has improved in some parts of the world in recent years, women still trail men in power, wealth, and opportunity.

So says a United Nations report on "The World's Women 1970-1990." In 1985, for example, the number of illiterate men was 352 million and falling, while the number of illiterate women was 597 million and rising. (MWC)

**Peruvian evangelicals targets of guerrillas, government forces**

Some 400 evangelicals have been killed in Peru over the past 11 years in attacks by the Maoist Shining Path guerrillas on one hand and by government security forces on the other.

These casualties have been out of proportion to the number of evangelicals in the South American country. Incidents during the past year have included the killing of 32 people during a Pentecostal church prayer vigil and the murder of two World Vision executives—one of them a Colombian Mennonite leader, Jose Chuquin. (WEF)

**Sociologist challenges assumptions about giving**

What motivates people to give money or time to others?

It usually isn't a desire to feel better about themselves, says sociologist Robert Wuthnow of Princeton University.

Wuthnow, who conducted a study of 2,110 adults, said people also are less motivated by religious affiliation or personal background than is generally thought.

Rather, people are motivated by stories, role models, or the need to feel part of a larger community, he says. (RNS)

**Ukrainian official remembers victims of anti-Semitic massacre at Babi Yar**

The foreign minister of the Ukraine took part in a gathering at a New York synagogue last month to remember 100,000 Jews murdered 50 years ago.

The massacre took place at Babi Yar, near the Ukrainian capital of Kiev.

Foreign Minister Anatoli M. Zlenko said that "for many years the tragedy of the total annihilation of Ukrainian Jews in Babi Yar was hushed up." (RNS)

**Catholic, Southern Baptist numbers up, according to figures from yearbook**

The two largest church bodies in the United States gained members in 1990, according to the 1991 yearbook published by Abingdon Press for the National Council of Churches.

The Roman Catholic Church and the Southern Baptist Convention posted membership gains. However, a number of "mainline" Protestant denomination continued the membership slide that has plagued them since the mid-1960s.

The yearbook also reports that:

- 40 percent of people in the United States attended a church, synagogue, or mosque in a given week last year.

- Women and blacks were more likely to attend worship than men and whites.

- People who attended college worshiped more often than high school graduates. (RNS)

**Graham sets attendance records in New York, New Jersey crusades**

Evangelist Billy Graham spoke to 250,000 people at a rally in New York's Central Park in late September.

The crowd was the largest Graham has ever addressed in North America.

Earlier, the evangelist broke rock star Bruce Springsteen's attendance record at New Jersey's Meadowlands Sports Complex during a five-day crusade that emphasized both commitment to Christ and social service.

The New Jersey crusade drew crowds that averaged 21,200 nightly. The Friday night crowd of 31,300 was 10,000 above the arena attendance record that had been set by a 1984 Springsteen concert. (BGEA, RNS)

**Polish Cardinal apologizes to Jewish leaders for remarks**

The leader of Poland's Catholic Church has expressed deep regret over his statements seen as hostile to Jews.

Cardinal Josef Glemp, at the start of a 14-city tour of the United States, met with 12 U.S. Jewish leaders. The leaders described the conversation as a major step toward healing the rift between Jews and Polish Catholics.

But several other organizations, including the Anti-Defamation League of B'nai B'rith, boycotted the talks.

The controversy stems from 1989 remarks made by Glemp in the midst of an international dispute over the presence of a convent on the site of the Auschwitz concentration camp. (RNS)



## World Conference erases deficit left over from Winnipeg assembly

*Strasbourg, France (MWC)*—The Mennonite World Conference assembly fund is back in the black, according to MWC executive secretary Larry Miller.

The deficit had stood at \$273,000 (U.S.) at the close of the 1990 assembly in Winnipeg, Man.

Erasing the deficit is "good news indeed," Miller said. Contributions from around the world—nearly all of them from participants in the Winnipeg assembly—made it possible to balance the account earlier than expected, he said.

Miller observed, "at the risk of sounding dramatic" that "the commitment for the final amount needed to take care of the deficit was received in Strasbourg [on] July 29, 1991—exactly one year to the day after the close of Assembly 12."

(Some 13,000 registrants took part in the Winnipeg gathering. However, full-time registration was lower than expected, causing the deficit.)

The assembly fund is one of three channels for MWC finances. The travel fund covers costs of representatives from Africa, Asia, and Latin America to take part in world conference events. Ongoing administrative expenses are paid from the general fund.

"Both the travel and general funds need continuing replenishment," Miller said.

## MCC officials meet with Cambodian leader

*Akron, Pa. (MCC)*—Representatives of Mennonite Central Committee (MCC) met with Cambodian Prime Minister Hun Sen on Sept. 23 to discuss humanitarian needs and political developments in that country.

Earl Martin, MCC East Asia co-secretary, and Don Sensenig, a long-time MCC worker who will return to southeast Asia in January, attended the meeting. Representatives of private assistance agencies also took part in the gathering, which was held in New York.

Hun Sen and other Cambodian political figures were in the city for the opening of the United Nations General Assembly.

The prime minister spoke at length about the devastating effects of August monsoon flooding in Cambodia and asked for relief assistance. He said the most immediate need is for agricultural aid, followed by assistance in health care and education.

Hun Sen also talked about Cambodia's civil war. He said violence has declined as the Cambodian government and three



**Enrollment up.** Forrest Miller (right) of the admissions staff at Hesston (Kan.) College assists Nemi Velez of Aibonito, P.R., during new student registration earlier this fall. Hesston, Eastern Mennonite, and Goshen colleges all report enrollment increases for the fall term. Hesston's freshman enrollment rose by 19 students, or 7 percent. Total enrollment is 501. Eastern Mennonite College (EMC) reports 915 full-time students—up from 895 last fall. The Harrisonburg, Va., school has a full-time equivalent enrollment of 930, compared to 921 a year ago. Preliminary figures from Goshen (Ind.) College show 1,114 students enrolled—up from 1,099 at the same time last fall.

resistance factions prepare for a political agreement to take effect.

The agreement, which was initiated by the United Nations, is to be formally signed on Oct. 31. It calls for Cambodia to be ruled by a Supreme National Council of 12 people, including six members of the current government and two members each that are chosen by the three resistance groups.

One of the factions opposing Hun Sen's government is the Khmer Rouge, the former ruling party charged with killing one million Cambodians.

The political agreement calls for all parties to reduce their military combatants by 70 percent. According to Martin, however, many people fear the Khmer Rouge will disguise members of its still formidable army in order to evade cutbacks.

Discussion with the prime minister also focused on refugees who are living in camps along the border between Cambodia and Thailand. Hun Sen stressed that repatriation must occur in a "well-organized way."

"The presence of tens of thousands of land mines will likely cause many casual-

ties as refugees attempt to cross the border and farm the land," Martin said.

MCC projects in Cambodia include health worker training, with an emphasis on preventive medicine; reforestation; water management; and community development.

## Church creates fund for accused teenager

*Landisville, Pa. (LMC)*—Landisville Mennonite Church has announced the creation of a "70 x 7 Fund" to assist with the legal, therapeutic, and educational needs of Keith Weaver.

Weaver is charged with murdering his parents, Clair and Anna May Weaver, and his sister Kimberly last February.

Two other family members, Deborah and Steve, survive. The Weavers were members of the Landisville congregation.

Keith Weaver, 14, is being held in Lancaster County Prison while awaiting trial.

The "70 x 7 Fund" is based on Jesus' call to his disciples in Matthew 18 to forgive and restore an offender again and again, even "70 times seven."

Gifts designated for the fund will go to



cover needs not otherwise met through institutional sources. These needs may range from legal fees to vocational training.

Personal costs, such as writing paper, toiletries, and snacks, will be covered primarily from other sources. The church youth group, of which Keith is a part, currently provides a small monthly allowance.

Should the need for funds no longer exist, any monies remaining will be used toward other offender-related ministries as approved by the Landisville Mennonite church council.

In an explanatory brochure, the congregation lists the following rationale for the "70 x 7 Fund":

- "To take seriously the biblical injunction that we have compassion for both victims and offenders. . . .

- "To put into practice the Anabaptist understanding of mutual care . . . [even toward] those among us who offend. . . .

- "To witness to the meaning of forgiveness and of Christian community.

- "To affirm Deborah and Steve Weaver's commitment to their brother, Keith, and to support them in this effort."

More information is available from the congregation at 175 Church St., Landisville, PA 17538.

## Mideast staff heartened by U.S. settlement stand

*Washington (MCC)*—Middle East personnel from Mennonite Central Committee say they are encouraged by President Bush's position on Israel's request for a \$10 billion loan guarantee.

The President has asked the U.S. Congress for a 120-day delay in authorizing the request.

Israel initially said the loan guarantee is needed to house Jewish immigrants from the Soviet Union. However, the request has been expanded to pay for job training, new schools, and infrastructure costs.

President Bush notes that Soviet immigrants are being settled on the territories occupied by Israel after the 1967 Arab-Israeli war. By delaying authorization of the loan guarantee, he hopes to prevent Israel from building more settlements before a projected Middle East peace conference.

Palestinian and Arab leaders may withdraw from the conference if new settlements are built.

Ed Martin, MCC secretary for the Middle East and South Asia, has encouraged MCC's Washington office to express con-

cern to Congress about the expansion of Israeli settlements.

More than half the land in the occupied territories is currently under Israeli control. Vineyards, olive groves, vegetable farmland, pasture land, and water are increasingly subject to Israeli confiscation.

According to public opinion polls, 67 percent of Israelis favor freezing settlement construction to get peace negotiations going. Some 60 percent favor trading occupied land for peace.

Meanwhile, Israel faces soaring inflation and a rapidly increasing budget deficit. Jobs are scarce, and discontent among the thousands of Soviet immigrants is growing.—*Delton Franz*



**Trees planted.** *Hanoi, Vietnam (MCC)*—Mennonite Central Committee and the Vietnamese forestry service are cooperating to bring trees back to the southern province of An Giang. The area was seriously defoliated during the Vietnam War and by the cutting of trees for firewood. Above, a forestry worker shows how one of the new trees has grown.

## Canadians reaffirm overseas commitment

*Winnipeg, Man. (MCC)*—Representatives of Mennonite Central Committee, MCC Canada, and the five provincial MCC groups have reaffirmed MCC's commitment to send overseas most of the funds received from Canadian Mennonites and Brethren in Christ.

In a Sept. 13-14 meeting, the various MCC representatives agreed that at least 60 percent of undesignated donations should be used for overseas programs. The remaining funds will be divided among the provincial MCC bodies and MCC Canada for programs in Canada.

Provincial organizations and the national group will discuss the decision at the annual MCC Canada meeting in Boissevain, Man., in January.

MCC Canada executive director Dan Zehr said he was pleased with the outcome of the September meeting. While MCC should continue to respond to needs within Canada, he said, "It is hard to compare [Canadian problems] with the needs in the world's poorest countries, where people often live on a razor-thin edge between life and death."

The roots of the current discussion go back to the 1950s. At about that time, MCC constituents and staff became convinced that the organization's commitment to help people overseas lacked integrity if needs in North America were being overlooked.

Interest in Canadian programs increased in the 1970s and '80s, as MCC was called on to work with victims and offenders, native people, refugees, the unemployed, people with disabilities, and the mentally ill, among others.

As MCC programs in Canada expanded, contributions from Canadians rose dramatically. As a result, MCC was able to add domestic programs while maintaining its activities overseas.

Due to the Canadian recession, however, donations to the general account have leveled off over the past few years. In lean years, budgets for local and national programs have sometimes been met first, with fewer dollars sent overseas.

Last year MCC sent \$37 million of aid, including material assistance, to countries overseas. Some \$17 million of that amount came from Canada, including government grants.

About \$4.1 million was spent on local and national programs and administration in Canada.





Virginia sale held. The 25th annual Virginia Mennonite Relief Sale on Sept. 28 raised \$178,000 in gross receipts for Mennonite Central Committee. Above, Marian Morris (left) shows Keron Hutchinson a craft item.

## Church starts preparing for Mozambique peace

*Maputo, Mozambique (MCC)*—Despite continued violence in this African country, the church in Mozambique has launched an effort to prepare its people for peace.

To begin this process, churches are sponsoring a series of training seminars. Mennonite Central Committee worker Alta Brubaker, a child psychiatrist, serves as a consultant.

The first seminar began Sept. 10 and was scheduled to run for a month.

Several million people have been displaced by the war in Mozambique, and many families have been separated. In addition, many people—including some young children—reportedly have been forced by the Renamo rebels to kill family members or friends, or to commit other atrocities.

The end of the fighting will bring a great need for spiritual and psychological healing.

The church does not have an easy task. A meeting of the committee to begin the program preparing for peace took place the same week as news reached here of Renamo's occupation and destruction of Lalawa, a small town in the northern part of the country.

Local government officials said that the rebels executed 50 people in the first several days of occupation. Rather than burying the bodies of those killed, the Renamo forces decapitated the corpses and put the heads on store shelves in town, government officials said.

Emergency officials estimated that 12,000 people had fled to a neighboring district.

## MCC U.S. to assume peace responsibilities

*Akron, Pa. (MCC)*—The Mennonite Central Committee U.S. executive committee has agreed to dissolve the U.S. Peace Section board by 1993.

The decision came at a joint meeting of the MCC U.S. board and the U.S. Peace Section board on Sept. 14. The MCC U.S. group also held separate sessions on Sept. 13 and 14.

MCC U.S. executive secretary Lynette Meck said dissolving the Peace Section board was necessary because peace and justice issues have "become more central . . . to everything MCC U.S. does." These issues should be part of every MCC U.S. program, she said, rather than addressed through a separate organization.

However, some Peace Section board members expressed reservations about

whether the MCC U.S. board would bring the "passion for peace" that a separate board would.

"It is ironic that we phase out the Peace Section board while we lament the state of peace education in our churches," Peace Section board member Harriet Sider Bicksler said.

But J. R. Burkholder of Mennonite Board of Congregational Ministries noted that "peace is not just for specialists." Constituent church assemblies have affirmed the importance of peace in their ministries, he said.

At the MCC U.S. meeting, worker Bob Jones gave an evaluation of the Urban Ministries program, which includes the Urban Community Development Summer Service Program and the Inter-Mennonite Program for Alternative Career Training (IMPACT).

Jones said there is strong support for the Summer Service program from African-American, Native American, and Hispanic church leaders.

On the other hand, IMPACT has not fulfilled its potential, he said. Only one or two people a year are trained through the program, and training is not linked to job placement.

MCC U.S. will need to make a strong commitment to placement, he said, if the program is to be effective.

## Workers will stay despite 'tragic' coup

*Akron, Pa. (MCC)*—Last month's ouster of Haiti's democratically-elected president is "extremely tragic," Rich Sider of Mennonite Central Committee (MCC) said.

However, all 17 MCC workers in the country reportedly are safe and have no plans to leave.

Under ousted leader Jean-Bertrand Aristide, "Haiti had finally embarked on a course that appeared to offer some chance for positive change," said Sider, who is MCC secretary for Latin America/Caribbean.

The Sept. 30 military takeover has drawn strong condemnation from the 34-nation Organization of American States (OAS)—a group of countries in the Western Hemisphere, including the United States and Canada.

Most of MCC's workers live in rural areas, where the situation as of Oct. 4 was calm. However, schools and stores were closed, and the military was enforcing a 6 p.m. to 6 a.m. curfew.



• **GC assembly planned.** The program committee for the General Conference Mennonite Church has approved a schedule of events for Sioux Falls 92. The triennial assembly, comparable to Oregon 91, will be held next July 22-26 in Sioux Falls, S.D. The week will include business sessions for Canadian and U.S. delegates, children's activities, seminars, tours to Hutterite colonies and other local sites, worship services, and a youth convention. Planners estimate some 2,600 adults and 550 youth (plus 100 adult sponsors) will attend.

• **MCC gets U.N. link.** John Rempel of New York, N.Y., will serve as Mennonite Central Committee liaison to the United Nations (U.N.). MCC is registered at the U.N. as a nongovernmental organization. Rempel will attend General Assembly sessions and other open meetings. The MCC representative is pastor of Manhattan Mennonite Fellowship and spent a year with MCC in the Philippines.

• **CPT group meets.** Should there be a "Peace Reserve" of individuals ready for emergency peacemaking activity? This was one of the questions discussed by the steering committee of Christian Peacemaker Teams (CPT) in a meeting, Sept. 20-21, in North Manchester, Ind. Committee members noted that there are already more skilled peacemakers in constituent churches than are being called out by CPT or any other group. As an interim step, the committee decided to develop a more comprehensive listing of these people and their language, leadership, cross-cultural, and other skills.

• **Interracial program set.** A program on "Inter-Racial and Cross-Cultural Conflict" has been established by the Institute of Peace and Conflict Studies at Conrad Grebel College, Waterloo, Ont. Gina Hsu, a Toronto elementary school teacher with training in English as a second-language, will serve as a consultant. Long-term plans call for the program to offer courses, promote field studies in interracial settings, and establish a scholarship fund.

• **Educators meet.** Some 240 teachers and administrators from 14 schools from Oregon to Puerto Rico took part in the

annual Mennonite Secondary Teachers' Convention. More than 20 church agency representatives also participated in the meeting, which was held on Oct. 3-5 at Laurelville Mennonite Church Center, Mount Pleasant, Pa. Speakers included Elias George, Nancy Heisey, and Tom Sine. Other activities included departmental meetings, interest workshops, and a singalong concert by the Reunion Vocal Band.

• **Musicians gather.** About 30 Mennonite musicians, friends, and family members took part in a Reunion Vocal Band weekend, Oct. 4-6, at Laurelville Mennonite Church Center. The musicians played together informally, discussed the future of the group, and performed a singalong concert for participants in the Mennonite Secondary Teachers' Convention. The musicians agreed to hold another such weekend in 1992. In addition, some group members plan to take part in a benefit concert in Evanston, Ill., next May and to perform together in other settings.

• **Vermont has first sale.** Bethany Mennonite Church, Bridgewater Corners, Vt., sponsored a SELFHELP Craft sale on Labor Day weekend and the following weekend. Elsie and Leland Brenneman served as coordinators. The Bethany congregation believes this is the first SELFHELP sale to be held in Vermont.

• **Church holds retreat.** Some 175 people from Community Mennonite Church, Harrisonburg, Va., explored the theme "The Balancing Act" in the congregation's annual retreat, Sept. 20-22. Guest speaker Laban Peachey challenged the notion that a balanced life includes little stress or conflict. "A perfectly balanced life, like a teeter-totter with no one on it, may be rather dull," he said. "It's more interesting when there's movement." In keeping with Peachey's comments, the weekend schedule included a business session, workshops, organized recreation, and a two-hour variety show.

• **Conflict can help.** Teens can respond to conflict in either positive or negative ways, Art Smoker of Goshen, Ind., told students at Lancaster (Pa.) Mennonite High School. Conflict can bind a person, provide

a bridge to God, or be used as a lifeline to others, Smoker said, using a rope as a symbol. Smoker is congregational communications manager at Mennonite Board of Missions. He made his comments during the school's commitment week, Sept. 16-20.

• **Workshop held.** Larry Rohrer and Wilmer Swope made presentations at a hymn workshop at Central Christian High School, Kidron, Ohio, on Sept. 21. Rohrer, who is pastor of Midway Mennonite Church, Columbiana, Ohio, gave an overview of the history of Christian singing. Swope reviewed Mennonite hymn books and vocal music traditions. The workshop also included the singing of new songs by Ohio Mennonite hymn writers and composers. Tapes of the event are available from Swope, 785 Beeson Mill Rd., Leetonia, OH 44431.

• **Winners named.** Four students have won \$75 awards in the 1991 John Horsch Mennonite History Essay Contest. First-place winners in the contest's four academic levels are: Linda Huebert Hecht, Waterloo, Ont., seminary and graduate school competition; Jalane D. Schmidt, Washington, D.C., third- and fourth-year college; Vernon H. Peters, Winnipeg, Man., first- and second-year college; and Sarah H. Gerber, Burlington, Vt., high school. Some 24 students submitted essays on topics ranging from the life and work of a 16th-century noblewoman and Anabaptist—Helen of Freyburg—to Mennonites in the U.S. Civil War.

• **MCC workers start.** Three people from the Mennonite Church took part in a Mennonite Central Committee orientation in Winnipeg, Man., in August. The workers and their places of service are: Valerie Krabill, Uniontown, Ohio, to MCC's Canadian office in Winnipeg; Dwight Mitchell, Dayton, Ohio, to Halifax, Nova Scotia; and Luis Sandoval, Kitchener, Ont., to Lancaster, Pa.

• **Articles accepted.** Two articles about Mennonites have been accepted for publication by a Baptist magazine in Poland. Doug Yoder, a former Mennonite Central Committee worker in Poland, wrote the pieces. According to Yoder,

many Polish Baptists have heard of Mennonites, but few people know much about Mennonite theology or history. Gdansk was home to a large concentration of Mennonites until World War II.

• **Musician gets prize.** Les Gustafson-Zook of Albany, Ore., placed second in a national autoharp competition on Sept. 19 at the Walnut Valley Festival in Winfield, Kan. Gustafson-Zook and his wife, Gwen, are household leaders of a "Service Adventure" voluntary service unit in Oregon.

• **Coming events:**

*Christian education conference,* sponsored by Nurture Commission of Lancaster Conference, Nov. 2. Rosella Wiens Regier, project director for the new Anabaptist children's curriculum, will be the keynote speaker. More information by calling 717 293-5256.

• **Job openings:**

*Chaplain,* Lebanon Community Hospital, Lebanon, Ore. A person with strong hospital chaplaincy experience is needed to serve patients in a 50-bed, acute-care setting. Demonstrated experience in personal counseling and CPE credential required. The hospital is a not-for-profit institution managed by Mennonite Health Services. Send résumés to Connie Erwin, personnel manager, Lebanon Community Hospital, PO Box 739, Lebanon, OR 97355.

*Teacher,* Lake Center Christian School, Hartsville, Ohio. Third-grade teacher needed starting second semester—Tuesday, Jan. 21, 1992. B.A. degree required. Will need to apply for Ohio certification. For more information or to apply, call Principal Jon Dutcher at the school office, 216 877-2049.

*Youth program director,* Highland Retreat, Bergton, Va. This is a two-thirds time, year-round position with salary and benefits. The job includes leadership of a 10-week summer camp program, staff recruitment, program planning, and promotion in Virginia Conference churches. Additional one-third time responsibilities are available in bookkeeping, office work, or maintenance. Send résumé or contact Lee and Peg Martin, Highland Retreat, Rt. 1, Box 121, Bergton, VA 22811; phone 703 852-3226.



## NEW MEMBERS

**Belmont, Elkhart, Ind.:** Tiffany Slabaugh, Heather Hochstetler, Phil Kaufman, and Jamie Herrmann.  
**Finland, Pennsburg, Pa.:** Calvin and Grace Ingalls.  
**Groffdale, Leola, Pa.:** Stephanie A. Musselman, Jennifer A. Martin, Andrea B. Stoltzfus, and Keith R. Youndt.  
**Kalona, Iowa:** Blanche Brenneman.

## BIRTHS

**Blosser Yoder, John R. and Holly (Blosser), Wellman, Iowa,** Jacob Sebastien (first child), Sept. 17.  
**Brooks, David and Rita (Zimmerman), New Holland, Pa.,** Danielle Renee (first child), June 8.  
**Brumbaugh-Smith, James and Amy (Smith), Wheaton, Ill.,** Jacob Lee (first child), Sept. 16.  
**Christian, James and Judy (Schmucker), Toledo, Ohio,** Chordel Calan (third child), Sept. 17.  
**Classen, Steve and Treva (Miller), Walnut Hill, Fla.,** Randy Tyler (fourth child), July 30.  
**Danner, Michael and Melissa (Straza), Bloomington, Ill.,** Julia Christine (first child), Aug. 24.  
**Fox, Randy and Arlene (Martin), Reinholds, Pa.,** Dustin Shane (first child), Sept. 6.  
**Gerig, Kevin and Beth (Good), Cuyahoga Falls, Ohio,** Jacob Aaron (second child), July 30.  
**Groff, Daryl and Audrey (Augsburger), New Holland, Pa.,** Rebekah Mary (fourth child), Sept. 9.  
**Hochstetler, Ledru and Sheri (Martin), Albany, Ore.,** Cory James (second child), born Jan. 13, received for adoption Sept. 12.  
**Huber, Dale and Judy (Ropp), Atmore, Ala.,** Timothy David (third child), Sept. 6.  
**Hunsberger, Mark and Terri (Cicarelli), Collegeville, Pa.,** Aaron Mark (first child), Aug. 25.  
**Kandel, Jerry and Denise, Kouts, Ind.,** Caleb Jordan (second child), July 14.  
**LeFevre, Dennis and Jennifer (Friesen), Hesston, Kan.,** Kaedi Jené (first child), Sept. 18.  
**Neff, Kevin and Colleen, Sturgis, Mich.,** Brandy Elaine (first child), Sept. 12.  
**Opel, John and Bonnie (Zeiset), Meridian, Miss.,** Suzanne Rachelle (first child), May 30.

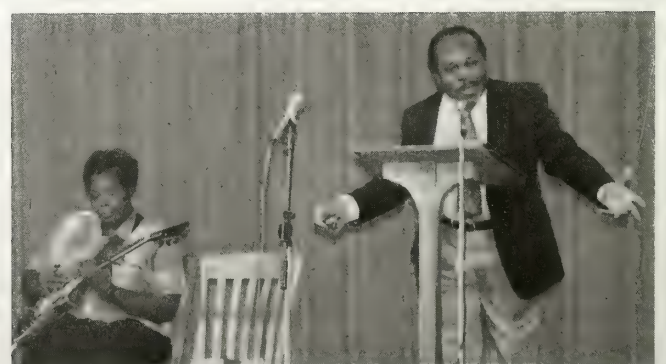
**Riley, Jed and Bucike (Roth), Beaver Crossing, Neb.,** Dakotah Shay (first child), Sept. 12.  
**Rush, Marcus and Debra (Gans), Quakertown, Pa.,** Emily Susanne (second child), Sept. 9.  
**Showalter, Joseph and Janice (Miller), Flint, Mich.,** Elizabeth Ann (second child), Sept. 6.  
**Snyder, Doug and Kim (Shank), Elkhart, Ind.,** (twins) Douglas and Kelly (second and third children), Aug. 27.  
**Snyder, Neil and Coleen (Dettweiler), Waterloo, Ont.,** Amanda Lynn (second child), Sept. 5.  
**Souder, Michael and Tammy (Levering), Sarasota, Fla.,** Jamie Michael (second child), Sept. 8.  
**Toews, Robert and Brenda (Stoltzfus), Goshen, Ind.,** Sarah Grace (second child), Sept. 16.  
**Walworth, Albert and Frankie (Kauffman), Flint, Mich.,** Albert Lee, Jr. (second child), Sept. 1.  
**Wunrow, Jon and Debra Brushafer, Boise, Idaho,** Seth (first child), April 29.  
**Yoder, Paul R. and Heather (Pidcock), Sarasota, Fla.,** Nicole Heather (second child), Sept. 16.

## MARRIAGES

**Ackley-Matthews:** Jim Ackley, Forkville, Pa. (Living Hope Fellowship), and Carol Matthews, Forkville, Pa. (Living Hope Fellowship), Aug. 11, by Eli Beachy.  
**Alderfer-Cassel:** Mark T. Alderfer, Harleysville, Pa. (Covenant Community Fellowship), and Denise Kay Cassel, Harleysville, Pa. (Covenant Community Fellowship), Sept. 14, by Stanley R. Freed and Earl Anders.  
**Beale-Humberson:** Collin Beale, Streetsboro, Ohio (Aurora cong.), and Robin Humberson, Ravenna, Ohio, Aug. 17, by Marlin Birkey.  
**Benner-Webster:** Merlin Benner, Morris, Pa. (Mennonite Bible Fellowship), and Melissa Webster, Wellsboro, Pa. (Baptist Church), Feb. 23, by Paul Benner.  
**Caples-Troyer:** Ray Caples, Mio, Mich. (Fairview cong.), and Lunette Troyer, Mio, Mich. (Fairview cong.), Aug. 31, by Randy Detweiler.  
**Ebersole-Oswald:** Doyle Ebersole, Elizabethtown, Pa. (Church of the Brethren), and Tina Oswald, Strasburg, Pa. (First Deaf cong.), Sept. 14, by Marlin D. Martin.  
**Freed-Burkhart:** Dennis Freed, Schwenksville, Pa. (Upper Skippack cong.), and Barbara Burkhart, Landisville, Pa. (Landis-

ville cong.), Aug. 17, by Charles A. Ness and Sam Thomas.  
**Gerber-Steever:** Mark Gerber, Cambridge, Ont. (Preston cong.), and Laura Steever, Fergus, Ont., May 4, by Amzie Brubacher.  
**Grice-Herrmann:** Johny Grice, Elkhart, Ind. (Belmont cong.), and Jamie Herrmann, Elkhart, Ind. (Belmont cong.), Aug. 18, by Duane Beck.  
**Handrich-Troyer:** Wade Handrich, Mio, Mich. (Comins cong.), and Tiffany Troyer, Comins, Mich. (Fairview cong.), Aug. 24, by Virgil Hershberger.  
**Hollingworth-Erb:** Bruce Hollingworth, Cambridge, Ont. (Pentecostal Church), and Sonia Erb, Wellesley, Ont. (Crosshill cong.), Aug. 3, by Ray Erb.  
**Horvath-Furtenbacher:** Bob Horvath, Cambridge, Ont. (Preston cong.), and Judith Furtenbacher, Tavistock, Ont. (Tavistock cong.), July 20, by Amzie Brubacher.  
**Knarr-Geissinger:** Kenton Knarr, Telford, Pa. (Rockhill cong.), and Beatrice Geissinger, Royersford, Pa. (Providence cong.), Sept. 28, by Michael Derstine.  
**MacKelvey-Barndt:** Daniel MacKelvey, Southampton, Pa. (Baptist Church), and Barbara Barndt, Pennsburg, Pa. (Finland cong.), Sept. 14, by Steven Landis and John Comfort.  
**Magneson-Good:** Terry Magneson, Ryley, Alta. (Lutheran Church), and Sharon Good, Ryley, Alta. (Salem cong.), July 6, by Merlin Stauffer and Milton Rude.

**Kuepfer-Wagler:** Glen Kuepfer, Wellesley, Ont. (Crosshill cong.), and Miriam Wagler, Wellesley, Ont. (Crosshill cong.), Aug. 24, by Ray Erb.  
**Martin-Zimmerman:** Linford Martin, Bethel, Pa. (Schubert cong.), and Marcella Zimmerman, Mechanicsburg, Pa. (Slate Hill cong.), Sept. 14, by Norman Zimmerman.  
**Miranto-Finochio:** Joel Miranto, Phoenixville, Pa. (Hopewell cong., Paoli), and Michelle Finochio, Pottstown, Pa. (Hopewell cong., Paoli), Sept. 14, by Mark Nicolas.  
**Ranck-Myer:** Eldon Ranck, Paradise, Pa. (First Deaf cong.), and Debra Myer, New Holland, Pa., July 13, by Marlin K. Martin.  
**Roth-Prokopchuk:** Myron Roth, Edmonton, Alta. (Salem cong.), and Patty Prokopchuk, Edmonton, Alta. (Missionary Church), Aug. 3, by Ray L. Landis.  
**Smoker-O'Rilly:** Richard Smoker, Tofield, Alta. (Salem cong.), and Sonia O'Rilly, Calgary, Alta. (Community Fellowship), Aug. 19, by Levi Smoker.  
**Swartzentruber-Hoeks:** Lon Swartzentruber, Washington, D.C. (Washington Community Fellowship), and Sandy Hoeks, Arlington, Va. (Washington Community Fellowship), by Clayton L. Swartzentruber and Myron S. Augsburg.  
**VanPelt-Yoder:** Floyd VanPelt, Columbiana, Ohio (Midway cong.), and Esther Yoder, Columbiana, Ohio (Midway cong.), Sept. 14, by Larry D. Rohrer.  
**Varghese-Dewald:** George Varghese, Edmonton, Alta.



**Family leads week.** Harrisonburg, Va. (EMHS)—Paul, Belinda, and Barbara Gaskins spoke and sang during spiritual emphasis week at Eastern Mennonite High School on Sept. 16-20. Paul is pastor of a Virginia Conference congregation in Washington, D.C. He is pictured above with his sister Barbara (playing guitar). His wife, Belinda, joined them later in the week.



(Holyrood cong.), and Connie Dewald, Edmonton, Alta., Aug. 27, by Ray L. Landis.

**Wimmer-Clemmer:** Gary Wimmer, Telford, Pa. (Souderton cong.), and Kelly Clemmer, Green Lane, Pa. (Branch Fellowship), Sept. 12, by Nick Clemmer.

**Yoder-Kaese:** Tim Yoder, Boise, Idaho (Hyde Park cong.), and Brenda Kaese, Boise, Idaho, (Hyde Park cong.), May 25, by Larry Hauder.

## DEATHS

**Brilhart, Anna (Harshberger),** 89, Goshen, Ind. Born: July 1, 1902, Somerset County, Pa., to John F. and Jessie (Kaufman) Harshberger. Died: Sept. 13, 1991, Goshen, Ind. Survivors—children: Donald E., RuthAnn Peachey; 2 grandchildren; half sister: Mary Harshberger. Predeceased by: J. Frank (husband) and an infant son. Funeral: Goshen, by Nancy Kauffmann and Edwin Alderfer; Sept. 17, Scottdale, (Pa.) Mennonite Church, by John Sharp. Burial: Scottdale Cemetery.

**Bleile, Paul E.,** 84, Elkhart, Ind. Born: Nov. 19, 1906, Kosciusko Co., Ind. Died: Sept. 14, 1991, at home. Survivors—wife: Erma Weldy; children: Naomi Edmiston, Jan, Marlyn; brothers and sisters: John, Gerald, Mary Weldy, Ruth Sherman; 9 grandchildren, 2 great-grandchildren. Funeral: Sept. 17, Retih, Rohrer, Ehret and Lienhart Funeral Home, by Sam Troyer and E. Wayne Speicher. Burial: Chapel Hill Memorial Gardens.

**Gahman, Maggie (Derstine),** 85, Perkaspie, Pa. Born: Dec. 23, 1905, Bedminster Twp., Pa., to John and Lydia (Mill) Derstine. Died: Aug. 31, 1991, Franconia, Pa., of cancer. Survivors—children: Harold D., Erma Knarr; 6 grandchildren; brother and sister: Howard, Naomi Gahman. Predeceased by: Harvey S. (husband). Funeral and burial: Sept. 3, Deep Run Mennonite Church, by Arnold C. Roth.

**Hartman, Lena Good,** 93, Harrisonburg, Va. Born: June 10, 1898, Rockingham Co., Va., to Gabriel H. and Annie Susan Heatwole Good. Died: Sept. 16, 1991, at home. Survivors—children: Geraldine Ebersole, Evelyn Wenger, Brownie Bumbaugh, Rhea, Dwight, Ewell; 21 grandchildren, 26 great-grandchildren; brothers and sisters: Wilmer S. Good, Robert L. Good,

Mary Gingerich, Fannie E. Good. Predeceased by: Dan (husband), Raymond and Ralph (sons). Funeral: Sept. 18, Park View Mennonite Church, by Owen Burkholder, Harold Esleman, and Myron Ebersole. Burial: Weavers Cemetery.

**Hartzler, Ada Pearl Schrock,** 93, Wellman, Iowa. Born: Dec. 12, 1897, Garden City, Mo., to David M. and Susanna Diener Schrock. Died: Sept. 14, 1991, Parkview Home, Wayland, Iowa. Survivors—children: LaVerne Wolfer, Orpha Yoder, Victor, Dale, Orval, Robert; 18 grandchildren, 13 great-grandchildren; brother and sisters: Lawrence Schrock, Mary Schrock, Florence Yoder. Predeceased by: Jesse D. (husband), Maurice (son). Funeral and burial: Sept. 17, Wellman Mennonite Church, by Dan Johnston and Dean Swartzendruber.

**Hatab, Samuel,** stillborn, Sept. 10, 1991, Boise, Idaho, to Paul and Christine Ziemann Hatab. Survivors—parents; sister: Jemma. Funeral: Sept. 15, Hyde Park Mennonite Church, by Larry Hauder.

**Lange, Mark,** 76. Born: March 26, 1915, Olingo, Russia. Died: Sept. 10, 1991. Survivors—wife: Frieda; son: Mark, Jr.; 2 grandchildren; brothers: Elmar, Roland. Funeral: Craciun Funeral Homes, by Leo Miller and David Orr. Burial: Riverside Cemetery.

**Osborne, Eric Alan,** 29, Lanesville, W.Va. Born: July 21, 1962, Lebanon, Ore., to Millard and Joyce Nyce Osborne. Died: Sept. 11, 1991, Lanesville, W.Va., of cancer. Survivors—wife: Naomi Miller; brothers and sisters: Myrna Lapres, Maylin Wakefield, Joanna Masingila; grandfather: Wynne J. Nyce. Funeral: Sept. 14, Harmon Church of the Brethren, by Woodie Sites and Joe Mininger. Burial: Lanesville Mennonite Church Cemetery.

**Sauder, Clayton W.,** 88, Lititz, Pa. Born: Feb. 22, 1903, Earl Twp., Pa., to Franklin and Susan Weaver Sauder. Died: Sept. 16, 1991, Lancaster, Pa. Survivors—children: Roy K., F. Lester, Jay Lloyd, Ruth K. Sauder, Elva M. Moyer; 11 grandchildren, 21 great-grandchildren; brother and sister: Raymond W., Ella W. Predeceased by: Lillian Mae Kreider (wife). Funeral: Sept. 20, Ephrata Mennonite Church, by J. Elvin Martin and Wilbert Lind. Burial: Martindale Mennonite Cemetery.

**Shantz, Lorne,** 85, Baden, Ont. Born: March 11, 1906, Wilmot Twp., Ont., to David and Saloma (Schmitt) Shantz. Died: Aug. 7, 1991, Baden, Ont., from an automobile accident. Survivors—wife: Ada Wismer; children: Ralph, Marilyn Martin, Clare, Harold, Doreen; 10 grandchildren; brother and sister: Stanley, Ilene Burkhardt. Funeral and burial: Aug. 11, Shantz Mennonite Church, by Doris Gascho and Jim Loepp Thiessen.

**Siegrist, Harvey S.,** 92, Manheim, Pa. Born: Oct. 10, 1898, Manheim, Pa., to John M. and Anna Shreiner Siegrist. Died: Sept. 9, 1991, Lancaster Mennonite Home. Survivors—wife: Ada C. Stehman; children: Roy S., Earl S., Jay M., Dorothy M. Wenger, Esther M. Smith; 14 grandchildren, 21 great-grandchildren, one great-great-grandchild; brother and sisters: John, Barbara Mohler, Clara Landis. Funeral: Sept. 13, Chapel—Lancaster Mennonite Home, by Thomas Horst and George M. Hurst. Burial: East Petersburg Mennonite Cemetery.

**Speigle, Paul O.,** 75, Hollsopple, Pa. Born: Dec. 21, 1915, Jenners Twp., Pa., to Lawrence and Sadie (Blough) Speigle. Died: Sept. 18, 1991, Johnstown, Pa. Survivors—wife: LaVerne (Cable) Speigle; children: Lois Spory, Pauline Kauffman, Dorcas Greene, Betty Lou Rish; 9 grandchildren, 3 great-grandchildren; sister: Erma Hostetler; half-brothers and sister: Don and Dalton Speigle, Twila Ogburn. Predeceased by: Wilma Thomas (first wife). Funeral: Sept. 21, Blough Mennonite Church, by Richard Minninger and Elvin Holsopple. Burial: Thomas Mennonite Cemetery.

**Thomas, Don,** 69, Twinsburg, Ohio. Born: Oct. 21, 1921, Davidsville, Pa., to Edgar and Bertha (Hershberger) Thomas. Died: Aug. 30, 1991, of cancer. Survivors—wife: Thelma; children: Larry, Roger, Rohn, Shirley Coblentz, Sharon Nickless, Karen Ruff; 14 grandchildren, 4 great-grandchildren; father: Edgar; brothers: Alton, Nevin. Funeral: Sept. 3, Friendship Mennonite Church, by Leo Miller. Burial: Hillcrest Cemetery.

**Wert, Paul Musser,** 86, Leola, Pa. Born: Oct. 14, 1904, McAlistersville, Pa., to Henry W. and Katie (Musser) Wert. Died: Aug. 22, 1991, Landis Homes, Lititz, Pa. Survivors—wife: Mary Graybill; children:

Marlin, Charles, Roy, Esther Clymer, Melvin; brothers and sister: Boyd, Jacob, Earl, Anna Zendt. Funeral and burial: New Holland Mennonite Church, by Clyde Kratz and Daniel King.

**Widmer, Beulah,** 72, Woodburn, Ore. Born: Nov. 28, 1918, Albany, Ore., to Chris and Mary Roth. Died: Sept. 7, 1991, Tualatin, Ore. Survivors—husband: Urbane Widmer; children: Arlen "Woody," Darlene Kauffman, Charlotte Everts, LaVonne Schroeder; 9 grandchildren, 7 great-grandchildren; sisters: Gladys Stutzman, Violet Schrock, Grace Headings, Della Steckly, Mildred Steckly, Marion Mitchell, Florence McTimmonds. Funeral and burial: Sept. 11, Zion Mennonite Church, by Richard Stoltzfus.

**Zimmerman, Vernon R.,** 71, Elizabethtown, Pa. Born: June 19, 1920, Earl Twp., Lancaster Co., Pa., to Moses and Amanda Rutt Zimmerman. Died: Sept. 2, 1991, Potter Co., Pa. Survivors—wife: Mary Jane Kready; children: Nancy Garber, Grace Erb, Lois Good, Veronica Ranck, Ruth Martin, Clair Zimmerman; 15 grandchildren, 3 great-grandchildren; sisters: Alta Peterson, Ruth Hershey. Funeral and burial: Sept. 6, Elizabethtown Mennonite Church, by Richard H. Frank, Walter Keener, and James Rhen.

## CALENDAR

MBCM board of directors meeting, Elkhart, Ind., Oct. 17-19

WMSC executive committee meeting, Kidron, Ohio, Oct. 18-19

Symposium on 1492-1992 commemoration, Corpus Christi, Tex., Oct. 19-22

MBM board of directors meeting, Elkhart, Ind., Oct. 24-26

Mennonite Publication Board, Souderton, Pa., Oct. 25-26

Southeast Mennonite Conference annual meeting, Lakewood Retreat, Brooksville, Fla., Oct. 25-27

Mennonite Board of Education meeting with institutional boards, Chicago, Ill., Oct. 31-Nov. 2

Allegheny Conference delegate session, Allensville, Pa., Nov. 2

Gulf States Fellowship annual delegates meeting, Des Allemands, La., Nov. 2

Fall conference, Illinois Conference and Central District (West) of General Conference Mennonite Church, Peoria, Ill., Nov. 8-9

Education 2000, congregational discipling event, Bradenton, Fla., Nov. 8-11



## THE LAST WORD

# *The dogs will not get this church (2)*

Last week I introduced several conclusions from the Church Member Profile II that, to me at least, show a healthy Mennonite church not in danger of going to the dogs. When I read the statistics of CMPII, I see a church that continues to be faithful as years pass, if not even more so.

While going through the facts and figures of CMPII (to be published this December by Herald Press as *The Mennonite Mosaic*), I kept remembering Jesus' promise in Matt. 16:18: "And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it" (NRSV).

We've done interesting things with this passage. Some of us would limit it to Peter. More of us believe it applies to the church "in general." Few that I've found would make it a promise for the Mennonite church.

Perhaps with good reasons. Pride would be one of them. So would the human danger of fanaticism that seems to come when we believe we are being blessed by God. Then too, we could be wrong: history can show us churches that have gone astray and died out (check Rev. 2 and 3 for starters).

CMPII doesn't support the conclusion that Mennonites are one of these at present. The legacy of our 16th-century Anabaptist beginnings appears to be strong.

We Mennonites can claim Jesus' promise for ourselves. The gates of hell will not prevail against us. The Mennonite church will triumph over sin and evil.

This does not mean we have a corner on the truth. Nor do we condemn those who do not agree with our faith and practice. Jesus' promise is much broader than our own limited view.

But it *does* apply to us. That is the point. Jesus meant the Mennonite church when he limited the power of hell and sin and death against the church.

When we become convinced of that, we will not put nearly as much of our energy into preserving what we have. Concerns about purity of belief or rightness of action will have a place, to

be sure, but it will be second to our basic mission on earth: to bring the good news to the world around us.

For we Mennonites do have good news for others: (1) Jesus Christ has delivered us from sin; (2) Jesus Christ has promised evil will not triumph against us; (3) We have found in our community of faith a group of like-minded sisters and brothers who become a source of strength and conviction for both our faith and practice. Time is not taking this away from us.

Not all will respond positively to the good news as we proclaim it. But to those who do, we can say welcome. Humbly. Quietly. Knowing that neither hell nor the dogs are going to destroy the church. Our church.—jlp

## *Déjà vu?*

Sabers appear to be rattling again in the Middle East. Apparently Saddam Hussein has refused United Nations' inspections of suspected weapons sites or convoys, and the United States if not the UN may call him to task for it.

Last time around, we Mennonites weren't sure what to do with Saddam. While we didn't support the bloodshed and the violence, many of us said an evil person had to be stopped somehow. Some of us seemed glad someone was willing to do it. (This time violence, if it comes, could have even more support, since a potential nuclear capability for Iraq could be involved.)

"Do not resist an evil person," Jesus said in Matt. 5:39, NIV. That's a tough directive, made without qualification. It comes right in the middle of a passage that many find equally tough, but which Mennonites have tried to live out at face value: the Sermon on the Mount.

Do not resist an evil person. Can we ask that of the state? I don't know. I do know we need to ask it of ourselves, we who proclaim to follow Jesus and the way of peace quite literally. That should include not only our actions but also how we speak about the "evil person" who happens to be the "enemy" this time round.—jlp



A closer look at integration:  
Should the Mennonite Church  
merge with the  
General Conference Mennonite Church?

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

WELL, GOD, NOW THAT  
YOU'VE SUCCEEDED IN  
BRINGING EAST AND  
WEST, BLACK AND  
WHITE, AND ARAB  
AND JEW CLOSER  
TOGETHER, WHAT ARE  
YOU GOING TO DO  
FOR A REAL CHALLENGE?

TAKE A SHOT AT  
GETTING THE  
GC'S AND THE MC'S  
TO INTEGRATE.



When it comes to integration:

*How we phrase the  
question may determine  
how we find the answer*

What are the major questions which should be answered as the General Conference Mennonite Church (GCMC) and the Mennonite Church (MC) decide whether to work toward integration? Should we focus on clarifying theological assumptions about such matters as leadership, authority, autonomy, the fulfillment of the Christian mission, identity, and unity? Or is there another place where we need to begin the integration discussion?

by  
Marlin  
Miller

Perhaps we would do well by looking at our stereotypes.

In MC circles one of these has to do with what has sometimes been called "faithfulness." Some of the traditional MC images of GC Mennonites collect around the notion that "they" are not "faithful in all things." "They" have been more liberal in their theology, more lax in their discipline, and more lenient in their practice of nonresistance and nonconformity. Such images are frequently reinforced by stories about specific persons, experiences, and events. Although the stories vary from region to region, they presumably confirm the same self-justifying stereotypes.

From the vantage point of GC circles, stereotypes revolve around what constitutes "the es-

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entials." This orientation would be characterized by the motto: "Unity in essentials; diversity in nonessentials; love in all things."

Some of the traditional GC images of MC Mennonites cluster around the view that "they" are too preoccupied with nonessentials and too slow to love. "They" have been more conservative in their theology, more coercive in their discipline, and more closed-minded in their nonresistance and nonconformity. Such images are frequently reinforced by stories about specific persons, experiences, and events. Although the stories vary from region to region, they presumably confirm the same self-justifying stereotypes.

Are the somewhat stereotypical stories completely out of touch with GC and MC realities? Or do they in fact contain a grain of truth? And in either case, what difference would it make for discussions about integration of GCs and MCs?

Conversations about integration should acknowledge that such concerns (rightly or wrongly) do exist. Conversations about integration would also do well to begin to explore how these concerns can be raised constructively rather than as exercises in self-justification.

No doubt there are *some* differences between the two groups on matters which would fall under the rubric of "faithfulness" for MCs or within the range of "the essentials" for GCs. But the Church Membership Profile II\* shows there are greater differences *within* each of the two groups than *between* them.

For example, the GC responses to several

questions designed to measure commitment to 16th-century Anabaptist teachings ranged from a score of 10 to 36 with a mean score of 27.9. The MC responses to the same questions ranged from a score of 8 to 32 with a mean score of 28.9. The individual members of each group range from one extreme to the other, but neither the ranges nor the average scores on the scale vary greatly between the two groups.

Similar results are surfacing in relation to such things as doctrinal beliefs, religious observances, moral issues, and social ethics. The diversity within each group is greater than the differences between them. (Perhaps the internal diversity partially explains why the other group can always find stories to support the stereotypes.)

Of the five groups participating in the Church Membership Profile II, the average rank of GCs and MCs are next to each other in the "variables of faith" and in the "variables of ethics." They differ most in the "work of the church variables," with the largest gaps coming in the areas of Sunday school participation and Bible knowledge. Does this statistical proximity mean that the two groups are also closer to agreeing on "the essentials" or "faithfulness"?

The answer depends partly on whether the apparent *general* proximity between GCs and MCs on matters of faith and ethics carries into what the groups consider the most important *specific* areas of beliefs and behavior. For example, I. Merle Good (of the Mennonite Church) has stated that the average MC member assumes conscientious objection to military service and war as the expected position, but the average GC member assumes that conscientious objection is optional. He then raises the question whether integration would lead to watering down the peace position (*Gospel Herald*, July 25, 1989). James Schrag (originally of the General Conference Mennonite Church, now in a dually affiliated congregation) has responded that as a group GCs "have uncompromisingly supported everything the MCs might want in a peace witness, plus more" (*The Mennonite*, September 12, 1989).

Apparently Good would include the peace position within what it means to be "faithful" and Schrag would incorporate it into "the essentials" of Christian faith and life. Interestingly, tables in *The Mennonite Mosaic* show that GCs rank first and MCs second in "adherence to pacifism." Does that support Schrag's response to Good? Does any evidence support Good's claim that MCs are stronger on conscientious objection

\*To be published in *The Mennonite Mosaic* (Herald Press) in December 1991.

*This special integration issue of Gospel Herald is a cooperative venture with The Mennonite, official publication of the General Conference Mennonite Church. Editor Muriel Stackley and I have worked closely on securing and editing the material that appears in these pages and in the Oct. 22 issue of The Mennonite. The experience has been challenging and rewarding, one that demonstrates integration, if it comes, has rich possibilities for Mennonite media.*

—J. Lorne Peachey, editor.



*Conversations about integration must explore how concerns of both groups can be addressed constructively rather than as exercises in self-justification.*

that GCs? The most likely answer to both questions is yes. On the overall pacifism scale, GCs rank slightly higher than MCs; on the specific issue of conscientious objection, MCs rank higher than GCs.

The overall pacifism scale in the Church Membership Profile II research has included several components. Only one of the questions focused on how church members would respond to a military draft. To measure the overall level of commitment to pacifism, church members were also asked to respond to several other items. For example, is owning stock in companies producing war goods always wrong? Should Christians take any part in war or war-promoting activities? Should Mennonites actively promote the peace position and attempt to win as many supporters as possible from the larger society? Should a member of our churches pay the proportion of taxes which goes for military purposes? On these and related questions, GCs rank higher in their commitment to pacifism than MCs. In that sense and on those terms, Schrag's claim can be substantiated by the evidence.

Isolating the one question on how members would respond to a military draft presents a somewhat different perspective. Both Church Membership Profile I (1972) and II (1989) included the question: "Which one of the following positions would you take if faced with a military draft: regular military service, non-combatant service, alternative service, register but refuse induction, refuse to register, quite uncertain?" The percentage distributions for GCs and MCs are as follows:

	GC		MC	
	1972	1989	1972	1989
Regular military	8%	6%	2%	3%
Non-combatant	15%	14%	3%	7%
Alternative	61%	59%	86%	73%
Register	2%	3%	2%	4%
Refuse to register	1%	5%	1%	3%
Uncertain	13%	14%	7%	10%

Taking the composite percentage of those who choose alternative service, register without accepting induction, and refuse to register, 67% of the GCs and 80% of the MCs would have taken a conscientious objection position in 1989. In these terms and in this sense, Good's claim is correct: MCs generally rank higher than GCs on the C.O. position.

At least as significant for integration discus-

sions are the trends among GCs and MCs during the last two decades. Remaining with the example of conscientious objection to military service, the position has apparently eroded among MCs and improved among GCs between 1972 and 1989. The 67% figure for GCs in 1989 represents a 3% gain since 1972. The 80% figure for MCs represents a 9% decline since 1972. Furthermore, the GC percentages for regular military or non-combatant service show a very slight decrease if any change. The MC percentages for these categories show a more significant increase, thus reinforcing the decline in the C.O. position among MCs on their own and without integration.

What might happen with integration? Would the decline among the MCs be reinforced with GC influence? Would the improvement among GCs be undermined with MC influence? It is too early to give well-founded responses to such questions. I would, however, suggest—on the basis of these few illustrations—that exploring the best ways to begin phrasing questions about "faithfulness" and "the essentials" is more significant for conversations on "integration" than immediately having the answers. Exploring how best to phrase the questions should include at least several considerations:

- clarifying our terms (what do we mean by faithfulness, the essentials, pacifism, conscientious objection, the peace position);
- recognizing that the differences within each group are generally greater than the differences between the two groups;
- determining whether (or which) differences amount to matters which should be considered significant for the discernment of "the essentials" or of Christian "faithfulness";
- weighing carefully the evidence rather than resorting to stereotypes;
- acknowledging that we (whoever we are) are in need of renewal and that preoccupation with the shortcomings of the others hardly justifies our own weaknesses and failures.

As we learn how to phrase the questions that matter to each group, we should be better prepared to move further toward finding true and helpful answers with both groups.

*On July 1, 1991, Marlin Miller became the first jointly-appointed president of the Associated Mennonite Biblical Seminaries, a cooperative venture of MCs and the GCs for several years. This article first appeared in the AMBS Bulletin.*



# Gospel Herald

**"Each builder must choose with care how to build.... For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ."**  
—1 Cor. 3:10b-11, NRSV



**Editor:**  
J. Lorne  
Peachey



**Assistant  
Editor:**  
Dave Graybill

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

**Postmaster:** send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 42: Oct. 22, 1991**

**Credits:** cover, page 7, and page 9 by Joel Kauffmann, page 11 by Ray Horst, page 12 by Connie Byler, page 14 by Phil Richard.

## WHAT SOME OF US SAY

*To find out what some of us think about a possible merger of our two Mennonite groups, **Gospel Herald** (MC) went to its editorial consultants and **The Mennonite** (GC) to its district advisers. "What do you think about integration?" we asked them. "How do people in your area feel about it?" Some of their responses follow.*

### Let nature take its course

Jesus Christ, the Lord of the church, wants his body to be one. It follows, therefore, that our two closely-related Mennonite communions should become one. Practically, this needs to happen at appropriate times and places. Can we agree to clearly state our intentions and then let the actual merger occur in natural stages where and when opportunities arise?—*Robert Hartzler (MC), Belleville, Pa.*

### With caution and deliberation

The average person probably is not too concerned about this issue. Many do not understand the full implications of such a move. There are some, however, who are very concerned, especially as it relates to institutions. There is also the question of how integration will impact our relationship to our missionaries.

I believe there is strong support for continuing cooperation wherever possible. But we are willing to move toward integration with caution, deliberation, and great sensitivity.—*Lynn Liechty (GC), Berne, Ind.*

### For the right reasons

I'm for integration if done for the right reason(s). Integration shouldn't happen for the convenience of folk like me who work for dually-affiliated institutions (or for dually-affiliated congregations or conferences).

I want us to do it with our eyes wide open. For instance, "family" loyalties die hard. There's nothing wrong with family loyalty; it's just that blending families doesn't happen overnight. And it takes more than goodwill to make it happen.

I want us to take our time, bringing people along with us rather than losing some along the way. To paraphrase John Updike, what have you gained on a winter night if you pull up the blankets to cover your neck only to expose your toes?—*Richard A. Kauffman (MC), Goshen, Ind.*

### Right idea, wrong group

Integration is not on the front burner in British Columbia. Not that we've opposed to the idea—people who have had contact with MCs generally feel good about the experience. But there are no MC churches in B.C., so the issue has little direct relevance here. We do work closely with Mennonite Brethren, so integration with them might have more significance in this province.—*Amy Dueckman (GC), Abbotsford, B.C.*

### A definite yes

Integrate? For me, the answer is a definite "yes"! Why? In the world of denominations, we are both tiny. And we both have a solid Anabaptist-Mennonite witness. We risk dissipating that witness when we each put so much energy into maintaining our own schools, mission boards, and publishing houses. The kind of cooperation we have now also takes too much energy in the long run. To direct our witness-energy outward, we need to integrate!—*Sue C. Steiner (MC/GC), St. Jacobs, Ont.*

### Church as family

Our unity and oneness in Christ forms the basis for ongoing cooperation with other members of the historic peace churches. Choosing to integrate with another member of this faith group becomes a matter as to whether we can blend our vision for the church and whether it makes practical sense. Because of our common interests, theology, and current levels of cooperation, there are compelling reasons to consider integrating. However, we need to think carefully about what each group stands to gain or lose if we move ahead. Given the emphasis on the church as the community of faith, we will need to find ways of strengthening rather than weakening the emphasis on meaningful relationships and mutual accountability. An argument based on size (large or small) is not as important as maintaining a sense of the church as family.—*Ralph Lebold (MC/GC), Waterloo, Ont.*

### Neither support nor opposition

Integration is not a high priority item for the Conference of Mennonites in Manitoba. I do not sense either support or opposition. Concerns develop as we see the projected organizational models. I'm in support of integration provid-



ing it does not bring greater bureaucracy than we already have.—*Neil Heinrichs (GC), Winnipeg, Man.*

## Unofficial integration

I hope integration becomes reality for the Mennonite churches because:

- "There is one God, . . . and one Lord, Jesus Christ, through whom are all things and through whom we exist" (1 Cor. 8:6). God desires greater unity within the Christian church.
- As Mennonites, we share a common commitment to Christ as Lord and to the way of love, peace, and justice.
- Mennonite institutions—mission boards, health organizations, schools and colleges, and publishing and mass media—already cooperate across denominational lines at many levels.
- Many Mennonite congregations already identify with both the Mennonite Church and the General Conference Mennonite Church.
- Increasing numbers of Mennonites have effected merger through inter-marriage, attendance at each other's schools and colleges, and participation in congregations different from their home congregations. Integration is happening quite apart from official actions of church organizations.—*Stuart Showalter (MC), Goshen, Ind.*

*Enough has been written and discussed about the integration issue in the past months to generate considerable response already. What follows are two which **Gospel Herald** received recently.*

## Choosing the strengths and minimizing the weaknesses

My friend and fellow-historian, Paul Toews of Fresno Pacific College, once had this to say about traditional MC/GC differences: historically, GC Mennonites pursued faithfulness by defining the core of beliefs and convictions and letting the boundaries be fuzzy. MCs pursued faithfulness by defining boundaries.

Surely what Toews posed was not one right way and one wrong way. It was rather two ways, each having its own strengths and weaknesses. The strength of the GC way was that it helped avoid a confusion of folkways and cultural traits with biblical principles. The strength of the MC method was that it helped build a sense of

church and peoplehood, a people who might speak with one clear voice and have a corporate witness. The weakness of the GC way was individualism and lack of consistency of witness. The weakness of the MC method was the strong temptations of authoritarianism, legalism, and artificial barriers.

Have we seen the strengths of both ways? I think not. With few exceptions, what I read and hear from both GCs and MCs these days is that the GC way was right, period.

As for the weaknesses, for a generation or more we MCs have been berating ourselves for the era of the bishops. We have flagellated our body until it is black and blue. We continue to do so. We treat excessive church discipline as a problem long after there is scarcely any discipline left. Meanwhile, we hear very little from the GC side that suggests any coming to terms with the weak side of their formula. One place to begin is to look at the 20th-century record of military service.

Here, surely, we have agenda to work through if there is to be merger. I hope GCs will understand if some of us look at both sides of GC history before taking it as a model. In the end, if GCs and MCs merge, we should come together recognizing that what we have is not the mistake of boundary maintenance but a dilemma. The dilemma will always be there if we genuinely embrace the Anabaptist-Mennonite emphases on both discipleship and church.

So if we merge, let it not be with one side abjectly appropriating the history of the other. Let us choose the strengths and minimize the weaknesses of both.—*Theron F. Schlabach, Goshen, Ind.*

## Cooperation is best expression of biblical mandate for unity

One area on which all Mennonites should agree is on the biblical emphasis on unity. So beautifully expressed in Ps. 133 ("It is good and pleasant"), so fervently shared by Jesus in John 17 ("That they may be one"), so forcefully taught by Paul in Eph. 4:3 ("Make every effort to keep the unity of the Spirit"), the call to unity is clear. The question we face is how can this be realized. By integration or cooperation?

I feel cooperation is the most consistent answer. In cooperation we attempt to include and involve every member of the Anabaptist family. In integration

the focus seems to be on one member of that family only.

Cooperation in program rather than integration of institutions has worked well. MCC has led our churches to cooperation in relief and justice matters in a way unparalleled by any other denomination. Our mission boards have cooperated effectively with other groups in many areas.

The mood today is not for more centralization, consolidation, or bureaucracy. Our tradition of the involvement of every member and the principle of congregational representation should not be sacrificed for organizational efficiency. Continuing financial support also depends so much on grassroots involvement in the total life of the church. Cooperation will embrace more people in our quest for unity. The financial cost and structural implications will be much less.

One of the reasons given for integration is to accommodate congregations with dual membership. Another concern has to do with MC and GC congregations in close proximity. But is there not a prophet among us who can find a way for members and congregations to process these relationships at local levels rather than through integration on a broad level?

It is obvious that response to this issue will vary greatly in geographical areas. In Lancaster Conference, for example, we have only one GC congregation for each 50 MC congregations. By contrast, the ratio in our neighboring Franconia Conference area is much higher.

There are theological, organizational, leadership, and congregational policies on which we honestly differ. There will be less tension on these issues if we take the route of cooperation. I pray that the same careful thought and study be given to maintaining the unity of the body as is being given to integration.—*David N. Thomas, Lancaster, Pa.*

*What do you think? Should the Mennonite Church and the General Conference Mennonite Church integrate? Yes or no? Send your answer to "Integration," **Gospel Herald**, 616 Walnut Ave., Scottsdale, PA 15683. Your comments are also welcome; keep them to 75 words or less, and we'll print them in a future issue in "Readers Say."*



# Integration or cooperation?

## *Two options for the Mennonite Church and the General Conference Mennonite Church*

Over the last several decades, the course of events has led two branches of the North American Mennonite faith family, the Mennonite Church and the General Conference Mennonite Church, into a growing degree of common perspective, parallel vision, shared life, and joint ministries. There is a widely held conviction that this movement reflects the purpose of God for the oneness of the church and represents a strengthening of Mennonite life and witness in our world.

In the light of these developments, these two

groups decided, at a joint assembly in 1989, to explore the possibility of integration. An MC/GC Integration Exploration Committee has been working on this task. After some deliberation and consultation, it seemed good to the committee to state a case for two possible directions: (1) the *integration* of the two groups into one; and (2) a continuation and development of the *cooperation* mode.

In what follows, the committee has sought to state a rationale for these two options. We offer these for discussion and discernment.

---

### *Option A: The case for integration*

One way into the future is to integrate the two groups into one conference or church. To an extent the movement toward integration is already underway at various points and on several levels. Although the exact shape of the integration and the organizational forms it would take have yet to be discerned, there are compelling reasons to bring the integration of these two bodies to full realization. The following points support integration.

1. *Integration affords the basis for the confession of our common faith heritage as Mennonite Church and General Conference Mennonite Church bodies.* Our history is a patchwork of different cultures and life journeys set against the background of a common faith origin. Our stories tell of faithfulness in our distinctive ways. They also contain examples of unfaithfulness and of alienation from one another. The heritage of our shared beginnings has drawn us to a convergence of beliefs and practices. Integration

would strengthen the Anabaptist-Mennonite vision of faith and practice in keeping with the will of God for the unity of the church of Christ.

2. *Integration provides new opportunities for witnessing effectively for Jesus Christ to a world in need of reconciliation.* Our Lord's own call for oneness of believers was grounded in the concern that the world might more readily believe. The visible expression of love and mutuality in the church provides opportunity for the world to understand the gospel and find it credible. Organizational unity is not the heart of Christian unity. However, it does communicate our values and commitments and therefore strengthens our witness. Moreover, sharing our program and financial resources would make possible a greater mission effort to a world of need.

3. *Integration allows us to present a stronger voice for the Anabaptist-Mennonite vision in the larger Christian community.* The understanding of Christ's call which the Mennonite tradition has held is particularly relevant for the Christian faith in a world of religious diversity and secular government. Believers of other traditions are urging Mennonites to share our biblical insights and practical learnings from generations of believers church history. In the fragmentation of small groups, we Mennonite people have limited visibility to other Christians. Integration would provide greater visibility and larger resources for faith conversation with other believers.

4. *Integration builds a basis for the promotion of a process of unity already initiated by cooperative ventures between our two bodies.* Significant development of inter-Mennonite cooperation since World War I, e.g., alternative service projects and Mennonite Central Committee, has moved us toward each other in ways unprecedented at any time in our history. Our two denominations have worked together in joint state-

***Integration or Cooperation?*** This document was written by the MC/GC Integration Exploration Committee for discussion in the two church bodies. Your responses are welcome. Send them to James M. Lapp, 421 S. Second St., Suite 600, Elkhart, IN 46516, or to Vern Preheim, 722 Main St., Box 347, Newton, KS 67114.



ments of faith and in joint programs of education, service, and church development. Numerous dual-affiliated congregations and one dual-related district conference have already chosen to live as one people of God. Integration would permit this process of unity to come to fuller expression under the guidance of the Holy Spirit.

5. *Integration strengthens the life of the church by creating unified and expanded program structures.* Consolidation of resources both spiritual and financial would create a broader base from which to minister, allowing for new programs to be created and existing ones to be improved or expanded. Duplication of organization structures could be eliminated, freeing both personnel and funds for further use in God's kingdom. Integration would offer structures that better serve the mission of the church.

6. *Integration sets the stage for simplifying relationships of our newer people groups to each other and to the larger church.* Both of our denominations have worked among the same ethnic groups. Believers from these groups find importance in fellowship and work with their own people across denominational lines. They do not find denominational differences to be crucial. Integration would strengthen the life and work of these groups.

7. *Integration encourages us to affirm that God has a larger future purpose that calls us to be a more faithful people.* God has bestowed numerous blessings upon us in the past, albeit as two separate denominational groups. However, the



past does not necessarily represent the best that God has for us in the future. There is an unfolding picture of what can be that should motivate us toward unity. Integration would cause us to reexamine Christ's vision for the church and allow us to realize that vision more fully.

## Option B: The case for cooperation

Another way into the future is to continue as two distinct bodies, while encouraging and developing cooperation, the mode which has characterized our mutual relationship in recent decades. We recognize that the shape of cooperation continues to develop as new groups emerge and as circumstances and needs change. Cooperation provides a mode of relationship that enhances the strengths of each of our bodies and enables us to respond by expanding our ministry and uniting in our growing mission. The following points support a continuing cooperation.

1. *Cooperation permits us to express our unity through the spirit of love, fellowship, and mission.* A sense of unity can remain strong even when

mature brothers and sisters live in separate households. The cooperative mode in working at a common mission can build unity.

2. *Cooperation motivates increased responsibility at local levels.* We are more inclined to observe and work together in response to community needs. We are less prone to appeal to or wait for organizational structures to provide leadership. Ownership for fellowship, service, and mission in the local setting is thus enhanced.

3. *Cooperation calls us to mutual accountability in the Anabaptist spirit of community.* This contrasts with the individualism and alienating struc-

(continued on page 10)



# *We dare not restructure alo*

*Integration will surely make the idea of national churches appealing. A united structure will be too large and may well shift power in uncomfortable ways.*

*by Harry Huebner and J. Denny Weaver*

Some of the current discussion of the possible integration of the Mennonite Church and the General Conference Mennonite Church has to do with restructuring. More specifically, there's the suggestion that any new structure that might emerge should allow for a Canadian Mennonite church and a U.S. Mennonite church.

An important element in considering such a suggestion concerns the way the church understands its relation to the state and the dominant culture. We must give careful attention to the implications for the future of Mennonite cooperation posed by the differing cultural ethos in Canada and the United States. Failure to address these matters could well mean a silent, unintended, and theologically unsound acquiescence to the powers of nation and culture.

Some would argue that the differing ethos in Canada and the United States gives Mennonite churches in the two societies different agendas. They feel that restructuring of Mennonites along the 49th parallel would be the fairest, most effective, and most efficient way to recognize these differences. Such a restructuring would allow each national church to pursue its own particular agenda without having to deal with issues that seemed to pertain only to the other national church.

We suggest something different. National differences are one important reason why Mennonites dare not restructure along national lines. We believe that the long-term faithfulness of Mennonites is at stake. The church of Jesus Christ must be—and must be seen to be—universal, not national. The following analysis grows out of conversations in which we sought from each other to understand our respective national societies and their implications for our common identity as Mennonites.

Canada and the United States do have significant cultural differences. These differences push

Mennonites in the two countries in different directions. Dealing with these forces should be a major item of Mennonite faithfulness in the coming decade and in the discussion about integration, regardless of its outcome.

The United States has a monolithic civil religion. The United States also considers itself a melting pot of cultures. These two characteristics of U.S. society pose an ongoing threat to the identity and faithfulness of Mennonite churches in this country.

*Civil religion* is dangerous. It imbues a powerful entity, a nation, with divine connotations. Civil religion leads people to believe that serving the nation is the same as serving God. In the United States we hear a lot about God and country, particularly in times of war. The president assures us that God favors the United States.

Further, civil religion portrays itself in primarily civil or secular terms. The unaware do not even recognize it as a religion. The God of civil religion is referred to in distant terms: Supreme Being, Supreme Judge. A number of years ago, when Richard Nixon spoke at a Billy Graham crusade, he said he could not be such a good president without his great faith in "Something Else."

Such vague references to God in civil religion allow every religious group to include itself as subcategory under the umbrella of civil religion. When this happens, each denomination becomes a particular representative of the national religion. This is symbolized best by the presence of U.S. flags in churches.

Further, civil religion lifts political philosophy to the level of unquestioned beliefs. Alongside these stand individual rights; freedom of speech, freedom of the press. The ultimacy of these beliefs becomes clear when the nation assumes the right to kill people who disagree with them. The nation invokes the supreme sanction—death—on people that threaten the U.S. version of ultimate beliefs.

The United States takes pride in being a *melting pot* of cultures. This idea assumes that each individual will adopt a common national identity, namely "American." People who do not blend in are not good Americans. People who cannot blend in (for reasons such as color) frequently experience discrimination.

Civil religion and the melting pot idea pose problems for Mennonites. They are tempted to sacrifice their Mennonite identity in exchange for greater access to and participation in American society.



# national boundaries

If we take seriously that the church is an alternative to the surrounding society, then Mennonites need to stand consciously over against American civil religion. And they should maintain some kind of religio-cultural identity in the midst of the melting pot. Civil religion attributes ultimacy to the wrong structure, the nation, instead of the church. And Mennonites need to preserve their religious identity rather than blending into the American melting pot. Of course, it goes without saying that the German-Swiss, Dutch-Russian cultures are not the only ones which should be preserved and which can carry and convey Mennonite religious identity over against the melting pot and civil religion.

In the United States, to be a good Mennonite means to be at least partially *un-American* (not to be confused with *anti-American*). It means having a religious and personal identity which is distinct from and poses an alternative to American society.

This resistance to civil religion and the melting pot is responsible for the traditional hesitancy of U.S. Mennonites to become involved in politics. It is a reluctance to become involved in a structure which usurps for itself ultimate claims that belong only to the church. Participation in politics poses an almost irresistible temptation to trade off Mennonite identity and issues in exchange for greater success in the public realm. The civilly religious public sphere could not tolerate anyone whose religious identity takes precedence over or poses an alternative to the national identity.

The situation in Canada is quite different. The Canadian cultural and religious mosaic does not permit a monolithic civil religion to be nearly as visible as in the United States. In fact, Canadians are now trying to decide if the 10 provinces have anything at all in common. In the United States the thought of the one-nation-under-God was so strong that a war was fought in the 1860s to preserve the union. Canada is currently facing the possibility of accepting some kind of severance of Quebec from the rest of the nation. At this point, there is certainly not one uniform, religious, ultimate vision of Canada.

Further, Canada has no melting pot. Rather, it is officially a *cultural mosaic*, a multi-ethnic society. Various groups are expected and encouraged to keep and practice their particular identities. (This breaks down at some points of practice, however, as the French believe they receive insufficient recognition, and the pressure on Natives has always been to abandon rather than to preserve their ethnic heritage.)

As Mennonites experience Canada, however, it is a multi-cultural society. In fact, the government even gives some money in support of various ethnic groups. Mennonites in Canada have received such funds for the support of study conferences on Mennonites as well as for the operation of Mennonite schools.

Thus, when Mennonites in Canada work to preserve their heritage and to maintain themselves, they are also being good Canadians. Whereas American Mennonites need to be a bit un-American.





can to be good Mennonites, in Canada Mennonites can be happily Mennonite *and* Canadian. In fact, since Canada officially supports the efforts of ethnic groups to maintain themselves, on the surface it would appear that being Mennonite can actually be reinforced by being Canadian.

Participation in politics has different overtones in Canada than in the United States. In the absence of a monolithic civil religion, and in the presence of the multi-cultural society, participation in politics in Canada, particularly at the local level, is much less a religiously slanted activity. It is much more a faithful execution of a necessary social service which enables mundane life to function.

**E**ven though the situation is different in Canada, yet it also poses a threat—although a less direct threat—to Mennonite identity and faithfulness. The idea of the cultural mosaic allows Mennonites in Canada to become comfortable with government and with the state. In a much more subtle way than in the United States, it is possible for Mennonites to lose sight of the distinction between the church and the surrounding societal environment.

Further, when Mennonites become comfortable with this environment, it becomes more difficult for the church to offer a prophetic critique. Such critique might result in lowered social standing or it might slow up the flow of provincial and federal monies for ethnic development. Only time will tell whether the temptations faced by Mennonites is more lethal in the United States or in Canada.

Restructuring along national lines will be a

temptation for many superficial and natural reasons if integration of the Mennonite Church and the General Conference Mennonite Church takes place. The united structure will be too large, and the relative balance of power may well shift in uncomfortable ways. However, we believe that organizing along national boundaries would be a mistake. We should do all we can to avoid it.

To organize along national boundaries would be to allow national agenda and national priorities to define the church. Mennonites ought not and dare not belie their transnational character by forming national conferences along Canada-U.S. boundaries.

Further, given our respective national societies, we need each other. For example, Canadians need to look at the monolithic, idolatrous nationally religious society in the United States and develop more suspicion about government per se. Mennonites in the United States should observe the way Canadian Mennonites participate in Canadian society and learn particular ways in which they could, without compromise, participate in American society. Such international learning will help to preserve the health of both bodies. It will also continue to witness to the international character of our church.

*Harry Huebner teaches ethics and theology at Canadian Mennonite Bible College, Winnipeg, Man. During the 1990-91 school year, he used a sabbatical leave to write a text book on ethics. J. Denny Weaver teaches theology and church history at Bluffton (Ohio) College. During the 1990-91 school year, he took a one-year leave from Bluffton to serve as visiting professor of theology at CMBC.*

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## *Integration or cooperation?*

*(continued from page 7)*

tures of our time which isolate us from one another. The cooperative mode encourages dialogue and responsibility at all organizational levels.

4. *Cooperation respects our different identities and historical roots.* It honors our diversity and protects plurality from the threat of conformity. The cultural variety and richness which we enjoy in worship and fellowship will not be jeopardized by a focus on structured oneness.

5. *Cooperation enables us to more fully maintain and cultivate relationships with other Anabaptist-Mennonite groups.* A relatively smaller conference size encourages relationships with groups of similar size and with smaller groups beyond our conference circles. In areas where GCs or

MCs are not represented, cooperation supports the congenial working relationships that have been established with other believers church groups.

6. *Cooperation allows us to work at mutual ministries and enjoy growth in fellowship without investing large amounts of time and energy in structural unity.* It is important that the focus of our energies be primarily directed toward the mission of Christ in the world rather than toward refining organizational details.

7. *Cooperation can model, for other denominations and the world, God's call to unconditional love for one another.* We can maintain diversity and work effectively and peacefully together. Mennonite Central Committee illustrates the beauty of respecting the diversity of its supporting groups while working cooperatively with a heart for common mission.



## Committee hears wide range of views on GC, MC integration

*Milford, Neb. (GCMC, MCGB)*—"Getting to know you, getting to know all about you."

That could be the theme of the Integration Exploration Committee, which met here Sept. 14-16.

The committee was formed in 1989, when the Mennonite Church (MC) and the General Conference Mennonite Church (GC) agreed to officially explore the possibility of becoming one group.

The committee's task is to listen to what people from the two denominations are saying about integration and to write a recommendation in time for a joint assembly in Wichita, Kan., in 1995.

During the past two years, the committee has held meetings in Pennsylvania, Manitoba, and California. In September, the five MC and five GC committee members listened to representatives of the Iowa-Nebraska, North Central, and Northern District conferences.

In addition, MC members preached in GC churches and GC members in MC churches.

Perceptions of all sorts come out in such contact. For example, some MC people have expressed concern about integration in light of the national flags that are found in some GC sanctuaries. Some GC folks acknowledge anxiety about the role of MC bishops.

Opinions heard by the committee have ranged all the way from "Why integrate?" to "Why not integrate immediately?"

To encourage informed discussion, the committee is preparing a background packet to be ready for congregations by mid-1993. It will include brief histories of the two groups and describe differences in church "polity," or structure.

The committee has developed several working assumptions:

- Both MC and GC patterns of organization can be improved.
- Denominational talk and work must be rooted in a theology of mission.
- Denominational structures must serve congregations, and they must help the church serve in the world.

In addition, the committee has reached tentative consensus on several procedural issues. If integration occurs, committee members believe that:

- Binational, Canadian, and U.S. agenda should be addressed separately. Issues unique to Canada include French and Native ministries. Binational issues include congregational resources, global mission, pastoral leadership, publishing, schools, and theological reflection.



**Burbanks commissioned.** *Chinle, Ariz. (MBM)*—Peter and Lita Rose Burbank have been commissioned to pastor Waterless Mesa Mennonite Church near Cottonwood, Ariz. The congregation is one of three new Navajo churches in Southwest Conference. The Burbanks were pastoral couple of Blue Gap Mennonite Church near Chinle for almost 30 years. Above, Ron Friesen (third from left) and Tom Burbank (right) lead the commissioning. Tom Burbank is lay leader of the Blue Gap congregation, and Friesen is Southwest Conference area minister for northern Arizona.

- An organization such as the GC Conference of Mennonites in Canada would continue, perhaps with some adjustments.

- A vehicle would need to be created to handle U.S. agenda, in tandem with binational business sessions.

- A triennial assembly would be the best idea, with a small annual delegate meeting.

- The different ways that colleges connect to their respective denominations would pose an administrative challenge.

—Muriel T. Stackley

## Abuse widely condoned in church, women say

*Elkhart, Ind.*—After theology student Carol Penner and a friend were assaulted a decade ago, Penner dreamed she was screaming but no sound came from her mouth.

"We didn't physically resist. We didn't yell at him. We were almost polite," said Penner, now a doctoral student at Toronto School of Theology and a teacher at Conrad Grebel College.

"At the time, I believed I was acting like Jesus. I was suffering innocently and I did not return violence for violence. Looking back at it many years later, I wonder how much of it was the proper response for being a nice, Mennonite girl—she smiled, she endured, and then she didn't talk about it afterward."

Penner was among some 120 scholars, theologians, and professionals who met Oct. 4 and 5 at the Associated Mennonite Biblical Seminaries (AMBS) to discuss ways for the peace-church tradition to address violence against women.

Their findings included the concern that in peace theology "suffering and powerlessness have been glorified or elevated to a virtue" for women victimized by violence.

Participants in the consultation called for a churchwide grievance policy and other recourses for victims of violence, as well as increased reflection and training on these issues.

Violent acts against women are on the rise, people at the meeting noted. One out of every four women will be assaulted in her lifetime.

"Lethal violence against women is more frequent than violence in Northern Ireland, but it is not as frequently engaged in our peace theology reflections," said Gayle Gerber Koontz, AMBS dean and associate professor of theology.

"For women, the very attempt to form a heterosexual relationship ... can be seen as an exercise in loving your enemy," Gerber Koontz observed.

"To be the ideal Mennonite or Brethren in Christ woman is to be a self-sacrificing, self-effacing, submissive peacemaker, willing to suffer anything for righteousness' sake," said Harriet Sider Bicksler, director



of the Brethren in Christ Board for Brotherhood Concerns.

"Rural areas and cities right now are both in a rape epidemic," said Ruth Krall, author of the forthcoming book *Rape: Dismemberment of Women's Lives*. "Where women once were raped, now they are being mutilated as well."

Three recent studies suggest that Mennonite families are not immune to such violence, according to Isaac Block, assistant professor of contemporary ministries at Mennonite Brethren Bible College in Winnipeg.

"How are men able to espouse a theory of nonviolence to the world and beat their wives and children at home?" Sider Bicksler said. "Do Mennonite and Brethren in Christ men feel so emasculated in the world . . . that they need some place to exercise their own power?"

Krall who directs the peace studies program at Goshen (Ind.) College, said issues of violence against women necessitate "a serious discussion of Christianity's patriarchal world view."

Pastors have "contributed to a tolerance" of family violence by "valuing the permanence of marriage above the sanctity of personhood," said Mary H. Schertz, assistant professor of New Testament at AMBS.

Abusive marriages, she continued, are "not marriages within the biblical guidelines." Such a view does not take marriage less seriously, "but more seriously by holding [it] to the highest kind of values."

Participants in the meeting differed on such topics as self-defense.

Gerber Koontz said she rejects for herself such defenses as spraying mace or poking fingers in an attacker's eyes. She offered "an exploratory position" in favor of "redemptive resistance to evil," a means of responding to violent acts without resorting to violence.

Others disagreed. "It's about time that peace theology stopped being so concerned with redemption and . . . [started being] more concerned with . . . saying these things are wrong and it's time to change," Kirsten Peachey of Chicago said.

"I turned the other cheek, and he hit that one too," she said, quoting a woman repeatedly battered by a violent husband. "What does peace theology have to say to that?"

"Women really have paid the price for speaking on these issues. The male leadership of the church has up and killed these messengers," said Vaughn Moreno, a member of the Mayor's Commission on

Domestic Violence in Elkhart.

"I'm hoping we've come to the point where if women have the courage to speak, the men will have the courage to change," he said.

Mennonites need a theology "which doesn't see all suffering as redemptive," Penner said. "No woman chooses to be abused. Her suffering is involuntary and therefore does not correspond to Christ's suffering on the cross."—Tom Price

## Treaty raises hopes for Salvadoran peace

*San Salvador (MCC)*—El Salvador has teetered between hope and horror in the past several months, as talks have been held to end the nation's 12-year civil war.

On Sept. 29, after nine days of intensive talks in New York, the Salvadoran government and the Farabundo Marti National Liberation Front (FMLN) signed a preliminary peace treaty.

Most Salvadorans, including local church partners of Mennonite Central Committee (MCC), seem enthusiastic about the prospects for a ceasefire and eventual reconciliation within their deeply divided society.

"Our reaction to the accords is completely positive," said one Baptist pastor with whom MCC works. "God has used United Nations Secretary Perez de

Cuellar to put us on the road to reconciliation."

But Salvadoran Christians caution that their nation remains far from peace.

"The accords, the papers themselves, are great," a young church worker said. "What we don't know yet is how the military is going to react. These agreements are going to take away their bread and butter."

The "New York Accords," as they are called, address some of the most difficult issues in the negotiation process. These include incorporating former guerrillas into a new, civilian-controlled police force, dissolving the notorious security forces, purging the Salvadoran military of officers responsible for human rights violations, and reducing the 50,000-member army.

"We hope that the U.S. government and its people will not forget about us just because a paper was signed in New York," said an elderly man whose son was assassinated by the military. "We still do not have peace, and when we do, we will need lots of help to rebuild."

"We hope the U.S. will be as willing to help us rebuild as they were to help us fight," he added.

The U.S. government provided Salvadoran officials with about \$4 billion during the course of the war.

MCC has 11 workers in El Salvador.

—Korla Leaman-Miller



**Christians march.** *Burgos, Spain (MBM)*—Some 300-400 Christians, including Mennonite Board of Missions workers Dennis and Connie Byler (not pictured), paraded through the streets here in a second annual march to invite people to faith. The sign reads: "I am the way, the truth, and the life." Burgos is a city of 200,000 in north-central Spain.



• **Zaire capital quiet.** The streets of Kinshasa, Zaire, remain calm, according to an early October report from Craig Anderson of Mennonite Central Committee (MCC). However, the political situation is still unstable, he said. Anderson is one of four MCC workers who have chosen to stay in this central African nation in the wake of civil unrest last month. Three workers returned to North America, while the other 12 workers in the country evacuated to Brazzaville, Congo, across the river from Kinshasa.

• **California rally held.** People from four Anabaptist denominations and at least five ethnic groups gathered Sept. 20 for the annual rally sponsored by the Council of Anabaptists in Los Angeles. The event, held at Faith Mennonite Church, brought together participants from Mennonite Church, General Conference Mennonite, Brethren in Christ, and Mennonite Brethren congregations. African American, Anglo, Belizean, Hispanic, and Indonesian groups presented music, dance, and readings.

• **Group turns 40.** The 3,000-member Honduran Mennonite Church celebrated its 40th anniversary last month. The main celebration was held in Trujillo on Sept. 22. A second church, Amor Viviente, was founded in 1973 and has a membership of 4,900. James and Beatrice Hess, Eastern Mennonite Board of Missions workers in Honduras from 1951 to 1970, took part in the commemoration.

• **Canadian named.** Gordon Bauman, Tavistock, Ont., has begun a volunteer position as regional representative for Mennonite Board of Missions (MBM) in the Conference of Eastern Canada. Bauman supplies information about MBM to pastors and congregational "mission communicators." In addition, he informs MBM of constituent ideas and reactions.

• **Europeans gather.** Some 65 people from eight countries met in St. Gerard, Belgium, on Aug. 2-6 for a Mennonite Board of Missions (MBM) colloquium. The annual gathering brings together people from European church communities in which MBM workers are or have been involved. Groups in Dublin,

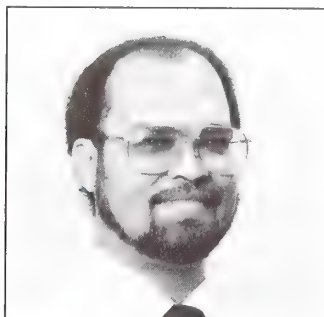
London, Brussels, Paris, and Barcelona and Burgos, Spain, were represented. Other participants included Michel and Margrit Rediger Ummel of Switzerland, who are beginning an assignment in Portugal; Traude Rebman of Germany, who spoke on conflict mediation; and MBM Europe director Alice Roth, who traveled from the United States for the event.

• **Texas Hispanics meet.** Pastors from nine Hispanic Mennonite churches in south Texas have identified leadership development as a high priority over the next three to five years. The pastors met in Corpus Christi, Tex., with South Central Conference moderator Ernst Harder, conference minister Richard Headings, local conference representative Lois Leinbach, and Jose Ortiz, director of the Hispanic Ministries program at Goshen (Ind.) College. The meeting was organized by Noel Santiago, evangelism and church development consultant for Mennonite Board of Missions.

• **Virginia church grows.** Husband and wife Can Ngoc Le and Xuan Huong Thi Pham were ordained Oct. 6. They are co-pastors of the Vietnamese Christian Fellowship, Falls Church, Va., which worships in a room located at Holy Trinity Lutheran Church. At the couple's initiative, the ordination was incorporated into the regular Sunday worship service of the Lutheran congregation. The Vietnamese fellowship is sponsored by Virginia Mennonite Board of Missions, with additional funds from Eastern Mennonite Board of Missions and Franconia Conference. The group now has 20 members.

• **Centennial observed.** Erisman Mennonite Church, Manheim, Pa., marked its 100th anniversary Sept. 7-8 with dramas, tours, and the release of a book, *History of the Erisman Mennonite Church*. John L. Ruth was the guest speaker. Information about buying the book or videotapes of the weekend is available from J. Melvin Eby, 187 Weaver Rd., Manheim, PA 17545.

• **Workers honored.** The Brazil Mennonite Conference has honored Glenn and Lois Musselman for their 36 years of service with the conference. The group's



**Green appointed.** *Elkhart, Ind. (MBM)*—Stanley Green, Pasadena, Calif., began work last month as half-time urban missiologist for the Evangelism and Church Development Department of Mennonite Board of Missions. Green sees part of his assignment as helping congregations and individuals understand that "the city is at the heart of God's purposes in the world." Green, who is originally from South Africa, will continue to serve half-time as Southwest Conference ministry development supervisor in Los Angeles. He also is president of the Council of Anabaptists in Los Angeles.

president, Hans Gerhard Peters, presented a plaque to the couple during the conference's annual meeting. The Musselmans are Mennonite Board of Missions workers. They plan to conclude their ministries in Brazil this coming March.

• **New degree offered.** Goshen (Ind.) College will offer a bachelor's degree program in organizational management. The new program is aimed at students 25 years old or over who have attended college but not earned a degree. The first registration will be Jan. 27, and classes will start Feb. 3.

• **College recycles.** Goshen (Ind.) College has a revamped recycling center. New bins divide recyclable material into 10 categories, including clear glass, colored glass, paper, and plastic milk jugs. Students worked with Goshen city officials to obtain a \$12,000 grant from Elkhart County and \$1,000 from the state of Indiana for the project.

• **Facility to open.** Groundbreaking for a new retirement center, Casa Del Sol, was held at La Junta, Colo., on Sept. 29. The facility is sponsored by Colorado Mennonite Retirement Center, Inc., a statewide Mennonite organization. Completion of the first building is scheduled for this coming spring.

• **Camp breaks ground.** Camp Amigo, Stugis, Mich., has begun the first phase of a \$2.6 million building project. Groundbreaking was held Aug. 19 for a retreat center with meeting rooms, offices, and storage space.

• **Play contest open.** Entries are being accepted for the 1992 Peace Play contest at Goshen (Ind.) College. Plays must be unpublished and unproduced, and should address contemporary peace concerns for church and school audiences. Scripts by college students or faculty members from one of the historic peace churches are especially encouraged. Manuscripts must be postmarked no later than Dec. 31, 1991. More information is available from Lauren Friesen, professor of drama, Goshen College, Goshen, IN 46526.

• **Youth to Europe.** Fourteen Mennonite Church young people have begun a year in Europe with the Intermento exchange program. Participants in Germany are: Robert Dyck, Hesston, Kan.; Jeff Konrad, Leamington, Ont.; David Little, Elkhart, Ind.; Starla Miller, Sarasota, Fla.; Kent Musselman, Wellesley, Ont.; Shannon Musselman, Harleysville, Pa.; Krista Steinmann, Wellesley, Ont.; Keith Unzicker, Roanoke, Ill.; Kelly Wilkins, Wellman, Iowa; and Lynette Yoder, Harrisonburg, Va. Participants in the Netherlands are: Anita Klassen, Vineland, Ont.; Troy Osborne, Hesston, Kan.; Lisa Sommerfeld, Apple Creek, Ohio; and Minka van der Zwagg, Mountain View, Calif.

• **Pastor transitions:**

*Leon J. Miller* was ordained on Sept. 29. He continues to serve as assistant pastor of Charlotte Street Mennonite Church, Lancaster, Pa.

*Richard H. Mininger* was licensed and installed as pastor of Blough Mennonite Church, Hollsopple, Pa., on Sept. 15.



Shirley E. Yoder was licensed and installed as associate pastor of Park View Mennonite Church, Harrisonburg, Va., on Sept. 29.

• **Missionary transitions:**

*Herman and Mary Ann Hartzler*, overseas mission associates with Mennonite Board of Missions, returned to Spain in September after a three-month North American assignment. They serve with Gospel Missionary Union in radio and literature ministries. The Hartzlers' address is Apto. 570, 29080 Malaga, Spain.

*Sandra Unruh* returned to the United States this month after a one-year assignment in Brazil. Unruh was a mission intern with Mennonite Board of Missions. Her address is R. 1, Box 99A, Marion Station, MD 21838.

• **Coming events:**

*Leadership seminar*, Rosedale Bible Institute (RBI), Irwin, Ohio, on Nov. 18-22. Speakers include Walter Beachy, Enos Martin, and Dan Yutzy. More information from RBI at 2270 Rosedale Rd., Irwin, OH 43029; phone 614 857-1311.

• **Address correction:**

*Rhoda and Scott Jantzi*, Mennonite Board of Missions workers in Puerto Rico: P.O. Box 2007, Aibonito, PR 00705.

• **New resources:**

*The Call* is an 18-minute video about finding pastoral leaders. It can be used as a companion piece to the John R. Martin book *Calling the Called*. The video is available from Mennonite Board of Congregational Ministries, PO Box 1245, Elkhart, IN 46515-1245.

A catalog listing videos for sale through Mennonite Board of Missions Media Ministries is now available. Many of the videos also can be rented through conference offices or local bookstores. The catalog is free and can be ordered from MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497; phone 800 999-3534.

*MCC Interview: Iraq* is an 18-minute video featuring Mennonite Central Committee worker Carol McLean. Taped in August, it includes McLean's comments on economic sanctions and the effects of the Gulf War. The video is available for free loan from the MCC Resource Library, P.O. Box 500, Akron, PA 17501-0500, or from MCC

Canada, 134 Plaza Dr., Winnipeg, Man. R3T 5K9.

• **Job openings:**

*Housekeeping/maintenance couple* needed at Williamsburg Christian Retreat Center in southeastern Virginia. Ideal for semi-retired couple seeking a short-term service assignment. Housing and monthly stipend provided. Contact Ken Hartzler, Williamsburg Christian Retreat, 9275 Barnes Rd., Toano, VA 23168; phone 804 566-2256 or 804 566-8335.

**NEW MEMBERS**

**Carthage, Lowville, N.Y.:** Rose-Mary Franklin.

**Dayton, Va.:** Karma Marie Grundy, Kathy Newswanger Farren, and Martin Rhodes.

**Peace, Dallas, Tex.:** Kebreten Manaye and Girma Beyene.

**Park View, Harrisonburg, Va.:** Audrey Guardacosta and Gary Guardacosta.

**Walnut Hill, Goshen, Ind.:** Les and Beth O'Connor, Jim and Diane Faux, Cesar and Amelia Sanchez, J.B. Miller, and Roger and Evelyn Zumfelde.

**MARRIAGES**

**Bartel-Chupp:** Steven Bartel, Hillsboro, Kan. (Mennonite Brethren Church), and Jeanie Chupp, Chouteau, Okla. (Zion cong.), Sept. 21, by Duey Matthews.

**Dole-Mullet:** Keith Dole, Hesston, Kan., and Teri Mullet, Hesston, Kan. (Hesston cong.), Sept. 21, by Duane Yoder.

**Dusterhoft-Miller:** Brian Dusterhoft, Coralville, Iowa (Lutheran Church), and Twila Miller, Kalona, Iowa (Kalona cong.), Aug. 17, by Roy Wingate.

**Gonsalves-Zehr:** John Gonsalves, Goshen, Ind., and Katherine Zehr, Goshen, Ind. (Carthage, N.Y. cong.), Aug. 31, by Earl Zehr, grandfather of bride, and Edward Roggie.

**Guengerich-Landis:** Larry Ross Guengerich, Goshen, Ind. (Holdeman Mennonite Church), and Karen LaVonne Landis, Ronks, Pa. (Strasburg cong.), June 29, by J. Wade Groff.

**Harnish-Bathje:** James Harnish, Davenport, Fla., and Beth Bathje, Haines City, Fla., Sept. 14, by Richard Chilton.

**Hecker-Wallerich:** Gary Hecker, Charleston, S.C., and Jonni Wallerich, Charleston, S.C. (Kalona cong.), Aug. 16.

**Hochstedler-Nofziger:** Rex Hochstedler, and Angela Nofziger, Goshen, Ind. (College cong.), Aug. 31, by Nancy Kauffman.

**Kurtz-Kauffman:** Robert Kurtz, Honolulu, Hawaii (Belmont cong.), and Heidi Kauffman, Ho-



**Volunteers start, Elkhart, Ind. (MBM)**—Some 26 people have begun or resumed voluntary service positions with Mennonite Board of Missions, following orientation. The volunteers are (left to right), front row: Chad and Cynthia Gusler, Goshen, Ind., to Cumberland, Ky.; Monica Ramer, Goshen, Ind., to Ocean City, Md.; Monica Short, Archbold, Ohio, to Richmond, Va.; and Teresa Martens, Fresno, Calif., to Los Angeles. *2nd row:* Brendan Callahan, Bethel Park, Pa., to La Jara, Colo.; Cathy Hockman, Hubbard, Ore., to Washington, D.C.; Rodney Brubaker, State College, Pa., to Pittsburgh; Cristina Graber, Wheaton, Ill., to Tucson, Ariz.; Rosanne Jantzi, Harrisonburg, Va., to Los Angeles; and C. Nick Mitchell, Sacramento, Calif., to Brownsville, Tex. *3rd row:* James and Rachel Metzler, Philadelphia, Miss., to Mashulaville, Miss.; Andrea Welty, Wauseon, Ohio, to Pittsburgh; Teresa Dutcher, Navarre, Ohio, to San Antonio, Tex.; Sarah Forrester, Salem, Ore., to Tucson, Ariz.; Craig Sottolano, Souderton, Pa., to Washington, D.C.; and Jenny Evans, Elida, Ohio, to Los Angeles. *4th row:* Elsie and Cornelius Driedger, Altona, Man., to Tucson, Ariz.; Dennis Miller, LaGrange, Ind., to Mashulaville, Miss.; Ryan Lehman, Elkhart, Ind., to Los Angeles; Matt Miller, Kalona, Iowa, to Los Angeles; Mark Showalter, Harrisonburg, Va., to Washington, D.C.; and Kevin Sloat and Beth Parker-Sloat, Upland, Ind., to San Antonio, Tex.



nolulu, Hawaii (Assembly cong.), Aug. 10, by congregational blessing.

**Miller-Hofstetter:** Roger Miller, Wooster, Ohio (Orrville cong.), and Cathy Hofstetter, Orrville, Ohio (Brethren Church), Sept. 21, by John P. and Barbara M. Lehman.

**Miller-Litwiller:** Loren Miller, Bloomington, Ill. (Hopedale cong.), and Debra Litwiller, Delavan, Ill. (Hopedale cong.), July 27, by H. James Smith and Orie Wenger.

**Morgan-Riehl:** Tedd Morgan, Ronks, Pa. (Congregational Church), and Ruth Riehl, Greenwood, Del. (Tressler cong.), Sept. 7, by Millard Benner and Bruce Willier.

**Mumaw-Fleisher:** James Mumaw, Harrisonburg, Va. (Plains cong.), and Michele Fleisher, Leesburg, Va. (United Methodist Church), July 20, by J. Mason Cosby.

**Showalter-Cendales:** Steve Showalter, Stafford, Tex. (Kalona cong.), and Yamilé Cendales, Bogota, Colombia, South America, Aug. 24, by John J. Miller.

## DEATHS

**Clemmer, Lester M.,** 86, Sellersville, Pa. Born: Oct. 12, 1904, Souderton, Pa., to Michael R. and Lizzie (Moyer) Clemmer. Died: Sept. 15, 1991, Sellersville, Pa. Survivors—wife: Martha M. Derstine; children: Susan C. Steiner, James D. Clemmer; 5 grandchildren, 9 great-grandchildren; sister: Esther M. Musselman. Funeral and burial: Sept. 18, Souderton Mennonite Church, by Gerald A. Clemmer and Steven Nyce.

**Gelb, Phillip S.,** 71, Sarasota, Fla. Born: Feb. 21, 1920, Minneapolis, Minn. Died: Sept. 23, 1991, Sarasota, Fla. Member: Bahia Vista Mennonite Church. Survivors—wife: Patricia; sister: Lorraine Winnick; Cremated.

**Gingerich, Dorothy Kathleen (Shantz),** 63, New Hamburg (Ont.). Born: Nov. 18, 1927, Wellesley Twp., Ont., to Henry and Barbara (Bender) Shantz. Died: Sept. 16, 1991, Kitchener, Ont. Survivors—husband: Melvin Gingerich; children: Robert, Wayne, Sharon Leis, Bruce, Kathleen Dow, Sandra Scheerer; 14 grandchildren; sister: Lillian Schmitt. Funeral and burial: Sept. 19, Steinmann Mennonite Church, by Ingrid Loepp Thiessen and Fred Licht.

**Hartzler, J. T.,** 66, Harrisonville, Mo. Born: Feb. 6, 1925, Harrisonville, Mo., to Clarence Vernon and Nellie Elizabeth (Yoder) Hartzler. Died: Sept. 22, 1991, Harrisonville, Mo. Survivors—wife: Martha Reesor; children: John, Charles, Harold, Marilyn Bates; 10 grandchildren; brothers and sisters: Mary Kathryn Yoder, Ethel Hartzler, Evelyn Smith, Esther Hartzler, Helen Kenagy. Funeral: Sept. 25, Sycamore Grove Mennonite Church, by Dennis Ernest. Burial: Clearfork Cemetery.

**Hartzler, Lloyd D.,** 77, West Liberty, Ohio. Born: June 15, 1914, Logan County, Ohio, to Jesse and Lydia Diener Hartzler. Died: Sept. 19, 1991, Bellefontaine, Ohio, of a heart attack. Survivors—wife: Geneva Yoder; children: Donald R., Larry D., Priscilla Ann Moffitt, Nancy Lou Holliday; 10 grandchildren, 2 great-grandchildren; brother: John C. Funeral: Sept. 22, South Union Mennonite Church, by Lynn Miller and Randy Reminder. Burial: Yoder Cemetery.

**Jeschke, Charmaine Shidler,** 62, Goshen, Ind. Born: April 11, 1929, Chicago, Ill., to Earl David and Clara Nell Shidler. Died: Sept. 15, 1991, Goshen, Ind., of cancer. Survivors—husband: Marlin Jeschke; children: Eric, David, and Margaret. Funeral: Sept. 19, College Mennonite Church, by James Waltner and Nancy Kauffmann. Burial: Violet Cemetery.

**Johnson, Viola Marion Yoder,** 79, Pinto, Md. Born: Nov. 16, 1911, Pinto, Md., to Norman S. and Annie Mae Yoder. Died: Sept. 24, 1991, Allison Park, Pa., of heart failure. Survivors—daughter: Carol Jean Hinds; 10 grandchildren, 12 great-grandchildren; brother and sisters: Eva Barton, Sue Collins, Norman Yoder. Funeral and burial: Sept., 27, Pinto Mennonite Church, by Roy Bender.

**Miller, Perry J.,** 72, Middlebury, Ind. Born: Jan. 25, 1919, Goshen, Ind., to Jonas and Anna (Chupp) Miller. Died: Sept. 9, 1991, Middlebury, Ind., of a heart attack. Survivors—wife: Fannie Bontrager; children: Virginia Yoder, Judy Hogendobler, Phyllis Dozier, Kathy Clark; stepchildren: Nelson, Delbert, LaVerne Miller, Verba DeMauro; 7 grandchildren, 4 great-grandchildren, 10 stepgrandchildren; brothers and sisters: Susie Mullet, Mattie Chupp, Jacob, Daniel. Predeceased by: Florence Marks (first wife). Funeral: Sept. 12,

First Mennonite Church, by Ted Eash and David Helmuth. Burial: Prairie Street Cemetery.

**Nesselrodt, Tressie Elda,** 78. Born: Oct. 9, 1912, Fort Seybert, W.Va., to Cyrus and Virginia (Nesselrodt) Mitchell. Died: Sept. 24, 1991, Harrisonburg, Va. Survivors—children: C. Mae Dove, Kathryn Beck, Helen Minnick, Carolyn Rothwell, V.W. Bill, David, Lowell, Jarrett, Stephen; 22 grandchildren, 13 great-grandchildren; sisters: Nellie Guthrie, Cleta Emswiler, Mabel Alger. Predeceased by: Homer William Nesselrodt (husband). Funeral and burial: Sept. 27, Trissels Mennonite Church, by Stanley R. Freed and Earl Delp.

**Rutt, Edna N.,** 66, New Holland, Pa. Born: Nov. 19, 1924, Brecknock Twp., Pa., to Israel B. and Anna Newswanger Bowman. Died: Sept. 22, 1991, New Holland, Pa. Survivors—husband: Phares B. Rutt; children: June E. Stauffer, Ruth Ann Stoltzfus, Ray H. Rutt, Merle N. Rutt; 12 grandchildren, 1 great-grandchild; brother: Harvey N. Bowman. Funeral and burial: Sept. 25, New Holland Mennonite Church, by Clyde G. Kratz and Frank E. Shirk.

**Showalter, Dorothy Suter,** 61, Rockingham County, Va. Born: March 5, 1930, Rockingham County, Va., to C. Justus and Della Weaver Suter. Died: Aug. 18, 1991, Harrisonburg, Va. Survivors—husband: Melvin E. Showalter; children: Dale A., Marilyn S. Golladay; 2 grandchildren; brother: Donald Suter. Funeral: Aug. 21, Harrisonburg Mennonite Church, by Sam Janzen, Wayne North, and Steve Yoder. Burial: Zion Mennonite Church Cemetery.

**Smith, William D., Jr.,** 44, Medway, Ohio. Born: Dec. 8, 1946, Troy, Ohio, to William D. and Gladys Perkins Smith. Died: July 18, 1991, Medway, Ohio, of a heart attack. Survivors—wife: Cathy Diller Smith; children: John, David, Brian; one grandchild. Funeral: July 22, New Carlisle, Ohio, by Paul Conrad. Burial: Donnelsville Cemetery.

**Stehman, Tobias C.,** 85, Lancaster, Pa. Born: May 23, 1906, to Henry and Adaline (Charles) Stehman. Died: Aug. 22, 1991. Survivors—children: Florence Harnish, Miriam Kauffman, Dorothy Landis; 9 grandchildren, 18 great-grandchildren. Funeral and burial: Aug. 26, New Danville Mennonite

Church, by David N. Thomas, Jay C. Garber, and Mervin S. Stoltzfus.

**Whisler, Walter D.,** 64, Hanover, Pa. Born: April 15, 1927, Hanover, Pa., to Walter A. and Lottie Keagy Whisler. Died: Aug. 8, 1991, Hanover, Pa., of a coronary thrombosis. Survivors—wife: Sadie Bair; children: Glendon E., Anita E.; one grandchild; sister: Lois E. Whisler. Funeral: Aug. 12, Bairs Mennonite Church, by James A. Burkholder and Richard Shaffer. Burial: York Road Cemetery.

**Williams, Green B.,** 76. Born: Aug. 20, 1915, Ary, Ky., to Fernanda and Mary (Young) Williams. Died: Sept. 18, 1991, Ary, Ky., of a heart attack. Survivors—wife: Oma Conway; children: Raymond, Roy, George, Keith, Letha Terry, Velda Boggs, Bonnie Combs, Mary Fugate, Betty Terry, Reva Coe, Dorothy Ritchie, Norma Sculley, Pamela Southwood, Sharon Hayes; 46 grandchildren, 49 great-grandchildren; brother and sisters: Monroe, Zola Young, Effie Stewart, Sadie Worthington, Pearl Grigsby, Goldie Watkins. Funeral: Sept. 21, Glen Maggard Memorial Chapel, by Orlo J. Fisher. Burial: Conway Family Cemetery.

## CALENDAR

MBM board of directors meeting, Elkhart, Ind., Oct. 24-26

Mennonite Publication Board, Souderton, Pa., Oct. 25-26

Southeast Mennonite Conference annual meeting, Lakewood Retreat, Brooksville, Fla., Oct. 25-27

Mennonite Board of Education meeting with institutional boards, Chicago, Ill., Oct. 31-Nov. 2

Gulf States Fellowship annual delegates meeting, Des Allemands, La., Nov. 2

Fall conference, Illinois Conference and Central District (West) of General Conference Mennonite Church, Peoria, Ill., Nov. 8-9

Education 2000, congregational discipling event, Bradenton, Fla., Nov. 8-11

Franconia Conference assembly, Franconia, Pa., Nov. 9

Southwest Conference fall delegate session, Blythe, Calif., Nov. 9

Mennonite Economic Development Associates annual convention, Lancaster, Pa., Nov. 14-17



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## THE LAST WORD

*God will need to  
figure this one out*

**T**ornadoes ripped through Kansas in March 1990, two days after two congregations (one MC, one GC) began meeting to study *Witnessing to Christ in Today's World*. With both in the tornadoes' paths, Whitestone in Hesston and Tabor near Goessel soon began to share stories of common wounds.

"We met so that GCs and MCs could get to know each other," said Brenda Martin Hurst, copastor at Tabor. "But our focus should be that together we can proclaim Christ to the world."

Should that kind of interaction become organizational?

We have shown some trust of each other. MCs have trusted GCs: Patrice Claasen coordinated the combined youth conference at Normal 89; Rosella Wiens Regier is directing a new joint curriculum project; Eddy Hall and Carol Duerksen edit *With* magazine. And GCs have affirmed (MC) Marlin Miller as president of Associated Mennonite Biblical Seminaries, Elkhart, Ind.

The consensus of the Integration Exploration Committee is to use the GC model of a triennial gathering in a possible new structure. GCs, on the other hand, made a concession to the MC model of "multi-streaming" at gatherings; new for GCs will be workshops concurrent with business sessions.

From where I sit, some integrated structures of our two denominations look possible, if not inevitable. But the larger integration (publishing houses, colleges, our two magazines) should not be rushed. Where intersection and overlap occur, we should cheer it on and nurture it. (In some places, like British Columbia, the intersection and overlap occurs between the General Conference and the Mennonite Brethren constituencies. In the Eastern District, where many GCs are excommunicated MCs, wounds may be a long time healing.)

I have a personal goal of knowing many of the 63,000 of us GCs, of having a grip on who and where and whereof we are. Another 102,000 people is beyond my ken. God will need to figure this one out.—Muriel T. Stackley, editor, *The Mennonite*

*What integration  
should be about*

**I** got my first taste of what integration could mean at Bethlehem 83, the first conjoint GC/MC gathering. The opening service was on a warm night, and I had ridden bicycle 25 miles to get there. I didn't take time to change out of shorts.

I was stopped at the door. "Are you MC or GC?" the woman asked. "MC," I answered. "See, Henry," she said turning to her husband. "You could have worn shorts; the MCs are."

Ah, yes, integration is about **stereotypes**.

It's also about **turf**. Since becoming editor, I've been asked frequently what will happen to *Gospel Herald* should we integrate. Will MCs, for example, continue to read about their births, marriages, and deaths if 63,000 GCs join us? On the other side, GCs could well wonder if they'd recognize *The Mennonite* full of 102,000 MC names and photos.

Yes, integration is about **change**. I admit, as *Gospel Herald* editor, to a few fears about what that change could mean for my publication. Muriel hasn't told me, but I suspect she also has a few for *The Mennonite*.

But integration is also about **possibilities**. What new and better publication might result with the combined resources of *The Mennonite* and *Gospel Herald*? Who knows what the Spirit could do with both our groups, once we get over our stereotypes, our turf wars, and our fears of change?

Integration will be what we want it to be. If we go into it suspicious and wary, it will become an expensive, time-consuming experience that can only produce bigger bureaucracies, splinter groups, and crushed people.

If, however, we go into the discussions anticipating a new move of God, we might be surprised at what the Spirit will do. It may be through greater cooperation rather than integration. But whatever, we will have demonstrated that two groups of people from diverse backgrounds can overcome their fears of each other and work together. That will be good news in the fractured, individualistic world in which we live. And that should be what integration is all about.—J. Lorne Peachey, editor, *Gospel Herald*



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



*I want my children to learn the Bible as the source of truth. I want them to gain a reverence for the past, specifically for the tradition of the church.*

## *What I would like my children to learn*

*When I ask this question about my children, I go back behind the Sixties to an older and longer tradition—to the values of my parents and grandparents.*

Some of us had the fortune of growing up as part of the Sixties. We have been shaped by the values, ideas, and spirit of that generation. To a large extent, what we say, think, and do now is still determined by those years.

by A.  
James  
Reimer

Those were exciting times! I led a group called The Faith and Life Singers in the waning years of that era. We sang upbeat religious folk music—to the consternation of the older generation. We cut a few records, toured Manitoba Mennonite churches, and—just prior to breaking-up in the summer of 1971—went on a singing pilgrimage to the Canadian Mennonite Conference in Vancouver, B.C., and to the triennial sessions of the General Conference Mennonite Church in Fresno, Calif., singing, acting, and selling records in churches all along the way, always inspiring some and provoking others.

One of the songs we used to sing was “Teach Your Children” by Crosby, Stills, Nash, and Young. In it you had a summing up of a whole generation’s philosophy of life, education, and the past. There is a code, but the code is one of

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- Responses: should peace be a requirement for membership . . . 5**
- Perspective: we must all pay for bank failures . . . . . 8**
- Council discusses use of money by Mennonites . . . . . 9**



***I want my children to learn the Bible. I want them to feel it, touch it, handle it, and argue with it. I want them to think of it as the most important source of truth.***

the present, of dreams. The past is just a good-bye, and parents seek the truth from their youth and children before they die.

Occasionally I put on some of my scratchy records from the good old days and try to recover a bit of nostalgia for those years. But I quickly realize that the music doesn't have the same power over me it had then. I live in a different age. I have changed. The world has changed.

I remember vividly how in the year 1970-71 I and a few of my generation were asked by Charleswood Mennonite Church in Winnipeg to revamp the Sunday school. And this is exactly what we set out to do! The first thing we did was to have the basement walls of the church removed. Open classroom concept. The second thing we did was to throw out all Sunday-school curriculum. It was time to do things right! Time to teach children ways of doing things that really mattered for them here and now. To be child-oriented.

Instead of using books and materials from a head office somewhere, we began designing our own—what, we thought, was more relevant stuff. We got the teachers together in a home once a week to plan Sunday's activities. We concentrated not so much on content as on process: drama, comic strips, finger painting, singing. We had light folk music, not necessarily religious or Christian, in which children could participate freely and add their own verses and make up their own tunes. The point was to get the children involved, to have them express themselves, to become creative human beings.

Creative activity—that was the key to Sunday school success! For five years I had been director at a Mennonite camp. It was there that I had developed some of what I considered to be my novel and more relevant, liberal ideas about educating children. Now, at Charleswood, we tried to bring camp to Sunday school.

There was something exciting, invigorating, and refreshing about the whole thing. We thought we were creating a new church, a new world. For one thing, there was an emphasis on storytelling—after all, the stories of the Bible lent themselves most readily to dramatization. One could easily identify oneself with the genuine, human characters of an Old or New Testament story. For another, there was something highly personal about the whole approach: one always tried to stress the feelings and emotions of the children—fear, anger, unhappiness, love, joy. These were the emotions that one could

most easily express through painting and other media.

And yet, the whole method was quite one-sided, extremely subjective. No memorization. Little emphasis on objective content. One's present emotions were the final authority. There was also something arrogant about trying to be so novel, throwing out all the traditional ways of going about it.

What we were doing, of course, was reacting against the way we ourselves as children had experienced church and Sunday school. I remember the Sunday school classes in the Altona Bergthaler Church. Sitting on hard wooden benches, in rows, listening to the teacher read from the lesson material, following line by line the instructions of the manual. Now is the time to read the Scripture. Now is the time to stand. Now is the time to sit. Now is the time to memorize a verse. Now is the time to put your dime or quarter—if parents hadn't forgotten—into the little blue envelopes, which were ritualistically

***I would like my children to gain a reverence and respect for the past, specifically for the tradition of the church.***

slipped under the door for the superintendent or treasurer to pick up with clockwork timing.

There was one assumption behind this older way of teaching which began to erode in the Sixties' approach. It was an assumption held by everyone in my home, church, and Sunday school. It was the conviction that there were some objective truths, values, and norms by which human conduct and belief had to be measured: children, teachers, parents, ministers, bishops—all alike fell short of that objective standard, but that yardstick, nevertheless, existed unaltered. What was that standard, that rule of faith? It could be found in the Bible. Human opinions, human emotions, human stories about the tradition all ultimately fell under the judgment of the Bible.

This standard became increasingly relativized and weakened in interpretations—in short, a much more subjective authority tended to replace the more objective one.

Almost two years ago, I sat by the bedside of my father, who was dying of cancer and heart problems. He had gone through a year of awful



suffering. Now Dad recounted how he, like me, had sat beside his own father's bedside and said, "Dad, all these years you have worked toward and pointed others toward this goal: to see the Lord. Now you're almost there yourself." Grandpa had replied, "If only he will let me in."

**T**his had made a deep impact on my father. Dad told me this was the most profound thing his dad had ever told him, because it was the recognition that in the end all our good works (and I would include here all our right doctrine) will not merit eternal salvation—it will be God's grace alone. Our eternal salvation is a gift of mercy to us. Both morality and doctrines pale in the face of this realization. My dad was keenly aware of the fact that despite all his hard work, all his good deeds, all his moral and doctrinal reprimands, he himself was a sinner who stood under the same norm as we all do; he was finally at the mercy of God. But this itself is a confessional statement that needs to be communicated somehow to the next generation.

When I ask myself now, after having helped to bring three children into the world, what I would like them to learn at home, at school, at church, and at Sunday school, I reach back behind the 1960s to an older and longer tradition—to the values and assumptions of my parents, grandparents, great-grandparents, great-great-grandparents, back through church history to the Bible. The first, and by far the most important thing, I would like my children to learn is the Bible: learn to feel it, to touch it, to handle it, to read it, to become familiar with it, to argue with it, and to think of it as the most important source of truth.

**I**would like my children to learn particularly the stories of the Bible, stories about real people with foibles like we have, but stories which also tell of universal truths about God, Jesus, the Holy Spirit, human beings, sin, salvation, life, and history. Truths by which we ought to govern our experiences, our behavior, and our beliefs. Truths which have been given and revealed to us and which we cannot manufacture and manipulate at will, according to our own passing fads, desires, and ideas. I would like my children to gain a reverence and respect for the past generally but also specifically for the tradition of the church—not only our own Mennonite past, but the entire church past.

The writer of Deuteronomy put it well: "Only take heed, and keep your soul diligently, lest

you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life; make them known to your children and your children's children . . . Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the Lord your God, and be careful to do all the words of the law, and that their children, who have not known it, may hear and learn to fear the Lord your God, as long as you live in the land which you are going over the Jordan to possess (Deut. 4:9; 31:12-13, RSV).

*A. James Reimer teaches theology and directs the graduate program at Conrad Grebel College, Waterloo, Ont. He and his family attend the Rockway Mennonite Church.*



*When I ask what I want my children to learn, I reach back to an older and longer tradition of my parents and grandparents and great-grandparents and...*



# Gospel Herald

*"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. . . . You shall love your neighbor as yourself."*

—Mark 12:30, 31a, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Dave Graybill

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 43: Oct. 29, 1991**

**Photos:** cover by Valerie Beardwood Kunze, page 3 by Strix Pix, page 7 by Harold Shisler, page 9 by Beth Hege, page 10 by Al Friesen, page 11 by Paul Brubaker, page 12 by Olof Konneback.

## READERS SAY

### We are a biblical people all over the world

In his letter, "We Are Not a Biblical People" (Aug. 27), J. Otis Yoder raises a number of issues to which we direct the following questions:

1. Which Mennonite persons believe that "all [living things] by chance sprang from one cell, including us"? Certainly we don't.

2. To be sure, Lev. 20:13 calls for capital punishment of males having intercourse with other males. But is Yoder implying that we should still kill persons engaging in such acts? What about stubborn children (Deut. 21:18-21)?

3. At times, St. Paul's writings are obscure or puzzling, but what does he mean in Gal. 3 when he states that we are all sons of God, that in Christ (Christ's body) there is no male or female? In the light of St. Paul's insight, why don't we treasure the women in the Mennonite Church who have leadership skills?

4. Isn't the theological idea of "virgin birth" a Catholic dogma? Perhaps Yoder means "virginal conception," a very different dogma indeed.

5. Since when do Mennonites regard the Bible as a "flat" book, that all parts are equally inspired or important for our spiritual growth? Isn't Matt. 5-7 more important for modern Christians than Lev. 20? We surely think so.

6. How does one refute Yoder's statement, "We're not a biblical people anymore"? We suggest he visit Mennonite churches all over the world. He might be pleasantly surprised.

*Gladys and Carl Keener  
State College, Pa.*

### Don't stop with Peace Tax Fund

In your report of Oregon 91 (Aug. 13) I found this statement: "The Peace Tax Fund would allow conscientious objectors to pay their taxes by diverting the military portion to a special trust fund. Efforts are currently underway to have the Fund be considered by lawmakers in the U.S.; a comparable campaign is also being considered in Canada."

The danger is that one would think they are doing good by diverting taxes to the Peace Tax Fund and stop right there. It is true that this would allow one not to directly contribute to the military budget. But that will not change anything. It does not pose a threat to the military powers.

The Mennonite Church is called to do more than be morally pure. Our call is to feed the hungry, clothe the naked, and shelter the victims of war.

Rather than focus our energy and resources toward our devoutness, perhaps we could focus on a particular situation where the destitute are being brutalized. For instance, we could use our efforts to discontinue U.S. military aid to the government of El Salvador. Let's focus on making it easier for peace to happen in our world.

*Tim Nafziger  
Atlanta, Ga.*

### Jesus is superior to all other beings

David Layman's letter, "Say No to Pseudo-Christology" (Sept. 3) in response to my nontrinitarian position ably argues the counter position. He rightly emphasizes that I search for the Jesus of history as opposed to the Christ of faith. I admit to this. If Jesus is who we say he is, Messiah and Son of God, then I seek the historical Jesus, the Jesus who walked the earth. History must take precedence even over Scripture when the two diverge. My position, however, does not reduce merely being the "greatest teacher." A nontrinitarian position still accepts that Jesus is superior to all other beings. As Hebrews puts it: "After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs" (1:3-4, NIV).

To say that Jesus is not God implies no lessening of his status. A 16th-century nontrinitarian Anabaptist, Ferenc David, put it this way: "I love Christ in that he really suffered, shed his blood and died. Through his soul, he causes me to give my life into his hands and to be sure that he will keep me and will give me eternal life.

Do we need to say more than this?  
*Mitchell Brown  
Wilmette, Ill.*

### Some problems with September 17 issue

Nelson Kraybill's article, "When Soldiers Want to Become Mennonites" (Sept. 17) makes some sweeping statements that may not be accurate. For instance, it is true that the main leaders of the early church (as far as we know)



were pacifists, but this does *not* mean that all church members were pacifists, or that none stayed in the military after becoming members. In fact, it was the practice of the church in Rome during the third century to allow soldiers to remain in the military after joining the church so long as they committed themselves never to take a human life (a stipulation quite similar to the Tidewater Mennonite statement). Even the hard-nosed and very pacifist Tertullian did not automatically forbid soldiers to join the church.

The same issue has the question: "Should belief in the way of peace be a requirement for membership in the Mennonite Church?" The phrase "way of peace" is far too vague and broad. Even advocates of "just war" would claim the way of peace as their highest aim. The *real* question is: "Should pacifism (a refusal to do any harm in any circumstances) be a requirement for membership in the Mennonite Church?"

In addition, I was disappointed with

how my article, "Should Pacifism Be a Requirement for Church Membership?" appeared. A combination of editing and typographical errors resulted in the obscuring of what I believe were important points.

Ryan Ahlgrim

Peoria, Ill.

*One of the errors that appeared in that article was the misspelling of Ryan Ahlgrim's name. My apologies.*—Editor

#### A different question

The question, "Should belief in the way of peace be a requirement for membership in the Mennonite Church?" Sept. 17) is not the most fortunate way of posing the problem. "The way of peace" suggests a strategy for achieving a purpose. I believe that peace is the way toward a better world. But I do not see the Gospels sharing in my human optimism.

Alternatively, Jesus commands that we love our enemies and pray for our persecutors. Why? Because love, good deeds, blessings, and prayers for one's

enemies identify the child of God (Luke 6:35). Behaviors to the contrary identify the child of God (Luke 6:35). Behaviors to the contrary identify the child of wickedness. God will bring this world salvation. "The way of peace" will not.

A different question: Should refusal to join any movement or race whose purpose is the harming of "enemies" be a requirement for membership in the Mennonite Church? I say yes! Absolutely so. God help us if we forget what confessing Jesus as Lord means.

What is the implication of this different question? I would wholeheartedly welcome into full membership a brother or sister who reserves honest, intellectual doubt about the effectiveness of non-violence but who accepts that Christ refuses his followers any recourse toward enemies but to love. Believing in "the way of peace" is a test I could not pose in the light of Jesus. But practicing peace I could.

John Stahl-Wert

Pittsburgh, Pa.

#### Pacifism and church membership

*The following responses came to the question raised in the Sept. 17 issue of Gospel Herald: "Should belief in the way of peace be a requirement for membership in the Mennonite Church?"*

Yes. Our congregation currently welcomes into membership those who have not yet embraced pacifism as long as they are open to it and pledge not to speak against our peacemaking convictions. However, I am more sympathetic to Nelson Kraybill's argument than to Ryan Ahlgrim's. The way of peace is a central, nonnegotiable teaching of the Mennonite church. May it always be so!

Mark Winslow

Allentown, Pa.

Yes. When we are ready to acknowledge and repent of our sin and surrender our life to Christ, we are also ready to "produce fruit in keeping with repentance" (Luke 3:8). It will never be easier to adopt the principle of love and nonviolence than at the point of our conversion.

We Mennonites are unique in the way we have taken the principle out of our constitution and try to put it into practice. That's just one concept that is special about the Mennonite Church.

Wayne J. Liechty

Archbold, Ohio

No. Belief in the way of peace should not be a requirement for membership in the Mennonite Church.

However, the way of peace is a fundamental part of the gospel. Young Christians will learn the way of peace if we are faithful in our teaching about Christ and are obedient to him in living by his Spirit and love.

Joe Johns

Sheridan, Mich.

Yes. Biblical nonresistance is integral to Mennonite theology as a mark of those who claim Christ. Living in a violent society ruled by a military-oriented government doesn't lessen the importance of this witness; rather, its relevance is heightened by the realities of our world.

Many churches have lessened or ignored completely this teaching of Christ over the centuries. May those soldiers who feel they cannot leave their violent occupations find spiritual homes in other churches.

Michael Yeakey

Salina, Kan.

No. Pacifism should *not* be made a requirement of church membership. The early church baptized polygamists and slave owners, apparently, and let the gospel do its work in them.

Catharine Leatherman

Mount Joy, Pa.

#### Pontius' Puddle





**Should belief in peace be a requirement for church membership?**

(continued from page 5)

Yes. The military complex has as its goal to defeat the enemy by any means possible. Therefore, this is inconsistent with the second greatest commandment: "Love thy neighbor as thyself."

The state or practice of sin is to be both forgiven and *forsaken* if one is to be a true disciple of Christ. The church in community has every right to set standards of discipleship. I hope the Mennonite Church makes this clear. The practice of peace and serving in the military are incompatible!

*D. C. Myers  
Kokomo, Ind.*

Yes. Why would anyone who rejects Christian pacifism choose to become a member of a church which has persistently refused to participate in war over its 466-year history? At stake is the integrity of church membership, which cries out for strengthening rather than being made weaker.

*Abraham K. Gehman  
Bally, Pa.*

Yes. Christ said to Pilate, "My kingdom is not of this world, else would my servants fight." This signifies that those in Christ's kingdom should not fight.

We have more teaching on this in the garden of Gethsemane. When they came to take Christ, Peter took the sword and cut the servant of the high priest's ear. Peter was told to put the sword in its sheath. Christ then healed the servant's ear. That is a lesson for us today.

*Titus Martin  
Bird-in-Hand, Pa.*

Yes. Membership in the Mennonite Church should be limited to those who renounce sin and accept the lordship of Christ. Military personnel—whether frontline soldiers or supporting noncombatants—must swear allegiance to military commands, even those in opposition to Jesus' teaching. The ultimate purpose of the military is to destroy the enemy; it must kill. It employs all means—bulldozing live soldiers in their trenches, bombing innocent women and children near military targets to achieve its ends. This is sin.

John 8:2-11 is a beautiful example of how Jesus brought the gospel to a sinner. He did not follow the Old Testament command to stone the adulterer; instead, he said simply, "Neither do I condemn thee." But then he immedi-

ately added his call to discipleship: "Go and sin no more." Evangelism must bring this message to people who sin in whatever form. We do not condemn them but invite them to become members of a church pledged to follow Christ and, by God's grace, to "go and sin no more."

*Carl Kreider  
Goshen, Ind.*

Yes. Belief in the way of peace should be a requirement for membership. We need clear guidelines for membership that must be taken seriously as a discernment of God's will for our denomination. Individualism is a threat to unity in the body.

*Doris North  
Harrisonburg, Va.*

No. If we believe the soldier's commitment to Jesus as the absolute center of our faith is genuine and has been accepted by God, who are we to deny fellowship? Can we treat people caught in military service any differently from people caught in divorce or with feelings of racism? If we deny membership to persons in active military service, what do we do with the civilian militarist or the civil religionist?

*D. Lowell Nissley  
Lancaster, Pa.*

No. John the Baptist, Peter, and Paul all assumed that their nonpacifist converts would become pacifists. Scripture assumes that too, once believers receive the Spirit. Any group of people who have in common the Holy Spirit would have to be pacifist, otherwise a part of the new life would include allowing its members to kill each other when circumstances demanded it.

When a convert does not assume the inheritance of pacifism with the new life, the result is what we have today: a church which on occasion kills part of itself. No, we shouldn't exclude people from God because they are not pacifists. But the result will—as the Scriptures acknowledge—always be a church of divided loyalty among its members.

*Jeffrey Hatton  
Greentown, Ind.*

Yes. When I first read the Sermon on the Mount, I was far from being a mature Christian, but I immediately knew that the teaching of Jesus was contrary to what I believed and what I had been

taught in church. My reading launched me on a quest that eventually lead me to the Mennonite Church. I doubt that maturity is the reason that people who have been instructed decide not to embrace pacifism.

We do have the spiritual authority to "bind" and "loose" and to "forgive" and "retain" sins (Matt. 18:18; John 20:23). If we think it a sin to join an organization, part of whose business it is to destroy our enemies, then why not "bind" the new member at the outset to conscientious objection? If one thinks that the Matt. 18 process should not be applied to the issue of military service, then we don't believe war is sin.

*Bill Wilson  
Gibson, Pa.*

No. How would one define "belief in"? Does that mean one cannot be in active duty? Does that mean one is not even allowed to think that way, to ask questions? Where do we draw the line? When we have to do so much spelling out of details, then I believe Ahlgrim is right: we become Pharisees.

What about other issues? We don't all agree on abortion and capital punishment. Should we define membership on those issues as well?

I believe membership includes teaching Christ and salvation through him. Then we extend the call to follow him and have confidence (faith) that the Spirit leads.

*Linford D. Martin  
Scottsdale, Pa.*

Yes. We do not follow the way of peace because it is church law. We follow because we have a desire to follow God's will revealed through Christ.

I recognized a need for a change in my life. That means I had to leave the military. It has been extremely difficult on myself and my family. A year later, I am still looking for employment. Still, the healing has begun.

*J. Wayne Beachy  
Matoaca, Va.*

No. As Christo-centrics, we have no alternative. Our neighbors aren't seeing us as much as they are being attracted to the beautiful, matchless Jesus! If people don't stand in the way of these seekers, somewhere they may find acceptance and heaven at last.

*Leonard Lehman  
Goshen, Ind.*



# Where faith and light are just a song and dance away

***God has chosen what is foolish in the world to confound the wise, what is weak to confound those who are strong.***

*by Barbara Esch Shisler*

Larry lights the Jesus candle tonight. He surprises me by pulling out a cigarette lighter instead of taking the match I'm holding. But the candle is lit. Now we sit in a circle of silence. We welcome Jesus to Faith and Light.

Over half of the 40 people present are residents of group homes. Others are community families or individuals. For three years Faith and Light has brought us together every month for worship and celebration, prayer and friendship.

Bob always asks for prayer for his mother. If there's been a national disaster or serious accident, prayers rise powerfully. The war was worried over. Once when someone suggested prayer for a newly-engaged staff couple, Carry leaped to her feet and danced in the circle. She is the same person who runs with a comforting hug if someone begins to weep.

Singing sets everyone in motion. Once Dave, who speaks so haltingly that he may bend to the floor with the effort, stood up and let loose a solo without a hitch. Clapping, waving red crepe paper streamers, rhythm instruments, laughing, dancing, and shouting are all acceptable musical accompaniments.

The best stories are the impromptu dramas. "Jesus" lounges on the floor beside a bright cloth. His disciples hang around watching the beshawled woman spray perfume on the head of their friend. She is solemn and reverent. They grin and nudge each other. Everyone gets applauded when the story's over.

Faith and Light was born 20 years ago when French philosopher, Jean Vanier, led a pilgrimage of families with their disabled children to Lourdes. That experience of shared prayer and celebration has grown to 900 little Faith and Light communities around the world. Here are friends for persons with developmental disabilities and support for their families. Mutual sharing of gifts makes for uniqueness, simplicity, authenticity, all invariably noted by visitors. Coordinators from the international level to the

regional serve unpaid. Primarily Catholic, the network welcomes everyone who has Faith and Light's vocation at heart.

Faith and Light believes each person with a handicap is fully a person with all the rights of a human being: to be loved, recognized, and respected. They also have the right to receive whatever help is necessary to progress at every level, spiritual and human. Every person, able-bodied or handicapped, is equally loved by God. Even the most handicapped are called to deepen their lives in Jesus, to be a source of grace and peace to the whole community, the church, and for all humanity.

Faith and Light believes with St. Paul that "God has chosen what is foolish in the world to confound the wise: He has chosen what is weak to confound the strong. . . ." Such a philosophy explains why there is a growing interest in Faith and Light among Mennonites.

"When's Faith and Light?" I'm asked when I meet our members between meetings. I'm glad it's only a song and dance away. I meet Jesus there where Faith and Light hearts have time and trust. They seem to say, "This way to the kingdom."

*Barbara Esch Shisler works at the Indian Creek Foundation at Harleysville, Pa., where her Faith and Light meetings take place.*

*Singing and clapping sets everyone in motion at a monthly celebration of Faith and Light participants.*





# We must all pay for bank failures

by Carl Kreider

In 1988 predictions were that the governmental bailout of failed savings and loan (S&Ls) "may cost the U.S. taxpayer as much as \$100 billion." But not to worry: conventional wisdom was that commercial banks in general were in a stronger position than S&Ls.

Three years later, the estimated costs of the failure of S&Ls now run as high as \$500 billion. And reserves of the Federal Deposit Insurance Corporation (FDIC), which insures commercial banks, are in trouble. FDIC had \$18.3 billion four years ago, but it will be in the red \$6 billion in 1992. The government is ultimately responsible to meet FDIC deficits.

Widespread bank failures in the Great Depression of the 1930s brought about our current system. To make sure these never happened again, the U.S. government passed laws providing for government insurance for bank deposits. Banks pay a premium for this insurance to the FDIC. Originally deposits were insured up to a maximum of \$10,000. Subsequent laws raised this maximum to \$100,000, but this limitation has been virtually meaningless. Large depositors can spread their deposits among several banks or in different deposits in the same bank. Depositors are covered not only by the accumulated assets of the FDIC but by the "full credit of the U.S. government."

At first few gave little attention to the massive government liability of this insurance. Bank failures seemed to be a thing of the past. In some years not a single bank failed. The insurance premiums banks paid were reduced because the FDIC had a "huge" reserve. Until recent years the interest on these reserves was greater than the premiums banks paid.

But soon after banks became "totally safe," things began to change. The number of failures increased from 11 banks in 1980 to 221 in 1988. Some expect failures to reach 440 in 1991 alone. An even more ominous statistic was the number of "problem banks" identified by governmental regulatory agencies. It grew from 217 in 1980 to over 1,000 in 1991.

Record numbers of bank failures will mean that the FDIC will soon have to start borrowing money from the government. If there are many failures and if some of the failed banks are large, the FDIC will not be in a position to pay back loans it has received from the government.

The taxpayer will ultimately have to pick up the tab.

What are the causes of this development? The most fundamental is government policy which has (perhaps unwittingly) encouraged banks to take risks. Deregulation has removed maximum rates of interest on bank deposits. So banks raised interest rates to compete with S&Ls and with other financial institutions such as money market mutual funds. To pay these higher rates, they made unwise real estate loans to build apartments, shopping centers, and office buildings. In some cases they even bought high interest-bearing "junk" bonds. If these investments proved to be good ones, the banks made enormous profits. If they proved to be bad—well, the government would bail them out. Heads the banks win; tails the taxpayer loses.

A second cause is lax government supervision. President Reagan was elected in 1980 with the promise to "get the government off our backs." But inadequate supervision of banks, whose deposits were guaranteed by the government, was just plain irresponsible. To make matters worse, inadequate supervision meant that government bank examiners failed to discover cases of outright fraud and to spot loans in default.

The tragedy, of course, is that the great majority of our nation's 12,900 commercial banks will suffer even though they have not been guilty of shabby and often dishonest banking practice. But someone will have to pay for the losses of the 1,000 or more banks which are guilty. One of the tough problems facing Congress as it seeks to reform the American banking is whether the losses of past mistakes should be borne by the general taxpayer or by higher insurance premiums levied on the well-managed banks. Ultimately higher insurance premiums on deposits would be borne by depositors as they receive lower interest on deposits or on borrowers as they pay higher interest on money they borrow.

But the picture is not all bleak. There is another type of financial institution in the U.S. and Canada—the credit union—which is in a much stronger financial position. The fund insuring the deposits of credit union accounts is the strongest of all the deposit insurance funds. And the safety record of credit union is much better than that of either S&Ls or banks.

*Carl Kreider, Goshen, Ind., taught economics for many years at Goshen College. He is now retired.*



## Council discusses use of money, other resources among Mennonites

*Oklahoma City, Okla.*—For the first time ever, representatives of all 21 Mennonite Church conferences attended the annual meeting of the churchwide stewardship council Oct. 4-5.

In his keynote address, moderator Nelson Martin of Lancaster Conference described "The Journey from Miserliness to Generosity." Openhanded giving brings God's blessing of joy and allows the needs of the poor to be met, Martin said.

Lynn Miller seasoned each session with a brief story, from "The Greatest Fisherman in Galilee" to "The Snake in the Forest."

Miller is the author of *Firstfruits Living: Giving God Our Best*. He has resigned his pastorate in Ohio and will be available beginning in March 1992 to teach and preach about stewardship in congregations and conferences.

Council members spent much of their time discussing the state of the Mennonite Church in giving and caretaking.

Eight years ago in Aurora, Ohio, the council began focusing on a stewardship goal for the Mennonite Church. That goal, which became part of Vision 95, was to increase congregational giving from five percent to 10 percent of total churchwide individual and family income.

Now, a two-part proposal urges that:

- Each person in every congregation make a new "firstfruits" giving commitment each year and, for at least the remaining years of Vision 95, increase that commitment by one percentage point of income each year.

- Each church send out at least one Vision 95 team each year.

By the end of this month, a free copy of the handbook for Vision 95 teams is to be sent to each Mennonite Church congregation. Mennonite Board of Congregational Ministries is using Christmas Sharing Fund money to pay for the mailing.

Council members described what they are seeing and hearing about stewardship in their local areas. For example:

- A small conference and a larger one are sharing gifts and financial resources (see related story on page 10).

- Stewardship education is being taken more seriously, and interest in volunteering for service has increased. Some teenagers and young adults have been especially receptive to teaching on biblical caretaking.

- Congregational giving per person is up. But much of this money is being used to add staff, pave parking lots, and build new facilities.



Marlene Kropf breaks bread for communion at the "Worship: Engaging God's People" seminar in Hesston, Kan. Rebecca Slough assists.

- People respond generously to specific needs and projects but find it hard to "support budgets."

- An urban congregation increased giving to its district while building a new facility. Members differed on their views about the construction project, so they spent much time listening to one another. Building plans were adjusted more than once. A Head Start program now has a home in the new facility.

- Church planting and outreach programs produce heavy debt loads. Are some conferences stretching themselves too far?

- As wealth increases, lifestyles become more extravagant.

- There is less understanding of mutual aid than in the past.

- Congregations need help developing a pattern of regular rather than sporadic giving.

- Accountability on various levels is needed.

A self-proclaimed "young whippersnapper," Cliff Yoder of Southwest Conference, led a closing worship service. Yoder challenged his gray-haired colleagues to find ways to help his generation feel ownership in church programs.

Present agencies and institutions are not a product of the younger group's dreams, he pointed out. These younger members need to be convinced of the value of supporting current activities and also must find new expressions of stewardship, he said.

—Sylvia Jantz and Bill Zuercher

## Arts, mystery needed, worship leaders say

*Hesston, Kan.*—Mennonite worship has become too intellectual, leaders of a seminar on "Worship: Engaging God's People" said.

Some 150 people attended the Sept. 20-22 event, which was sponsored by the Western District of the General Conference Mennonite Church (GC), South Central Conference of the Mennonite Church (MC), the GC Commission on Education, and the MC Board of Congregational Ministries.

Worship experiences at the seminar incorporated a variety of elements, including candles, sculpture, banners, liturgical singing and dance, and readers theater.

"Our fundamental challenge is to set worshipers free to meet God with their whole selves," Marlene Kropf said at the opening session.

"We come to worship with our whole beings; we should let our bodies and hearts move," continued Kropf, who is a staff member at the MC Board of Congregational Ministries. "We need to pay more attention to the arts, [to] try to connect mystery and meaning."

The role of music received special attention in a Saturday morning presentation by Rebecca Slough, managing editor of the Mennonite and Church of the Brethren hymnal project.

Slough, who lives in El Cerrito, Calif., used the *Hymnal Sampler* to illustrate



"Essential Elements" of worship. She led the group in singing some of the numbers appropriate for different actions of worship—from "Gathering" to "Praising/Adoring" to "Sending."

There are "infinite possibilities in the way these actions can be accomplished," Slough said.

Praising—"delighting in who God is"—can be difficult for Mennonites, she observed. But people don't always have to feel enthusiastic in order to praise, she said after the singing of "Praise the Lord," which has a reflective, Japanese tune.

In the offering, people offer themselves first to God, then to each other, and finally to the world, Slough said. "God whose farm is all creation" is an appropriate offering hymn for rural people, she noted, but city dwellers don't have a counterpart.

Slough encouraged congregations to improvise in singing. A church doesn't have to have real African drums to accompany African music, she said. At the seminar, overturned wastebaskets served as rhythm instruments.

Many of the seminar's worship experiences borrowed from liturgical tradition.

Mennonites are trying "to recover symbol and find a way to blend the physical and the spiritual," said Duane Friesen, who is professor of Bible and religion at Bethel College, North Newton, Kan.

"I think there was an overreaction in the 16th century," Friesen said. "There has been too much emphasis on words."

Marion Bontrager, instructor of Bible and theology at Hesston (Kan.) College, agreed.

"Perhaps we have been too afraid of corporate mysticism," he said. "Live liturgy takes us back to Jesus. . . . Sometimes we have to be reminded that God is bigger than any of our traditions."

In addition to taking part in worship sessions, seminar participants could choose from 12 workshops. Topics ranged from streams of spirituality to long-range planning using the church year.

Planning for the seminar spanned over a year. One of the program planners, Ivorie Lowe of Markham, Ill., described the weekend as "a dream come true. With joy I look at you, and I wonder what you will carry back to your own communities," she told participants.

The event served as a prototype for future seminars to be hosted by conferences throughout the United States and Canada.—*From reports by Susan Balzer and the General Conference Mennonite Church.*



**Farmers help each other.** *Akron, Pa. (MCC)*—Farmers in Lancaster County, Pa., and Virginia's Shenandoah Valley are aiding farmers in drought-stricken areas of central Pennsylvania via the Mennonite Disaster Service (MDS) network. According to MDS coordinator Lowell Detweiler, MDS volunteers are providing corn silage to farmers from Chambersburg in the south to Union and Perry counties in the north. Pictured above is Mike Martin of Martin's Mulch, Ephrata, Pa., which furnished trucks for transporting the silage.

## Conferences develop sister relationship

*Harrisonburg, Va. (VMC)*—Can a small, mission-oriented conference and a larger, more established conference work together for mutual benefit?

Specifically, could Gulf States Conference with 520 members in 11 congregations share resources and personnel with Virginia Conference, which has 6,800 members in 86 churches?

Owen Burkholder and Daryl Byler, a Virginia native who is Gulf States moderator-elect, began talking about the idea when they realized there were already many personal ties between people in the two conferences.

Burkholder, who chairs the Virginia Council on Faith and Life, accepted an invitation to speak at the Gulf States assembly this past May. Byler reciprocated by speaking at the Virginia assembly in July.

Since then, an informal "sister conference" relationship has developed.

Howard Miller, Virginia Conference youth minister, will lead a youth sponsors retreat in Mississippi in December. Along with this, Gulf States youth ministers will be put on the mailing list for *Leadersource*, a quarterly newsletter for Virginia Conference youth sponsors.

In addition, titles in the Virginia video library are available for loan to Gulf States congregations.

A further possibility is for congregations to develop sister relationships. Zion Mennonite Church near Broadway, Va., and the Jubilee congregation in Meridian, Miss., already have taken steps to do this.

The two conferences "can learn from each other," Burkholder said. In particular, Anglo congregations in Virginia Conference "would have a lot to gain from interchange with the rich variety of ethnic backgrounds in Gulf States—Native American, Cajun, and Hispanic."



• **MCC sends food.** Mennonite Central Committee has shipped 5,000 tons of corn and 200 tons of beans to Mozambique. The shipment left Montreal earlier this month. War, drought, and rising food prices have led to widespread hunger in the east African nation.

• **Wise honored.** Sheryl K. Wise of Harrisonburg, Va., has been named 1991 "alumna of the year" by Eastern Mennonite College (EMC). A 1968 EMC graduate, Wyse has been a teacher and administrator in the Harrisonburg public schools for 24 years. Last year, the Virginia Association of Elementary Principals and the U.S. Department of Education named her the top elementary school principal in the state.

• **Couple get award.** Harold G. and Arlene Eshleman of Harrisonburg, Va., have received the eighth annual "distinguished service award" from the alumni association of Eastern Mennonite College (EMC). The Eshlemans were cited for their long years of involvement in helping Cuban, Laotian, Vietnamese, and Palestinian refugees find housing and jobs.

• **Church hosts exhibit.** Pasadena (Calif.) Mennonite Church hosted an exhibition of Mennonite and Amish quilts from around the country on Oct. 19-20. The church also held a music program and celebration for exhibit visitors on the final evening.

• **First Soviet arrives.** Arega Bagirian of Armenia has become the first Soviet to take part in the 41-year-old International Visitor Exchange Program of Mennonite Central Committee (MCC). Bagirian learned about Mennonites when she served as an interpreter for MCC workers who helped build medical clinics following the 1988 Armenian earthquake. She plans to teach Russian language and Soviet history at Lancaster (Pa.) Mennonite High School.

• **New facility opens.** Mennonite Disaster Service dedicated a new Kansas headquarters on Oct. 6. The new building in Hesston, Kan., is located on the site of a house destroyed by the 1990 Hesston tornado. Along with a conference room, the building includes storage space

for tools and three MDS vehicles. The original vision for MDS came from members of a Sunday school class 40 years ago at the Pennsylvania (now Whitestone) church in Hesston.—Susan Balzer

• **Church planted.** A group has begun meeting on the north side of the Detroit metropolitan area, with the intent of becoming a full-fledged congregation. Participants currently gather each week in the Lathrup Village, Mich., house of Mathew and Becky Swora. The couple are former missionaries in Burkina Faso.

• **Protest held.** Some 1,500 people, including Mennonites, formed a two-mile long "Life Chain" in Newton, Kan., on Oct. 6 in a symbolic protest against abortion. The chain was one of 17 in Kansas and 370 across the nation. Some 13,000 people formed a chain in nearby Wichita, site of "Operation Rescue" protests this past summer.

—Susan Balzer

• **Students tour.** The Rosedale Chorale, a group of 26 students and alumni of Rosedale Bible Institute, Irwin, Ohio, has returned from a tour of Europe. The chorale sang in eastern Germany and Poland, as well as France, western Germany, Luxembourg, the Netherlands, and Switzerland. One of the programs in Poland was sponsored by a local group of Solidarity leaders. In one town in eastern Germany, a community choir hosted the chorale. Mennonite Central Committee-Europe helped arrange the itinerary in the former Eastern bloc nations.

• **Station airs BBC.** The FM radio station at Eastern Mennonite College and Seminary, Harrisonburg, Va., has become one of the few North American affiliates of the British Broadcasting Corporation. WEMC began airing BBC World Service programs on Oct. 21. According to station manager Tony Krabill, the station will carry 20 hours a week of BBC newscasts, classical music, and other programs.

• **Leaders available.** Mennonite Board of Congregational Ministries (MBCM) is building a network of workshop and seminar leaders for congregational assignments. Under the program,

MBCM in Elkhart, Ind., will appoint 12-15 "Partners-at-Large" and bring them together for an annual in-service event. Groups that invite a Partner-at-Large must provide an honorarium to the visitor and cover all expenses. Three Partners-at-Large have already been named. They and their topic areas are: Ken Nafziger, Harrisonburg, Va., worship planning and introduction of the new *Hymnal*; Susan Mark Landis, Orrville, Ohio, congregational peace education; and Dale Stoll, Bristol, Ind., church growth. Congregations interested in the Partner-at-Large program may phone MBCM at 219 294-7523.

• **Fruit ready for sale.** Some 6,000 pounds of dried peaches, nectarines, apricots, and plums are ready to be sold at relief sales in Canada and the United States. The project represents a cooperative effort of farmers and local coordinators in California and youth from Oregon and British Columbia. Farmers salvaged the fruit from bins destined for dumps. Groups from three congregations, including Grants Pass (Ore.) Mennonite Church, each spent a week cutting fruit and drying it. First

Mennonite Church in Reedley, Calif., supplied housing for the young people, and Kings View mental health center provided a shed and farm yard as work space.

• **Coming events:**

*Art 91*, The People's Place, Intercourse, Pa., on Nov. 8-9. Warren Rohrer will speak on "A Consideration: Influences of Heritage and Place." Other activities include the opening of an exhibit by two Seattle artists, Sandy Zeiset Richardson and Stan Richardson. More information from The People's Place at 717 768-7171.

• **New books:**

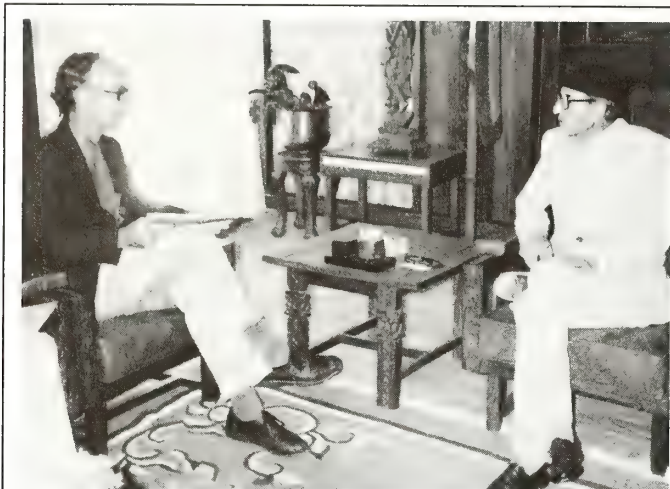
*A Christian Peacemaker's Journal*, compiled by Elizabeth Weaver Kreider. This is a blank book with a quotation on each two-page spread. People quoted include Paul, Anne Frank, Kahlil Gibran, Martin Luther King, Menno Simons, and Desmond Tutu. Good Books, Intercourse, Pa., is the publisher.

*A Penny and Two Fried Eggs* by Geraldine Gross Harder. This book for children in grades 2-5 is a collection of stories about early Mennonite leaders in North America, including Chris-



**Couple writes lesson series.** *Scottdale, Pa. (MPH)*—Emerson L. and Ruth Detweiler Leshner of Lancaster, Pa., are the authors of the winter quarter of the *Adult Bible Study Guide*. Both are psychologists. In addition, Emerson is the author of the book *The Muppet Manual*, and Ruth is a member of the Mennonite Church General Board. The *Guide* is published by Faith and Life Press, Newton, Kan., and Mennonite Publishing House.





**Metzler meets prime minister. Elkhart, Ind. (MBM)**—Edgar Metzler (center) talks with the newly elected prime minister of Nepal, G. P. Koirala. Metzler, a joint appointee of Mennonite Board of Missions (MBM) and Mennonite Central Committee (MCC), made the visit in his role as executive director of the United Mission to Nepal. Since the election earlier this year, the government has shown a new willingness to cooperate with the United Mission, of which MBM and MCC are members.

topher Dock, Christian Krehbiel, David Rittenhouse, and Henry Smith. It is published by Herald Press.

**Precious Jewel** by Jewel Evers. This book tells how the author became disabled through an injury and later experienced healing. Copies are available from Jewel Evers, 9620 Harmony Rd., Sheridan, OR 97378; phone 503 843-3064.

**Seeking Peace** by Titus and Linda Gehman Peachey. The book includes more than 70 true stories of Anabaptist people around the world who are trying to be peacemakers. Good Books, Intercourse, Pa., is the publisher.

**10 Things Parents Should Know About Drug and Alcohol Abuse** by Jep Hostetler. This book by a medical school professor answers basic questions, discusses common myths, and suggests ways to work at drug abuse prevention. It is published by Good Books, Intercourse, Pa.

• **New resources:**

**Bethlehem Twilight** is a cassette of Christmas music by Randy Zwally. Side one consists of familiar melodies performed on classical guitar, while side two is a collection of original Christmas pieces. The tape is a fund-raising effort for Heifer Project.

Cassettes may be ordered from Zwally at PO Box 432, Dept. G, Ephrata, PA 17522, phone 717 626-1731, or from Heifer Project's Mid-Atlantic Office, Blue Ridge and College Aves., New Windsor, MD 21776, phone 301 635-6161.

**Hunger for Beauty** by the Reunion Vocal Band is a cassette of 12 folk and contemporary-Christian songs. It includes traditional numbers and original songs by Jim Croegaert, Chuck Neufeld, and five other band members. The tape is available from Alive Studios in Harrisonburg, Va.; Provident Bookstores in Goshen, Ind., and Souderton, Pa.; or any group member.

**Songs of Inspiration** is a cassette of hymns by the Mennonite Hour Singers. Recordings are taken from the original stereo masters of earlier phonograph releases. The tape is available from Patty Eckard, MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497; phone 800 999-3534.

• **Job openings:**

**Assistant director** for Goshen College degree completion program in organizational management. Program is for students who have two years of college and are currently working. Responsibilities

include recruitment, evaluating credit for prior learning, faculty relations, and other management tasks. Requirements include master's degree, understanding of adult learning, communication skills, management experience, and marketing skill. Minority persons and women encouraged to apply. Reply to John W. Eby, academic dean, Goshen College, Goshen, IN 46526; phone 219 535-7503.

**Director** for Goshen College degree completion program in organizational management. Program is for students who have two years of college and are currently working. The director is responsible for leadership and management of the program. Requirements include an understanding of adult learning, communication skills, management experience, and marketing skill. Teaching experience and doctorate preferred, master's degree acceptable. Minority persons and women encouraged to apply. Reply to John W. Eby, academic dean, Goshen College, Goshen, IN 46526; phone 219 535-7503.

**Faculty position** in elementary and special education, Fall 1992 or 1993. Doctorate and teaching experience required. Women and minorities are urged to apply. Send résumé to Dr. Lee Snyder, Eastern Mennonite College, Harrisonburg, VA 22801.

**One-year paid fellowship** in environmental education at Merry Lea, Goshen College's 1,150-acre environmental center. Begins Jan. 1, 1992. On-site housing is possible. Candidates should have a bachelor's degree, some knowledge of ecosystems and environmental issues, demonstrated abilities in working with the public, and good communication skills. Knowledge of computers and desktop publishing helpful but not required. Duties include serving as a trail guide, developing new programs, assisting with research projects, and recordkeeping. Work is outdoors in all seasons. Women and minorities are encouraged to apply. Deadline for applications is Nov. 18. Send résumé to D. Lynn Randolph, director of business and finance, Merry Lea, Goshen College, Goshen, IN 46526.

• **Address correction:**

**Norman and Phyllis Lyndaker**, 7700 N. State St., Lowville, NY 13367.

**NEW MEMBERS**

**Beaver Run, Watsontown, Pa.:**

Jennifer Fidler, Brian Landis, Connie Robbins, Glenn Robbins, David Kile, and Sharon Kile.

**Bethel, Gettysburg, Pa.:**

Lottie Whisler, Doris Martin, Wilmer Martin, Greta Martin, Rita Martin, Jeffrey Nolt, Teresa Nolt, John Berg, and Jalane Berg.

**Bossler, Elizabethtown, Pa.:**

Tadesse Bogale, Anketse Gebru, Joe and Sarah Johns, Jeremiah Johns, Derrick Garber, Tina Schaeffer, Matthew Schaeffer, Chandra Wenger, and Jeremy Sauder.

**Clinton Frame, Goshen, Ind.:**

Freeman Fry, John Grover, Jay Schrock, Sam Bloomfield, Delvin and Stephanie Mast, Maynard and Joyce Kauffman, and Fred and Marie Clemens.

**Christiansburg, Va.:**

Tim Thorne and Trace Thorne.

**Dargan, Sharpsburg, Md.:**

David Staubs, Melissa Staubs, Bobbi Staubs, and Stacy Staubs.

**Followers of Jesus, Brooklyn, N.Y.:**

Daniel and June Pollard, Esonie Persaud, and Yvonne Singh.

**Park View, Harrisonburg, Va.:**

Calvin and Freda Redekop.

**Prince of Peace, Anchorage, Alaska:**

Mark McDonald.

**Roanoke, Eureka, Ill.:**

Randy and Debbie Jost, and Teresa Kennell.

**Smithville, Ohio:**

Ivan and Delight Chupp.

**Wood River, Neb.:**

Sue and Brad Jepson, JoAnn Roth, David Jantzi, Benji Hansen, and Shalen Hansen.

**BIRTHS**

**Beiler, Danny and Kim (Switzer), Sarasota, Fla.,** Danielle Nichole (second child), July 19.

**Beiler, Leon and Brenda (Dagon), Sarasota, Fla.,** Virginia Lee (third child), Aug. 20.

**Benner, Dean and Jennifer (Mast), Landisville, Pa.,** Andrew Tyler (second child), Aug. 13.

**Bishop, Gilbert L. and Bonnie (Allebach), Perkasi, Pa.,** Daniel Scott (third child), Sept. 24.

**Denisar, Elizabeth, Sarasota, Fla.,** Joseph Sebastian (first child), Aug. 22.

**Good, James and Karen (Burkholder), York Springs, Pa.,** Michael James (first child), Sept. 23.

**Grasse, Rodney and Luanne (Reinfond), Chalfont, Pa.,** (twins) Randall Scott and Re-



becca Lynn (second and third children), Sept. 23.

**Gunn**, William and Carol (Metzger), Tavistock, Ont., Alexandria (fourth child), Sept. 20.

**Gustafson-Zook**, Les and Gwen (Gustafson), Albany, Ore., Si Leslie (first child), July 17.

**Heatwole**, Myron and Eva (Shank), Harrisonburg, Va., Megan Faye (second child), Sept. 23.

**Hershberger**, James and Kathy (Mast), Hartville, Ohio, Issac James (first child), Sept. 17.

**Horst**, Roger and Janet (Gehman), Orrville, Ohio, Alyssa Joy (second child), Sept. 16.

**Kratz**, Leon and Sherry (Anders), Harleysville, Pa., Evan Leon (first child), July 17.

**Kreider**, John and Cindy (Hansen), Cusco, Peru, Carlin Hans (first child), Aug. 28.

**Landis**, P. Dennis and Joan (Moore), New Columbia, Pa., Caitlin Abigail (third child), Aug. 4.

**Larson**, Michael and Ruth (Zettle), Rock City, Ill., Meghan Michelle (third child), Sept. 27.

**Long**, Paul and Mary Jo (Miller), Lisbon, Portugal, Joanna Elizabeth (fourth child), Sept. 16.

**Longenecker**, Nelson and Danielle (Moyer), Nathan John (first child), Sept. 17.

**Mast**, Dan and Cindy (Swartley), Tempe, Ariz., Ian Kim Swartley (second child), born Jan. 18, received for adoption, Sept. 17.

**McGhee**, Steve and Joy (Wittrig), Gilbert, Ariz., Zachary Michael (first child), July 21.

**Meyers**, Tom and Rebecca (Oyer), Goshen, Ind., Anicka Leah (third child), Aug. 9.

**Miller**, Doug and Barb (Nafziger), Mercersburg, Pa., Susanna Joy (fourth child), Sept. 24.

**Nissley**, Gerald and Mary (Weiler), Middletown, Pa., Celina Renee (fourth child), Sept. 21.

**Petersheim**, Jerald and Freda (Mast), Morgantown, Pa., Kristy Lanae (third child), Oct. 1.

**Ressler**, John and Roberta (DuCharme) Somonauk, Ill., Noel Lorraine (second child), June 28.

**Rice**, John and Sue (Longacre), Rising Sun, Md., Joshua Mark (first child), Aug. 17.

**Schlabach**, Stephen and Melissa (Fenner), Dayton, Ohio, Timothy James (first child), Aug. 27.

**Sharp**, Calvin and Kathy (Benner), Greenwood, Del., Mary Elizabeth (fourth child), Sept. 3.

**Ulrich**, Randy and Lonnie (Schiemann), Roanoke, Ill.,

Caleb Wessley (first child), Sept. 15.

**Walters**, Jerry and Marilyn (Yoder), Wooster, Ohio, Jessica Lynn (second child), July 22.

**Yoder**, Dale and Debbie (Hostetler), Belleville, Pa., Denise Kalin (third child), Sept. 22.

**Yoder**, Jeffrey and Beth (Mishler), Goshen, Ind., Grant Jeffrey (first child), Sept. 24.

**Yoder**, Larry and Rane (Schlabach), Dalton, Ohio, Briana Michelle (second child), Aug. 24.

## MARRIAGES

**Blosser-Going**: Vernon D. Blosser, Wichita, Kan. (Whitestone cong.), and Brenda Going, Ponca City, Okla. (Baptist Church), Aug. 3, by Carol Coon.

**Bontrager-Bauman**: Kenton Bontrager, Newton, Kan. (Whitestone cong.), and Phyllis Bauman, Hesston, Kan. (First Mennonite Church of New Bremen), Aug. 17, by Ronald Guengerich.

**Derstine-Gahman**: Brian J. Derstine, Souderton, Pa. (Franconia cong.), and Denise Gahman, Harleysville, Pa. (Indian Valley cong.), Oct. 5, by Russell Detweiler and Jay Delp.

**Groff-Kreider**: J. Robert Groff, Leola, Pa. (Village Chapel), and Laurie Michele Kreider, Washington Boro, Pa. (Masonville

cong.), Sept. 28, by John Nissley.

**Gerber-Metzger**: Roger Gerber, Milverton, Ont. (Poole cong.), and Judy Metzger, Shakespeare, Ont. (Tavistock cong.), Sept. 21, by David Rogalsky.

**Hostetler-Lantz**: Jeryl Hostetler, Kalona, Iowa (Sunnyside cong.), and Jill Lantz, Archbold, Ohio (Central cong.), Sept. 28, by Charles Gautsche and John King.

**Isaacs-Wedel**: Mike Isaacs, Hesston, Kan. (Whitestone cong.), and Lauri Wedel, McPherson, Kan. (First cong.), July 20, by Ronald Guengerich.

**Landis-Bauman**: D. Scott Landis, Telford, Pa. (Blooming Glen cong.), and Charla Rae Bauman, Telford, Pa. (Rocky Ridge cong.), Sept. 29, by Truman H. Brunk and Larry Moyer.

**Ropp-Martin**: Michael Ropp, Millbank, Ont. (Poole cong.), and Janet Martin, Elmira, Ont., Oct. 5.

**Rowbottom-Stauffer**: Glenn Rowbottom, Edmonton, Alta. (Pentecostal Church), and Juanita Stauffer, Fairview, Alta. (Bluesky cong.), May 4, by Merlin L. Stauffer, uncle of bride.

**Schill-Nilsen**: Pat Schill, Hesston, Kan. (Whitestone cong.), and Lana Nilsen, Hesston, Kan. (Whitestone cong.), June 30, by Ronald Guengerich.

**Schlabach-Patton**: Jim Schlabach, Homer, Alaska (Wasepi cong.),

and Shannon Patton, Canby, Ore. (Four Square Church), Sept. 14, by Jim Fourtner.

**Tamblyn-Ramseyer**: Rob Tamblyn, Windsor, Ont., and Valerie Ramseyer, London, Ont. (Tavistock cong.), June 15, by Darrel Toews.

**Weaver-Schmidt**: Rick Weaver, Hesston, Kan. (Whitestone cong.), and Jill Schmidt, Newton, Kan. (New Creation cong.), June 22, by Steve Schmidt and Jerry Weaver.

**Wible-Burckhart**: Kevin Wible, Telford, Pa. (Souderton cong.), and Carol Burckhart, Souderton, Pa. (Souderton cong.), Sept. 21, by Gerald A. Clemmer.

## DEATHS

**Cressman, Mabel (Groff)**, 89, Cambridge, Ont. Born: Aug. 3, 1902, Waterloo, Ont., to Amos and Mary Ann (Shantz) Groff. Died: Sept. 20, 1991, Cambridge, Ont. Survivors—son: Donald; 3 grandchildren, 1 great-grandchild; sister: Reta. Predeceased by: Simeon Cressman (husband). Funeral: Sept. 23, Preston Mennonite Church, by Amzie Brubacher and Rufus Jutzi. Burial: Hagey Cemetery.

**Culham, Ruth Marie (Salzman)**, 65. Born: Aug. 15, 1925, Kitchener, Ont., to Joseph and Mabel (Shantz) Salzman. Died:

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July 18, 1991, Cambridge, Ont., of cancer. Survivors—husband: William C. Culham; brothers and sister: Cliff, Marcel, Gladys Ramsyer. Funeral: July 21, Preston Mennonite Church, by Amzie Brubacher. Burial: Shantz Mennonite Church Cemetery.

**Detweiler, James Richard C.**, 66, Lansdale, Pa. Born: Sept. 26, 1924, Souderton, Pa., to Elmer M. and Lillian (Clemmer) Detweiler. Died: Sept. 23, 1991, Sellersville, Pa., of cancer. Survivors—wife: Mary Jane Rudy; children: Donna Louise Books, Ann Elizabeth Leichty, John R.; 6 grandchildren; brother and sister: Betty R. King, Robert. Funeral and burial: Sept. 27, Souderton Mennonite Church, by Gerald A. Clemmer, Willis A. Miller, Paul Lederach, Myron Augsburg, Don Jacobs, Paul Landis, James Longacre, and Donella Clemens.

He was pastor of Perkasio Mennonite Church, 1949-1963, and Souderton Mennonite Church, 1967-1980.

**Gerber, Doris (Schrock)**, 64, Walnut Creek, Ohio. Born: Sept. 23, 1927, Walnut Creek, Ohio, to J. Albert and Ruth (Mast) Schrock. Died: Sept. 27, 1991, Canton, Ohio. Survivors—husband: Harry Gerber, Jr.; children: Randy, Elaine Starnier, Kathy Schlabach, Vicki Van Natta; 8 grandchildren; brother and sisters: Dale, Carolyn Mast, Lucie Nofziger. Funeral and burial: Sept. 30, Walnut Creek Mennonite Church, by Ross A. Miller.

**Hallman, Jacob**, 78, Kitchener, Ont. Born: Sept. 30, 1912, Petersburg, Ont., to Mannassiah and Lizzie (Erb) Hallman. Died: Sept. 29, 1991, Kitchener, Ont., of a heart attack. Survivors—wife: R. Catharine Culp; daughter: Alma; sister: Elverne. Funeral and burial: Sept. 3, First Mennonite Church, by Rudy Baergen.

**Krall, E. Ruth**, 87, Mount Joy, Pa. Born: Feb. 5, 1904, Rapho Twp., Pa., to John and Esther (Rupp) Charles. Died: Sept. 25, 1991, Lancaster, Pa. Survivors—children: C. Richard, John H., Ruth E.; 6 grandchildren, 1 great-grandchild. Predeceased by: Carl Krall (husband). Funeral: Sept. 27, Mennonite Home, Lancaster, Pa., by Shelley Shellenberger and Joe Sherer. Burial: Henry Eberle Cemetery.

**Miller, Charles L.**, 84, Pettisville, Ohio. Born: Oct. 27, 1906, Archbold, Ohio, to Christ and Laura

(Beck) Miller. Died: Sept. 30, 1991, Archbold, Ohio. Survivors—children: Lois Short, Ada Breneman, Marilouise Waidelich, Robert, Glen, Marlin, Dale, Virgil; 32 grandchildren, 49 great-grandchildren; foster sister: Eva Reynolds. Predeceased by: Bessie Frey (first wife), Katharine Schmucker (second wife), Kenneth (son). Funeral: Oct. 3, West Clinton Mennonite Church, by James Roynon and Edward Diener. Burial: Pettisville Cemetery.

**Miller, Dennis Jay**, 64, Walnut Creek, Ohio. Born: May 16, 1927, Walnut Creek, Ohio, to Jonas D. and Amanda (Stutzman) Miller. Died: Sept. 19, 1991, Joplin, Mo., of heart failure. Survivors—wife: Mary Katherine Bontreger; children: Gloria Holub, LuAnn Baker; 5 grandchildren; sisters: Mary Frye, Betty Yoder, Katie Rheinheimer. Funeral: Sept. 23, First Mennonite Church, by David W. Mann and Sam Troyer. Burial: Grace Lawn Cemetery.

**Miller, Harry**, 79, Fairview, Mich. Born: March 28, 1912, Fairview, Mich., to Harvey J. and Lilly (Yoder) Miller. Died: Sept. 21, 1991, Fairview, Mich., of congestive heart failure. Survivors—wife: Fanny Troyer; son: Lowell; brother: Melvin; 2 grandchildren. Funeral and burial: Sept. 23, Fairview Mennonite Church, by Ellsworth Handrich and Virgil Hershberger. Burial: Fairview Cemetery.

**Moyer, Laura G. (Myers)**, 71, Dublin, Pa. Born: Feb. 28, 1920, Doylestown, Pa., to John C. and Bertha S. (Godshalk) Myers. Died: Sept. 24, 1991, Sellersville, Pa., of cancer. Survivors—children: Sandra M. Landes, S. Denise Herring; stepchildren: Lorraine Pflederer, Harold G. Moyer, Stanley G. Moyer, Glenn G. Moyer; 3 grandchildren, 10 step-grandchildren. Funeral and burial: Sept. 26, Doylestown Mennonite Church, by Ray K. Yoder.

**Ramseyer, Alvin**, 85. Born: Sept. 12, 1906, East Zorra Twp., Ont., to Noah and Annie (Bender) Ramseyer. Died: Sept. 19, 1991, London, Ont. Survivors—wife: Mary Ann Roth; children: Oliver, Melvin, Donald, Mayne, Earl, Paul, Helen Zehr, Edith Schneider, Elaine Novak; 28 grandchildren, 29 great-grandchildren; brother: Leander. Funeral and burial: Sept. 22, East Zorra Mennonite Church, by Darrel Toews and Rufus Jutzi.

**Speigle, Paul O.**, 75, Hollsopple, Pa. Born: Dec. 21, 1915, Jenner Twp., Pa., to Lawrence and

Sadie (Blough) Speigle. Died: Sept. 18, 1991, Johnstown, Pa., of multiple bee stings. Survivors—wife: LaVerne Cable; children: Lois Spiry, Pauline Kauffman, Dorcas Greene, Betty Lou Rish; 9 grandchildren, 3 great-grandchildren; sister: Erma Hostetler; half brothers and sister: Donald Speigle, Dalton Speigle, and Twila Ogburn. Predeceased by: Wilma Thomas (first wife). Funeral: Sept. 21, Blough Mennonite Church, by Elvin Holsopple and Richard Mininger. Burial: Thomas Mennonite Cemetery.

**Stoltzfus, Hunter Alan**, 6 months, Morgantown, Pa. Born: April 1, 1991, Morgantown, Pa., to Glenn and Richenda Gail (Raser) Stoltzfus. Died: Oct. 1, 1991, Morgantown, Pa. of crib death. Survivors—parents; sister: Richenda Justine. Funeral and burial: Oct. 4, Conestoga Mennonite Church, by Nathan and Harvey Stoltzfus.

**Vang, Xia Fong**, 58, Kitchener, Ont. Born: July 10, 1934, Laos. Died: Sept. 20, 1991, Kitchener, Ont., of cancer. Survivors—wife: Hang Pao Xiong; children: Tou, Pah, Ge, True, Ger, Nou, Va, Chong, Chou, Zoua. Funeral: Sept. 25, First Mennonite Church, by Ge Yang. Burial: Woodlawn Cemetery.

**Yoder, Clarence Monroe**, 66, Wellman, Iowa. Born: June 15, 1925, Wellman, Iowa, to Mahlon S. and Ida (Kemp) Yoder. Died: Sept. 25, 1991, Iowa City, Iowa, of heart failure. Survivors—wife: Helen Marner. Funeral and burial: Sept. 29, Lower Deer Creek Mennonite Church, by Orie Wenger and Wayne Bohn.

**Yoder, Stephen A.**, 102, Goshen, Ind. Born: July 15, 1889, McPherson Co., Kan., to Reuben C. and Maggie (Borntrager) Yoder. Died: Sept. 17, 1991, Goshen, Ind. Survivors—wife: Edna G. Kauffman; children: Lucille Detrow, Clifford, Harold; stepchildren: Evelyn Weldy, Marian Kauffman, Dale Kauffman; 10 grandchildren, 11 great-grandchildren. Predeceased by: Esther Mae Lehman (first wife). Funeral: Sept. 20, Waterford Mennonite Church, by Tim Weaver. Burial: Sept. 21, Midway Mennonite Cemetery.

He was ordained to the ministry in 1927. He pastored the Leetonia (Ohio) Mennonite Church and was later ordained a bishop in Ohio Conference.

**Zeager, Carl B.**, 71, Bainbridge, Pa. Born: Nov. 15, 1919, W. Donegal Twp., Pa., to Lehman and

Parthene (Steele) Zeager. Died: Oct. 1, 1991, Bainbridge, Pa. Survivors—wife: Nora G. Whisler Zeager; children: Stanley R., Herman L., Alma M.; 6 grandchildren; brothers and sisters: Glenn, Donald, Reba Stonesifer, Grace Harman. Funeral and burial: Oct. 4, Goods Mennonite Church, by J. Nelson Bechtold and Jay M. Bechtold.

**Zehr, Annie (Roth)**, 87, Tavistock, Ont. Born: Feb. 28, 1904, South Easthope Twp., Ont., to Jacob and Elizabeth (Beck) Roth. Died: Sept. 28, 1991, New Hamburg, Ont. Survivors—children: Melvin, Daniel, Lorraine Schultz, Edna Yantzi, Irvin; 17 grandchildren, 13 great-grandchildren; brother: Jacob Roth. Predeceased by: Ezra Zehr (husband). Funeral and burial: Oct. 1, East Zorra Mennonite Church, by Vernon Leis.

**Zimmerman, Mabel (Rudy)**, 90. Born: Dec. 18, 1900, Harper, Kan., to Jacob and Susan (Horst) Zimmerman. Died: Sept. 13, 1991, Protection, Kan. Survivors—sister: Ruth Baker. Funeral and burial: Sept. 16, Protection Mennonite Church, by Raymond Unruh.

## CALENDAR

Mennonite Board of Education meeting with institutional boards, Chicago, Ill., Oct. 31-Nov. 2

Gulf States Fellowship annual delegates meeting, Des Allemands, La., Nov. 2

Fall conference, Illinois Conference and Central District (West) of General Conference Mennonite Church, Peoria, Ill., Nov. 8-9

Education 2000, congregational discipling event, Bradenton, Fla., Nov. 8-11

Franconia Conference assembly, Franconia, Pa., Nov. 9

Southwest Conference fall delegate session, Blythe, Calif., Nov. 9

Mennonite Economic Development Associates annual convention, Lancaster, Pa., Nov. 14-17

Mennonite Disaster Service Region III annual meeting, Kalona, Iowa, Nov. 15-16

Leadership seminar, Rosedale Bible Institute, Irwin, Ohio, Nov. 18-22

Mennonite Church General Board, Goshen, Ind., Nov. 21-23

MMA board of directors meeting, Chicago, Ill., Dec. 6-7

Pastorate Project Consultation, Chicago, Ill., Dec. 7-9



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## THE LAST WORD

# Neither male nor female

What should an Anglo Mennonite male like me say about the Oct. 11-15 events in Washington, D.C.? Perhaps nothing.

Yet the Senate confirmation hearings for Justice Clarence Thomas were surely a topic of conversation among us. An informal poll I did suggests sexual harassment was the subject of at least one Sunday school class discussion in almost every Mennonite congregation in the United States on Oct. 13.

In the one I sat in on, a retired man admitted being mesmerized by the proceedings on TV. Another said he wouldn't watch such "filth." Several quoted John 8:7 with reference to the Senate Judiciary Committee: "Let him without sin cast the first stone."

What was it about those hearings that captivated us, that made a committee meeting outdraw a football game and a soap opera on TV, according to one report? Was it only voyeurism, a "legitimate" way to view what *Newsweek* called "an X-rated spectacle that was repulsive and irresistible at the same time"?

It was more. The charges of sexual harassment and the defense against it touched a raw nerve in our psyches: the relation of women and men as sexual beings, authority figures, and wielders of power. For many men, it was the realization that what has become all-too-acceptable behavior in our society—the innuendo, the leer, the off-color joke—can no longer be so. For many women, Anita Hill's allegations were all-too-painful reminders of times they remained silent to protect jobs, relationships, or positions of power.

Of course, such should "not be once named among you" (Eph. 5:3). Nor is blatant sexual harassment an obvious problem in the church (though stories that lurk beneath the surface suggest it may be more common than we would wish).

But if I listen to Mennonite women, I hear that relationships between the sexes remain problematic in the church. Women tell me we men have a language of our own, that we communicate with each other in subtle ways that make it difficult for women to share power and leadership with us. We have a camaraderie that doesn't include women. We'll listen politely to them, but not until an idea comes from a male

do we take it seriously.

"There is no longer male and female," Paul says (Gal. 3:28). We've never come to terms with that statement. In fact, when our backs are to the wall, we men bring out "Women should be silent in the churches" (1 Cor. 14:34) or "I permit no woman to teach or to have authority over a man" (1 Tim. 2:12).

Those of us in the church are tempted to scoff at a political process that makes a circus out of sexual harassment allegations. But we must also admit that the unrest in our society about male-female relationships is an uneasiness we share in the church.

We can do something about it. A first step would be for men to be silent for a time about the meaning of Scriptures on the role of women in the church. Let our female theologians tell us what the Spirit is saying through them. Let them give us a vision and a direction for true equality in the future.

We men have been trying for years to understand Paul's words in the epistles. If we're honest, we'll have to admit our interpretations have made many women feel on the sidelines of the church. Give women a chance, and we may be one more step toward realizing Paul's dream: "All of you are one in Christ" (Gal. 3:28).—jlp

## You've said it

Mail keeps pouring into the *Gospel Herald* office. So this issue we include three pages of "Readers Say."

Much of it responds to the question in the Sept. 17 issue: "Should belief in the way of peace be a requirement for membership in the Mennonite Church?" One month later, we've received 55 answers; two-thirds say "yes," one-third "no." Many of these will appear in future issues. Along with a host of mail on other topics.

We welcome letters. But keep them short. And to one point. You'll have a better chance of showing up in "Readers Say."

Letters are one way we build the community of faith. As we talk with each other about ideas and issues, we all come to new understandings of God's work among us.—jlp



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## Bringing racism to center stage

*At Normal 89, racism in the church moved from subtext to center stage. Oregon 91 delegates said that even more work must be done to combat this evil.*

**Y**ou are listening to your favorite radio station when you hear:  
*African American male voice:* "It starts early, about fourth grade. The kids' dreams get cut down to size."

*Narrator:* Growing up black and male is not a time for dreaming great dreams.

*African American male voice:* "It's as clear as if the teacher just said it today, 'You're not a scientist, you're not a lawyer, you'll never amount to anything. Now here's the basketball!'"

*Narrator:* Childhood is for dreaming dreams; youth is for seizing them. Every person has the God-given right to dream all they can, in color—any color.

by  
Ann  
Martin

*Childhood is for dreaming dreams; youth is for seizing them. Every person has the right to dream, in color—any color. And the church can help to make it happen.*

### ALSO IN THIS ISSUE

**This congregation invests in a disabled artist's future . . . . 8**

**MBCM board hears pastor project report . . . . . 10**

**Mennonites celebrate 125 years in Chicago . . . . . 11**

**W**hat you have just heard is part of one of 65 new radio spots produced by Mennonite Board of Missions Media Ministries. The spots focus on an increasingly colorful, multiethnic North America as viewed through white, middle-class eyes. Each one sketches a 30-second scenario of ethnocentrism or racism—not the Ku Klux Klan variety, but the subtler kind even "good" people harbor.



***"I have a dream that some day every racial and ethnic group represented in the Mennonite Church will be involved in all aspects of church ministry."***

These spots make up the 12th edition of *Choice* produced since 1969.

A radio spot hits its mark when listeners realize they share the discriminatory sentiments they hear—that other races are inferior or threatening, that prejudice is natural. Some spots target biases based on taste, like favoring English with a French accent over that spoken with a Vietnamese accent. Other spots identify widely-held beliefs as homegrown, not universal.

"Our culture tends to support individualism and autonomy as the primary way to express mature selfhood and identity," says *Choice* writer

and narrator David Augsburg. But our cultural certainty and tunnel vision are challenged when we respect the way other groups cultivate loyalty within families and between friends, resolve conflict through go-betweens, teach their children how to speak up so they are heard, prefer face-to-face communication over letters, or sacrifice short-term happiness for long-term goals.

African Americans today represent about 12 percent of the U.S. population; Hispanics make up 8 percent and Asians four percent.

Of 1,500 stations Media Ministries contacted, nearly 200—twice the usual number—are using the spots on racism so far. These spots treat racism as a kind of two-edged sword, which injures minorities when they are its targets and also when they adopt racist attitudes themselves.

Race relations and multiculturalism permeate our national discourse, whether the topic is police brutality, a new Supreme Court nominee, the fairness of quotas, or Japanese trade practices. *Atlantic* magazine recently called race "the subtext of American politics. When Americans talk about government spending, about welfare, about crime, about unemployment, or about values, they are to some degree also talking about race."

**T**he *Choice* spots are a Mennonite and Church of the Brethren voice in this discourse. But they also recognize the need to keep racial issues visible in the church, says Kenneth J. Weaver, MBM Media Ministries director. At Normal 89, racism in the church moved from subtext to center stage when a statement was adopted which called on single-race congregations to fellowship with those of other racial heritages, and on institutions to review whether their hiring and promotion practices were fostering racial equality. Delegates at Oregon 91 reaffirmed the need for the church to do even more work to combat racism.

"That was a beginning, to say to the world, 'We don't want to be like you,'" says Brent Foster, evangelism and church development consultant with MBM. "But what we say and do have got to meet."

"I wish that Mennonites would become much more flexible than other groups about being international and intercultural," says Augsburg. "Our Mennonite experience overseas has underlined our capacity to do that effectively. However, I have a hunch that once we start our church building here, we homogenize fairly rapidly, even though we deplore the theology of homogenization."

North American Mennonite congregations may





be diverse in terms of age, occupation, or theology, but most are racially homogenous. For example, the majority of the 58 churches belonging to the Afro-American Mennonite Association (AAMA) have only African American members; the rest are not necessarily "significantly integrated," says executive director James Offutt. Some of the 61 churches within the Hispanic Mennonite Convention are bilingual, notes Jose Ortiz, director of Hispanic Ministries at Goshen (Ind.) College. But few congregations sustain a long-standing Hispanic-Anglo integration or other interracial blends.

**T**here are also Native American, Vietnamese, Indonesian, Chinese, Laotian, Asian American, Japanese, Ethiopian, Belizean, and Garifuna Mennonite groups meeting in the U.S. and Canada. But rarely do two or more ethnic groups share a building and joint worship services.

"It's easy to say, 'We don't have any black or white people around,' says Offutt, who also pastors Joy Fellowship in Peoria, Ill. "But we need to reach out to each other, even if it is across town or from rural to urban areas." African American and Anglo Mennonites near Chicago came together recently for a Festival of Prayer, Praise, and Unity. "It has to move beyond that," says Offutt, "but at least that's a beginning."

"I'm a strong advocate for more partnership between suburban and urban churches. Urban areas are a mission field right in our front yard," says AAMA president and Richmond, Va., pastor Stan Maclin. "Too often we have allowed the urban church to face Goliath with meager re-

***"Ethnic groups have to have an identity apart from the church before they can truly have an identity within the Mennonite denomination."***

sources. I'm by no means advocating that we exclude our responsibility for overseas ministry. But Jesus did say, 'Begin in Jerusalem.' "

For many ethnic group leaders, a reliable indicator of the church's stance on inclusion is how resources, leadership, and programs are shared. In integrated congregations, for example, authority must be shared, according to Noel Santiago, MBM evangelism and church development con-

sultant. "We have a few churches that have struggled and worked with that in good ways," says Santiago. "But some churches might strive for integration without testing or discerning its implications, then find out they are not willing to do that."

"From what I've observed, the Mennonite Church has been very accommodating in displaying the inclusiveness of the gospel," says Maclin. "But it disturbs and concerns me when I walk into some of our institutions and see no minority representatives at all. Our institutions need to display the reality that God is no respecter of persons. If that requires affirmative action, then I'm all for that."

"The church is beginning to think in terms of how we're inclusive with our staff," says Foster. "To that I say 'Amen!' But I also have a dream that some day, every racial and ethnic group or nationality represented in the Mennonite Church in North America will be involved in all aspects of church life and ministry around the world."

**T**he self-examination which the *Choice* spots encourages outside the church is also being worked at from within, with non-Anglos taking the lead. They remind the Swiss-German majority that respecting their uniqueness is a prerequisite for unity. "Ethnic groups have to have an identity apart from the church before they can truly have an identity within the denomination," says Foster. Ortiz agrees, "Mennonites cherish and protect their right to be themselves. We should ask for nothing less."

Foster, Santiago, and Carlos Romero, youth ministries coordinator for Mennonite Board of Congregational Ministries, have also developed a "Harmony Through Diversity" workshop to help equip congregations and individuals for cross-cultural ministries and relationships. They look in depth at some of the same issues the *Choice* spots tackle in 30-second bites: personal style, work style, conflict style. The goal of both is to help intimate, trusting relationships from across racial and ethnic divides.

For that to happen in the church, says Santiago, we must spend time together in fellowship, prayer, and worship. "It's easy to think the goal is a bicultural church, but we are first and foremost children of God. The more we make Jesus Christ the center of our relationships, the more we'll overcome a lot of these barriers."

*Ann Martin is a free-lance writer who lives in Harrisonburg, Va.*



# Gospel Herald

*"Teach me, O Lord, the way of your statutes, and I will observe it to the end. Give me understanding, that I may keep your law and observe it with my whole heart."*

—Psalm 119:33-34, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Dave Graybill

**Editorial consultants:** Robert Hartzler, Richard A. Kauffman, Ralph Lebold, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

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*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 44: Nov. 5, 1991**

**Photos:** cover and page 2 by Jim Whitmer, page 9 by Mark Boyce, page 12 supplied by Marian Sauder.

## READERS SAY

### Baby boomers are not young adults

As the coordinator for the student and young adult activities at Oregon 91, I want to respond to the letter, "What Constitutes a Young Adult?" (Sept. 10) and make a few observations on this issue.

During a business session at Oregon 91, delegates who were born between 1946 and 1964 were asked to stand and declare themselves as baby boomers. Reportedly almost half of the delegate body rose to its feet. Unfortunately, many left with the idea that this reflected an active young adult presence in the church. These people suffer under the delusion that baby boomers are still young adults. Not so.

If we understand the baby boom generation to last until 1964, then, strictly speaking, we have three years until the last boomers turn 30, the unofficial and somewhat arbitrary end of young adulthood. I am not sure about all of the delegates, but our MCEC delegates did not have anyone under 30. I think it is safe to assume that the vast majority of those who stood were well over 30. Baby boomers? Yes. Young adults? Well, I don't think we can be so generous.

Many baby boomers still feel like young adults, and I am aware of a number of "young adult" groups that feel they need to label themselves as such so they are distinguished from other adults in the church who "don't know how to have fun." They feel adults are their parents' generation. The reality is that their parents' generation is now one of grandparents, and the baby boomers are the parents.

So what is this generation of young adults? Well, some refer to them as "baby busters" because they have come to age in harder economic times. Others, such as author Doug Coupland, refer to them as Generation X: "a suspiciously hushed generation vaguely known as 20 something . . . doing pointless jobs done grudgingly to little applause."

These are indeed two different generations, just as REM is different from the Beatles. As we walk beside our young adults, we need to be aware of the differences and not assume that baby boomers will be in tune with what it means to be a young adult today.

The Mennonite Church must do more work at the issue of what it means to

minister with students and young adults of the baby bust generation. Young adult leaders need to make their voices heard if young adult ministry is not to be lost in the shuffle between agencies as Student and Young Adult Services is dismantled at the Mennonite Board of Missions in the coming months.

*Fred W. Martin*

*Student and Young Adult Minister  
Mennonite Conference of Eastern Canada  
Kitchener, Ont.*

### Why stop understanding?

It seems that the church ought to be a place in which the people of God seek to understand and care for each other in a spirit of openness and humility. I am, therefore, mystified by the vehement objections Eugene Souder raises to the church's Listening Committee for Homosexual Concerns ("The Church Has Left the Back Door Open," Sept. 10).

The church is certainly not of one mind on this question. There is misunderstanding and even misrepresentation of the experiences of lesbian and gay Christians, yet Souder would have us terminate the one useful denomination-wide instrument we have for trying to gain clarity and understanding. Far from being over and decided, the dialogue about sexual orientation is only beginning.

*Rob Gascho*

*Washington, D.C.*

### A "blind stump" under our feet?

In Montana, when I was growing up, a neighbor of ours used a team of Percheron horses for all his farm work. When pulling a plow, these horses learned to stop when they walked over a blind stump (tree roots below the surface of the soil). When they stopped, the farmer would lift the plow and go over the blind stump. One day, near quitting time, the horses stopped but the farmer demanded they finish the furrow and did not raise the plow as he usually did. The horses obeyed, bruised their shoulders, and bent the plow.

Could it be that the reason for "Peace Theology Expands But Commitment Declines" (Aug. 27) is that the church feels a "blind stump" under their feet? They sense, even though they may not be able to communicate to the leaders, the real reasons, that there is danger underfoot and that changes need to be made in the pres-



ent emphases and interpretations?

Are church leaders trying to get us to move into areas that will hurt the church in the long term? In addition to peace, this could be true for new kinds of leadership, sexual-orientation issues, reinterpretation of basic biblical doctrines and views of Jesus Christ and the Bible.

Marvin D. Kauffman  
Albany, Oreg.

### A kick out of recycling

I had to chuckle about your peanut butter jars ("Except for Peanut Butter Jars," Sept. 24). Try a hot water rinse—almost boiling, if it doesn't break the jar. Most of it melts, and you can pour it down the toilet. At least, they say you shouldn't compost fat, don't they?

I'm fortunate, I guess. I get a kick out of recycling and composting (and frustrated by places that are too small to have recycling programs). Some people cheer me on for my compost heap. Others wrinkle their offended noses at the sight and smell of my "garbage."

Elaine Kauffman  
Campinas, Brazil

### Bringing souls to Christ

Reading a release recently from one of our church agencies, I found in 11 news items only one reference to Bible teaching. The rest was about meeting physical needs and with absolutely nothing about bringing souls to Christ.

Has the church lost the vision for lost souls? Even with our good intentions for building the church by 1995, it appears we are making little progress.

I challenge the church especially its leaders, to the privilege, responsibility, and excitement of leading people to Jesus Christ. This is the thrust of the New Testament Church. Should it not be ours also?

Melvin Paulus  
Odon, Ind.

### Pacifism and church membership

The following are additional responses to the question raised in the Sept. 17 issue of *Gospel Herald*: "Should belief in the way of peace be a requirement for membership in the Mennonite Church?"

Yes. Belief in the way of peace should be a membership requirement in the Mennonite Church. If deviation is tolerated, rising generations will accept the exceptions as normal.

Ken Ranck  
Mt. Crawford, Va.

Yes. If the Mennonite church accepts military personnel as members, it will lose its peace witness. We have already compromised or discarded too many biblical teachings.

Carl A. Sarvia  
Chambersburg, Pa.

Yes. If the church cannot have any boundaries, it might as well call itself a social club.

Jay Miller  
Apple Creek, Ohio

Yes. And we need instruction in the *Schleitheim Confession of Faith* as a historical document of our heritage, admitting tensions in its declarations even for us.

Elam S. Kurtz  
Jefferson, N.C.

Yes. But I also believe there will be situations in which people in the armed forces come to know Christ and then apply for membership. These people need to know that, because they signed a contract they need to do their job to the best of their ability. It's up to other members to understand that while they believe in peace God also wants them to do the job to which they're committed.

Debra Taylor  
Corning, N.Y.

Yes, if . . . Would it not be of primary importance to know why soldiers want to become Mennonites? This could be easily explored without any reason for embarrassment. I would assume their interest stems from an understanding of a people who love and care for each other, excluding all cultural, social, or religious differences. This is the gospel: "Love your neighbor as yourself." Coercion does not resolve differences. However, we too should allow for growth.

Herman J. Liechty  
Archbold, Ohio

No. As modern Mennonites, who follow a much more participatory approach to society as opposed to the separation model of our conservative brothers and sisters, we should accept members who feel called to be part of the law-and-order function of the state. This includes policemen and soldiers.

John Martin  
Kitchener, Ont.

No. To be consistent, one could not become a member of the Mennonite Church until they take a public stance to get out of a divorce and remarriage, to give up their millions of dollars, or to leave any institution that promotes practices, or allows abortion.

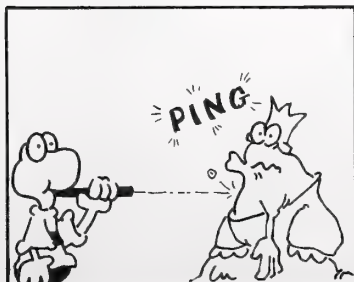
Direction is more important than position. It's so much easier to live in peace under law than in conflict, pain, and suffering under grace. The early church accepted all who confessed Jesus as Lord, then disciplined powerfully in the ways of God. Membership is not the test for doctrinal purity. Walking with Jesus is!

David K. Gerber  
Harrisonburg, Va.

Yes. God's reconciling grace comes to us through Christ's life, death, and resurrection. Accepting God's grace and growing in love for God, neighbor, and enemy is the good news. Our vocation is to breathe, live, teach, and preach Christ's reconciling way morning, noon, and night. Peacemaking and righteousness go far beyond nonparticipation in the military. They involve all relationships. To me this is central, not optional. We are to "make enemies into friends." We do this in the spirit of love, joy, hope, humility, and humor with a "grace" full heart.

Atlee Beechy  
Goshen, Ind.

### Pontius' Puddle





**Should peace be a requirement for church membership?**

(continued from page 5)

Yes. The whole purpose and origin of the Mennonite Church was and still is a way of life which Jesus taught and God wants us to be: humble, of peace, meek, yet strong in faith. The pacifist way of life should be explained carefully to new, would-be members along with Mennonite history so they will not be forced but can make a decision open to them. If Mennonites give up this requirement, then the basis of history, beliefs, and a way of life are lost.

*Helen Wilson  
Ft. Lauderdale, Fla.*

No. The gospel of peace is for all Christians. All are sinners saved by grace. I am very interested in keeping our faith. But it is discouraging how some cling to the word "Mennonite" and by their appearance are very worldly. For our good we need to spend time reading God's Word.

*Alma Mast  
Hesston, Kan.*

No. Growing up in a Mennonite home, I had 17 to 18 years of teaching, nurturing, and observing the way of peace and how it can be lived out. To expect newcomers to the Mennonite Church to embrace such teachings in several months or several years is unreasonable. To force newcomers to remain in limbo without baptism or church membership until they reach a sufficient level of nonresistance (who decides that, anyway?) reveals our lack of faith in the God of peace to work in the life of that person. I do think it is reasonable to expect clear pacifist convictions of primary leaders, however.

*Melodie Davis  
Harrisonburg, Va.*

Yes. Belief in the way of peace is central to the gospel and is imperative for all Christians, including Mennonites. The term "Mennonite soldier" seems contradictory—like hot ice or dry rain.

While we must relate to inquiring soldiers cordially, only those who are exiting the military for reasons of conscience should become Mennonites. I am bothered by the tiered membership requirements suggested, i.e., total pacifism for primary leaders and less for others. Could Sunday school teachers be one-half pacifists, ushers one-fourth such?

*John A. Hertzler  
Mathews, Va.*

Yes. As a Mennonite young adult, it is especially frightening to see the leaders from a previous generation allowing practicing military personnel to become members of Mennonite churches. I believe that my peers are conscious as never before of the danger of nuclear war and the daily drain of resources for military purposes which could be spent instead to meet so many human needs. It is in this time that a denominational stance against participation in the military should be very important.

Obviously we cannot take God's place and judge those persons who profess Christianity yet remain active members of the military. Both we and they probably benefit from worshiping together and exchanging images of God, and we should not deny their sincere spirituality. But we are empowered by God to erect the boundaries necessary to preserve our unique denominational stance against violence, and therefore should require that persons leave the military if they apply for membership in a Mennonite Church. Only this way will we continue to be a credible witness for Christ's peace within a violent world. And only this way will there still be a peace emphasis when we from the younger generation become the leaders of the church.

*René Horst  
Bloomington, Ind.*

Yes. Why? I believe it is biblical (Matt. 5 and Rom. 12).

The big Russian threat has melted without a single U.S. gun being fired. That was followed by an admission from the Pentagon that our most expensive weapon ever (the Stealth bomber) does not evade radar after all. What other institution continues to be supported with such loyalty given so little credibility?

Can you envision in your wildest dream the sight of Jesus wearing camouflage and holding a gun? That does not represent the God that I worship!

*Elmer E. Yoder  
Perkasie, Pa.*

Yes. The church has the spiritual and the scriptural authority to set boundaries and the obligation to maintain them.

Nonresistance is not just our "unique membership requirement." It was also that of the early Christian church and of our Anabaptist predecessors.

There are around us denominations to serve as examples of what happens when you officially declare nonresistance a matter of choice: it disappears. Let us spread the gospel without conforming ourselves to the surrounding culture and its values.

*Robert J. Schultz  
Protection, Kan.*

Yes. I go back to Lawrence Burkholder's statement (Sept. 10): "Calvary stands for nonresistance, complete self-giving, sacrificial death, unlimited giving, and renunciation of claims and counterclaims in the struggle for existence." My own experience in the U.S. Navy convinces me that such a stand would not only be unlawful in the military but also impossible outside the brig.

*Pres Nowlin  
Powhatan, Va.*

No. Mennonites should influence people to follow the way of the cross, not war. Leaders should be persuaded to embrace pacifism. Since an ounce of example is worth a ton of advice, we can do much by living peacefully in the home, church, community, nation, and world. But for church membership, accept Christians as they are. Allow each to grow according to the Holy Spirit's leading in the way of peace.

*Dwight E. Wratchford  
Martinsburg, W.V.*

No. I believe very strongly in the position of nonresistance. So what I ask of the newcomer before baptism is, "Are you willing to listen to teaching and allow the Holy Spirit to direct you in what follows?" Can we ask any more of those who come to Christ than did the leaders of the New Testament Church?

*Clarence R. Sutter  
Mt. Pleasant, Iowa*

Yes. But I am a reluctant pacifist. However, Christ's teachings and example leave little other choice. Still, I do not feel much in common with the vocal "peace movement" within the Mennonite Church. Pacifism as presented by the church seems more secular and humanistic than Christlike.

We as Mennonites have challenged the very tenants of our faith: the infallibility of the Scriptures, significance of the cross, and the deity of Christ, to name a few. We have also errantly challenged clear biblical teaching concern-



ing homosexuality and women's role in the church.

Whereas the fundamentals of our faith seem to be open to challenge, the concept of pacifism seems to be sacrosanct. The "peace movement" for some would appear to be more important than a personal relationship with the Prince of Peace (Jer. 6:14-16).

*Merle Mullet  
Glendive, Mont.*

Yes. Christians must minister to everyone. But in deciding whether pacifism should be required for church membership, Mennonites must choose. Measuring members by numbers means being all things to all people. Measuring members by commitment means taking a stand. Not every Christian will be—or want to be—a Mennonite. Those who are, however, will take a clear message to the world.

*Wayne Steffen  
Goshen, Ind.*

Yes. I know of someone who has worshiped with a Mennonite congregation for years, yet will not become a member because he knows he would go to war if drafted. I believe he is being true to his and his congregation's beliefs.

The gospel of peace is an understanding we do not share with most other Christian groups. While much has been made recently of similarities between Mennonites and other Christians, I would hope this is one line which would continue to be drawn—boldly, not out of pride, but to be clear on what we believe.

*Greg Law  
Schwenksville, Pa.*

Yes. Peace is not an option—it is an integral part of the gospel. I hope we as Mennonites will require a belief in peace.

*Harold Lauber  
Tofield, Alta.*

Yes. Belief in peace is *not* just an additional feature which we Mennonites tack on to regular orthodox beliefs, making it optional for church membership. Rather we confess and teach from the Scriptures that the centrality of Jesus' gospel is one of peace. Belief in Jesus and his radical way of peace is the essence of our faith, the fabric of our lives, and the foundation for our witness.

Membership in the local congregation

## IN A MENNONITE VOICE: WOMEN DOING THEOLOGY

sponsored by MCC Canada-Women's Concerns & Conrad Grebel College

April 30 - May 2, 1992

Conrad Grebel College, Waterloo, Ontario

*This conference has been organized to provide a forum for Mennonite women to work on theological issues and to provide a meeting place for women and men who are interested in exploring the emerging theological voices of women. Major presentations will have been informed by the contributions of at least 4-6 other round-table participants. These papers will be available in February for registrants, allowing the conference to be a continuation of a larger dialogue.*

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**Mennonite Women Connecting Faith & Practice, Dorothy Bartel/Native Issues; Rosalee Bender/Disabled & Third World; Dorothy Friesen/Racism; Mary Anne Hildebrand/Domestic Violence; Kaye Rempel/Poverty**

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should be a result of the covenant we share together. Everyone in our churches, both members and attenders, are at various stages of discipleship and maturity. It is right for us to be sensitive to one another and desire harmony among the fellowship. But this should not be accomplished by accepting the smallest common denominator of what we agree upon as the gauge. We must allow the Lord of the church to be the standard.

*W. Roy Walls, Jr.  
Akron, N.Y.*

No. I believe the Christ-centered community is in line with New Testament practice. Therefore I cannot draw a line with me on the inside and the soldier on the outside.

The concept of church does not mean we can reduce the gospel to a few "core concepts" or "fundamentals." Christians are not made by simply saying, "I believe in Jesus" but not in peace.

Jesus is the Prince of Peace. If then I am growing more like him, how can I not come to the peace position as I grow?

*Maynard Shirk  
Conestoga, Pa.*

Maybe. Does Scripture call for the church to allow membership to those who do not believe in the way of peace? Maybe so. Do Mennonites need to accept nonpacifists into their community? Maybe not.

Perhaps the Mennonite tradition is best understood not as church, pluralistic and accepting, but as a religious order made up of women, men, and families who are committed to a distinct rule of life. As a religious order, we need not have all the qualities of a church. Rather we emphasize those values important to us: community, discipleship, peace. In doing so we perform a prophetic function to the church.

*Tom Garlitz  
Belleville, Pa.*



# *This congregation invests in a*

***Southside Fellowship in Elkhart, Ind., formed a corporation to promote and market the paintings of one of its members with motor skills disabilities.***

*by Tom Price*

When Chad Friesen lies prostrate on his stomach, takes paint brush in hand, and stares intently at a canvass spread out on the floor in front of him, usually a set of eyes stares back.

These eyes don't belong to the 24-year-old painter, whose physical disability prevents him from painting in the usual posture. Instead, they are what he calls "God's eyes." Friesen paints many eyes in his works; they fit with a vision of the world not seen by most artists.

Members of Southside Fellowship, a Mennonite and Church of the Brethren congregation in Elkhart, Ind., agreed. They formed a for-profit corporation, God's Eye Gallery Inc., complete with a board of directors, to market Friesen's work and bought more than 40 shares of stock at \$100 per share to pay for supplies and expenses.

"Will people buy Chad's art? I'm not an artist, but to me that is beautiful work," says board member Merritt Lehman, pointing to one of Chad's paintings. "Here's a person who has to struggle with life. But he also has some talent in art. There should be some appreciation in that."

Patrons and potential investors had a chance to determine that for themselves in September and October when there was a display of Friesen's work at the Goshen pottery studio of a Southside member. "It was the first real test of the marketability of Chad's art," says Dean Preheim-Bartel, chairman of the board of directors for God's Eye Gallery.

Members of the congregation (affiliated with the Mennonite Church, the General Conference Mennonite Church, and the Church of the Brethren) had their first exposure to Chad's paintings when one of their pastors, Willard Roth, asked the artist to display his work during a congregational meeting. Although Friesen had participated and won awards in local juried art competitions, his work is not well known among the area's artistic community.

Since that showing at a congregational meeting, several Southside Fellowship members have

met regularly to plan how to launch the business venture. Congregation members and Chad make up the board of directors.

"Business is part of my daily routine," says Merritt, who saw his involvement on the board as a way he could contribute his professional skills to the work of the church. The corporation—a structure that protects Chad's disability benefits—has contracted Chad to supply them with paintings.

Only Chad will receive pay from the venture. "As the paintings are sold, a certain amount of profit will go back into the business," Merritt says.

"It probably will be awhile for Chad to get to the point where the business becomes self-supporting. If it goes really well, our intention is to turn the business over to Chad and make it his," Dean says. "We each brought something to the group. Part of my interest grows out of working 20 years as a professional in the field of disabilities. I'm always interested in seeing what we can do to create an environment in which persons with disabilities can grow."

Initially, the board investigated housing alternatives for Chad who left a group home for people with disabilities after he was judged too independent for the supervised residential setting. For now, he lives with his mother, where he keeps his "studio" in a corner of his bedroom.

Although both Chad and fellow board members hope that one day his works will yield enough to pay for his own studio, they acknowledge that their primary effort is to market his paintings. Their initial investment and ongoing income will keep Chad supplied in paints, canvasses, and frames.

"We're really a process, rather than a place," Dean says. Chad, himself, supplied the name: God's Eye Gallery.

"I named it that because in Jerusalem, above the Arab stores, they would have a God's eye," says Chad, who was fascinated by the symbol. "It meant that it was safe."

The eyes show the whole range of emotions: anger, fear, sadness, and joy. His paintings feature a variety of subjects, from personal anger to a series of paintings portraying the devastation wrought by the Persian Gulf war.

"The first time I knew he could paint was when we left Jerusalem in 1976," says his mother, Carol Nickel, who was given his collection of school paintings by one of Chad's teachers. "I really knew there was some kind of ability here. I just kept him supplied with art pencils and colored pens."



# sabled artist's future

At the same time, Chad continued to battle a disability he had fought most of his life. Although doctors were unable to diagnose the cause, they said that Chad suffers from ataxia, a seizure disorder. When he turned eight, Chad's condition deteriorated, affecting his motor skills. The disorder caused his body to shake to the point where he now relies on a wheelchair to get about. "Until he was eight, he did everything himself," Carol says.

"He always wanted to paint with a paintbrush. All I could see was this great mess. I finally gave in," she says. "He really doesn't do anything else right now. I decided to put up with the mess; it was worth it."

Although Chad lies flat and braces his right hand with his left when he paints, the lack of an easel or other painting tools doesn't slow him down. "He paints upside down, he paints from the bottom, he paints from the side," his mother says.

The sheer volume of Friesen's paintings demonstrates his prolific creativity. Board member Kathryn Steckly, who is retired, was given the task of cataloging Friesen's paintings. She spent two hours per week for half the summer doing just that and was little more than half done, with about 200 paintings cataloged. "I've always sort of prided myself in clerical skills," she says. "This one has me stumped."

The whole process has been more than the congregation bargained for. "It's a little more complicated than you'd think and than we thought when we first got started," says Dierra Lehman.

"That's much like life," adds Alvina Nickel, Chad's grandmother.

The first obstacle came directly from the artist himself. "We had to persuade Chad he should sell his paintings," says his mother.

"My paintings, to me, are like a diary," says Chad, who usually paints four to five hours daily. "People don't sell their diaries."

Yet the personal nature of Friesen's paintings was what drew the congregation into a for-profit business venture in the first place. "It's one of the ways in which the church really lives out

who it is and what it believes—by putting ourselves on the line. We're not just talking; we're doing something for the benefit of another," Dean says. "If Chad can be successful, then I'll feel good. Just to be part of his success feels like one of the things we are about as a church—to stand by one another, to help each other achieve our callings. This is Chad's calling."

"It's my job," Chad adds.

"His favorite question is, 'What do you think about this painting?'" says his mother.

"I'm not asking, 'Is it good or bad?'" Friesen says. "I'm asking, 'What do you see and feel in the painting?'"

Alvina Nickel notes there are "more than just colors" in the paintings of her grandson, who admits he enjoys when people see something in his work.

"Even if they see something different than what you had in mind?" asks Dierra.

"Yeah," Chad says. "Everyone does."

*Tom Price, Elkhart, Ind., covers religion for the Elkhart Truth.*



*Chad Friesen discusses one of his paintings during a presentation to students and faculty at the Associated Mennonite Biblical Seminaries.*



## Pastor project, youth conventions top agenda at meeting of MBCM directors

Elkhart, Ind. (MBCM)—Reports on the Pastorate Project and the 1991 and 1993 youth conventions highlighted a meeting of the board of directors of Mennonite Board of Congregational Ministries (MBCM).

The board of directors also discussed first steps in a Congregational Peace Education Initiative.

The board devoted five hours at its Oct. 18-19 meeting to reports from the Pastorate Project. Under this study program, 16 pilot congregations and 10 Mennonite Church and General Conference leaders were asked to test new attitudes and structures for relationships between pastors and congregations.

Mennonite Board of Education (MBE) administers the project, which is funded by a grant from Lilly Foundation. After this coming December, however, MBCM will be responsible to implement what has been learned from the study.

MBCM has hired Dale Stoltzfus, one of the 10 project consultants, to serve on the staff of the agency's leadership office. Stoltzfus will work primarily with conference ministers in helping to improve pastor-congregation relations.

At the meeting, the directors heard from Stoltzfus and two other project consultants, Marlene Kropf and James Waltner. MBE's directors for the project, Albert J. Meyer and Dave Sutter, also gave reports.

A major consultation in Chicago on Dec. 7-8 will present formal findings from the three-year study.

On another matter, the directors heard reports on the Oregon 91 Youth Convention and plans for a 1993 gathering.

Carlos Romero, MBCM's coordinator of youth ministries, received many expressions of gratitude from the board for his work in coordinating the Oregon convention.

Stan Shantz, a pastor from Glendale, Ariz., who briefly served as a paid staff member before Romero was hired, also was recognized. He was given a \$500 stipend for his extensive work as chair of the Youth Convention Planning Committee.

Romero presented a preliminary financial report on Oregon 91. However, it will be another month until MBCM can close its books on the convention, because the University of Oregon has not yet sent a bill for lodging and feeding the 2,100 youth.

Considerable discussion focused on site selection for the 1993 youth convention,



**Pastors oriented.** Elkhart, Ind. (MCCGB)—A group of 11 pastors, most of them new to the Mennonite Church, got an introduction to church schools and agencies in northern Indiana Sept. 30-Oct. 2. The group visited the Associated Mennonite Biblical Seminaries; Goshen College; the boards of Congregational Ministries, Education, and Missions; General Board; and Mennonite Mutual Aid. In addition, three group members visited Mennonite Publishing House, Scottdale, Pa. Pictured above, in front of the building where General Board has its offices, are (back row, from left): Jeff Wright, Rancho Cucamonga, Calif.; Alan Kauffman, Accident, Md.; Dennis Ernest, Garden City, Mo.; Ananda Sairsingh, Upland, Calif.; James Isaacs, Inglewood, Calif.; Gary Blosser, Silver Spring, Pa.; (front) Anton Matthews, Chicago; Rod Stafford, Pasadena, Calif.; William Hartwell, Omaha, Neb.; Ervin Stutzman, Mount Joy, Pa.; and Timothy Owolabi, Orrville, Ohio.

which is to be hosted by Lancaster and Atlantic Coast conferences.

MBCM estimates that 3,000 youth will attend. This means the site chosen earlier, Towson State University in Baltimore, is no longer acceptable, because it has only 2,000 available beds.

Romero reported that the University of Maryland in College Park, near Washington, D.C., seems a very promising site. Another possibility is to hold the meeting at the Convention Center in Philadelphia and lodge the youth in three downtown hotels.

MBCM hopes to make a final decision in December.

In another action related to youth ministries, the directors approved spending \$2,000 to fund rewriting of youth mentoring material.

Steve Ropp, youth minister for Illinois Conference, will rewrite the material during a sabbatical.

Also at the meeting, MBCM staff members G. Edwin Bontrager and J. R. Burkholder presented suggestions for launching the Congregational Peace Education Initiative.

This program was mandated by General Assembly at Oregon 91.

There was general agreement that resources to help congregations deepen peacemaking convictions are already available. However, the challenge is to get congregations to deal with the issue.

In an organizational matter, the board elected Marcus Smucker, Elkhart, Ind., to serve as president for the next biennium.

Four new directors joined the board for the meeting. David Mishler, Johnstown, Pa., and Peter Wiebe, Glendale, Ariz., were appointed by General Board this past spring. Nancy Rodriguez-Lora, Brooklyn, N.Y., and Roy Williams, Land-O-Lakes, Fla., were elected by General Assembly.



## Mennonites celebrate 125 years in Chicago

*Lombard, Ill.*—Speakers, seminars, and a tour highlighted events marking the 125th anniversary of Mennonite activity in Chicago on Oct. 12-13.

Lombard Mennonite Church and staff members from Mennonite Board of Missions (MBM) planned the "celebration of mission" weekend.

Richard Yordy, who spent his teenage years at the Chicago Home Mission and later served as conference minister for Illinois Conference, spoke Sunday morning. In addition, Simon G. Gingerich of MBM gave a slide presentation of Mennonite involvement in Chicago up to about 1950.

Earlier, sociologist J. Howard Kaufmann presented "A Profile of the Mennonite Church." Wilbert Shenk, director of the Mission Training Center at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., spoke on "The Gospel and Our Culture."

David and Janice Yordy Sutter, Richard Blackburn, and Mark Vincent led seminars on lifestyle, peace ministry, and community, respectively. Pat Swartzen-druber, MBM vice-president for administration, moderated a Saturday discussion.

During the fall of 1866, John F. Funk and Peter Neff gathered a group together for worship in a small room on the city's near north side. The group disbanded in 1869, and the house was destroyed by the Chicago fire in 1871.

By 1893, however, M. S. Steiner had arrived to begin mission work in the city. He started the Home Mission, which was organized as a congregation of Illinois Conference in 1903.

During the weekend celebration, many persons who formerly attended the Home Mission shared their memories. They recalled streetcar rides to church, Fresh-Air trips to the country, Sunday school diplomas, Christmas dinners, and leaders who influenced them.

A Saturday morning tour pointed out the site, under an expressway, where the mission used to stand. Other stops included the Mennonite section of Glen Oaks cemetery, Bethel Mennonite Community Church, Grace Community Church, the Chicago Mennonite Learning Center's new building, the area around Lawndale Mennonite Church, and the meeting places of some of the newer Hispanic Mennonite congregations.

The Saturday evening meal, prepared

by John Burke of the Lombard church, was reminiscent of Christmas dinners served at the Home Mission.

Various memorabilia items were displayed throughout the weekend.

—Emma Richards

## Students get groceries for hungry in Lancaster

*Lancaster, Pa. (LMH)*—Lancaster Mennonite High School (LMH) students raised more than \$850 earlier this fall to buy groceries for hungry people in Lancaster County.

Called "Dollars for the Hungry," the project was planned and directed by 56 students taking a Foods and Nutrition I course and their home economics teacher, Deborah Van Pelt.

Seeing a video on world hunger led to a day of brainstorming, in which all four sections concentrated on choosing an activity that would bring hunger awareness to the entire school.

The project chosen invited all LMH students and staff members to contribute \$1 each toward buying groceries for the Lancaster County Council of Churches food bank.

Van Pelt and her students hoped at least half of the 693 students and their teachers would remember to contribute on collection day. To their amazement, the total amount of money received climbed to \$864.

The next day, the Foods I students went to a local grocery store to spend about \$15 per person on nonperishable food.

Class members were asked to compare prices and use coupons. In addition, Van Pelt urged the students to study product labels and choose foods low in fat, sodium, and sugar.

Later that day, the students presented some 90 bags of groceries to the Council of Churches' food storage center.

James Hughes, executive director of the council, praised the project.

"You're asking the kids to think seriously about other people and teaching them Christian stewardship," he said. "It looks like a very comprehensive, hands-on kind of project and goes well with the Scripture verse 'Faith without works is dead.'"

According to Hughes, the number of people needing emergency food service in Lancaster County has increased considerably during the past year, probably as a result of a higher than usual unemployment rate.

## Committee hears reports from Mideast workers

*Akron, Pa. (MCC)*—Reports on the Middle East and Poland headed activities at the Sept. 20-21 meeting of the executive committee of Mennonite Central Committee (MCC).

Carol McLean of Baltimore said 300,000 children in Iraq are starving, due to the economic embargo against that country.

McLean, a public health nurse, went to Iraq in July for a six-week MCC assignment. She worked with UNICEF to launch an emergency feeding and nutrition program.

Milk powder, infant formula, and medical supplies sent by MCC were useful and appreciated, McLean said. However, relief supplies can meet only 10 percent at most of Iraq's food needs.

McLean urged that Mennonites and Brethren in Christ call on the international community to unfreeze Iraqi assets and to permit Iraq to sell oil, under international monitoring.

In addition to McLean's presentation, the committee heard reports from Ed Epp of Winnipeg and Doug Yoder of Meyersdale, Pa.

Yoder, who returned from a three-year MCC assignment in Poland, outlined the opportunities he sees in Europe, now that the political climate has changed.

Epp described how the Gulf War looked from Cyprus and Turkey and reported on MCC work in Lebanon and other countries in the region.

Epp and his wife, Norilynn, served as MCC country representatives for Lebanon from 1987 until earlier this year. They spent this past May in Turkey, coordinating MCC response to the Kurdish refugees.

"As we commune with people in the Middle Eastern churches," Epp said, "we will be forced to reexamine our beliefs about the state of Israel."

In addition, he told the committee, "We will need to look again at our ways of doing mission . . . [in] an area where an indigenous church has existed since the time of Christ."

Also at the meeting, controller Ken Langeman reported that U.S. contributions to MCC in the first nine months of this fiscal year were up 5.9 percent over the same period last year.

The increase stems in part from a surge of contributions during April and May. This came in response to the Kurdish refugee situation.



• **Zaire still troubled.** Conditions in Zaire remain unstable, according to a late October report from Mennonite Central Committee (MCC). Following riots in September, President Mobutu Sese Seko reached agreement with opposition leaders and appointed a member of the opposition as prime minister. But he dismissed the prime minister Oct. 20, when the appointee refused to swear allegiance to Mobutu. Former MCC worker Tim Lind traveled to Zaire on Oct. 24 to meet with the agency's church partners and consider possible responses to the situation.

• **MBM urges prayers.** The board of directors of Mennonite Board of Missions (MBM) has called members of the Mennonite Church and others to pray for the Middle East peace talks that began Oct. 30. The resolution approved at the Oct. 24-26 MBM board meeting urges "all people everywhere" to pray at noon each day during the talks. The resolution continues, "Let us pray for this first face-to-face meeting of Arab and Israeli leaders in 43 years."

• **Lesson series okayed.** Mennonite Publication Board has approved continued development of a new children's curriculum, which churches could use in place of the Foundation Series. Mennonite Publishing House will share the projected \$780,000 cost with its Mennonite and Brethren publishing partners. In other actions at the board's Oct. 24-26 meeting, Maurice Martin of New Hamburg, Ont., was reappointed president. Levina Huber, South Daytona, Fla., was appointed vice-president, and John B. Shenk, East Petersburg, Pa., was reappointed secretary.

• **Committee meets.** The Inter-Mennonite Confession of Faith Committee heard from members of three Mennonite Church (MC) and General Conference (GC) conferences in a meeting in Hesston, Kan., last month. People from South Central, Western District, and Iowa-Nebraska conferences asked questions and made suggestions. Topics ranged from baptism and communion to how much emphasis to place on the crucifixion as opposed to the resurrection. The new confession of faith is to be presented for ap-

proval at the joint MC/GC assembly in Wichita, Kan., in 1995.—*Susan Balzer*

• **Pastors visit college.** Some 22 pastors from six states came to Hesston (Kan.) College on Oct. 7-8 for the school's annual Church-College Conversations. Em Griffin, professor of communications at Wheaton (Ill.) College, spoke on "The Art of Christian Persuasion," "Communication Through Small Groups," and "Who is the Pastor's Friend?" In addition, Merv Birkey of West Union Mennonite Church, Parnell, Iowa, described his journey to the pastorate, and faculty members Vickie Andres and Dwight Roth spoke on making faith relevant in the classroom.

• **Griffin leads lectures.** "Upward mobility in this life is, according to Jesus Christ, downward mobility in the next life and vice versa," Em Griffin told students and faculty at Hesston (Kan.) College. Griffin, a member of the Wheaton (Ill.) College communications faculty, served as Staley Distinguished Christian Lecturer at Hesston last month. He spoke to four college classes and to the entire campus community during weekly convocation.

• **Goshen cited.** *U.S. News and World Report* magazine has again listed Goshen (Ind.) College as one of "America's Best Colleges." The annual survey ranked Goshen in the top quarter of the 140 "national liberal-arts colleges." This is the second time the magazine has ranked Goshen since the Carnegie Foundation for the Advancement of Teaching reclassified the school from a "regional liberal arts college" to the more competitive "national" category.

• **Anniversary marked.** Some 250 people took part in an Oct. 12 service to mark the coming of the first Amish families to the Middlebury, Ind., area 150 years ago. Speakers included Daniel S. Bontrager and Daniel Beachy of the Amish Heritage Committee and Marion Bontrager, who is a member of the Bible faculty at Hesston (Kan.) College and a descendant of the early Amish settlers. Marion Bontrager praised the settlers for recognizing that "all of life [is] sacred." At the same time, he asked a

series of probing questions. Did the settlers ever wonder about taking land from the native Americans? Will Anabaptists today be able to control technology and maintain community? Will they keep the church central? The service included a song from the *Ausbund* and "Gott ist die Liebe" sung from memory.—*Levi C. Hartzler*

• **Alumni return.** Some 700 people from off campus took part in homecoming and parents weekend at Eastern Mennonite College, Harrisonburg, Va., on Oct. 11-13. Activities included class reunions, seminars for parents, alumni-varsity soccer and field hockey games, an alumni-parent worship service, a concert by the Reunion Vocal Band, and performances of "HomeComing-Home," a multi-media production by the college music and theater departments.

• **Sharing goal set.** Mennonite Church General Board has set a \$25,000 goal for this year's Christmas Sharing Fund drive. Christmas Sharing gifts will go toward starting new churches in

Mexico City, helping ethnic minority students attend Mennonite high schools, and supporting a new peace education initiative in congregations.

• **Conference grows.** Lancaster Conference membership rose from 6,000 in 1900 to 18,200 in 1990, according to figures compiled by the Home Ministries department of Eastern Mennonite Board of Missions. The growth rate each decade fluctuated from 27 percent for the 1910-1919 period to only 2 percent in the 1960s. John Nissley, associate director for evangelism, projects a growth rate of 18 percent for the 1990s. Currently, the conference has 194 congregations and 27 church planting fellowships.

• **Welcomed like family.** African Christians would like African Americans to come as missionaries, Lindsey Robinson said. Robinson, who is associate director of Home Ministries for Eastern Mennonite Board of Missions, visited Ghana and Benin this past August. "We were made to feel like family



**New York churches meet.** *Bronx, N.Y. (NYCCMC)*—A group from Believers Mennonite Fellowship, Brooklyn, N.Y., sings at the eighth annual convention of New York City Mennonites. Members of the singing group are of the Garifuna people from Belize. During the Sept. 27-28 meeting at Fordham University, Amor Viviente Mennonite Church of Long Island was welcomed into the New York City Council of Mennonite Churches. Pastor Victor Amador has been sent to New York by the Mennonite Church in Honduras. With the Amor Viviente church and a new Haitian Bible study group in Irvington, N.J., there are now 19 Mennonite congregations in the New York metropolitan area.



members who had been away for a long time and were now returning home," said Robinson, who traces his ancestry to West Africa. Church leaders expressed appreciation for white missionaries, but wondered why people of African heritage did not come, he said.

• **CPS reunion held.** Former Civilian Public Service workers at Denison, Iowa, marked the 50th anniversary of the camp's opening with a Sept. 20-22 reunion in Evansville, Ind. Guest speakers Atlee and Winifred Beachy told the 213 registrants about the organization Seniors for Peace. In addition, former camp director Lester Gerig led a panel discussion about camp experiences. A video of the weekend and information about the next reunion in 1993 are available from Henry Leamon, 92 Strasburg Pike, Lancaster, PA 17602.—James R. Clemens

• **Youth meet in Cuba.** Nine young Mennonites from Guatemala, Mexico, and the United States attended a retreat in Havana, Cuba, in August. The event was sponsored by a Baptist congregation in the Cuban capital. Mennonite Central Committee provided some financial assistance so the eight Guatemalans and Mexicans could attend. Steve Shirk, Thornton, Pa., was the only U.S. member of the group.

• **Worker writes book.** Melanie Zuercher, a former Mennonite Central Committee (MCC) worker in eastern Kentucky, is the author of a book about a statewide activist group. Zuercher grew up in Harlan, Ky., and worked for Kentuckians for the Commonwealth (KFTC) as an MCC U.S. volunteer from 1986 until early 1991. The book is titled *Making History: The First Ten Years of KFTC*.

• **Entries accepted.** The Lion and the Lamb Peace Arts Center at Bluffton (Ohio) College is now accepting entries for an Outdoor Peace Sculpture National Juried Competition. Participants must have experience with outdoor sculpture. Slides of up to three works (no more than 10 slides total) must accompany the application. Deadline is March 2, 1992. There is no entry fee. More information is available from Elizabeth

Hostetler, Lion and the Lamb Peace Arts Center, Bluffton College, Bluffton, OH 45817.

• **Pastor transitions:**

*Mary Brenneman* was ordained on Sept. 29 at Central Mennonite Church near Fort Wayne, Ind.

*Brenda Glanzer*, minister of education at Hesston (Kan.) Mennonite Church, has resigned her position effective the end of December.

*Ray Lapp* and *Jon Hoover* were licensed at Ridgeview Mennonite Church, Gordonville, Pa., on Oct. 6. Lapp will serve as associate pastor and Hoover as pastoral assistant.

*Brenda North Martin* was ordained for hospital chaplaincy in a Sept. 29 service at Raleigh (N.C.) Mennonite Church.

• **Coming events:**

*1-W reunion*, First Mennonite Church, Denver, on Nov. 30. This is part of the church's 50th anniversary celebration and the dedication of its new facilities. More information from the church at 303 892-1038.

*Pastorate Project consultation*, Chicago on Dec. 7-8. Congregational leaders and consultants who have been involved in this study project will share their experiences, and church school and agency representatives will respond. Other interested persons are invited to participate as long as space is available. Registration deadline is Nov. 15. More information from Don Garber, Mennonite Board of Education, Box 1142, Elkhart, IN 46515-1142.

*Faith and Farming VII conference*, Laurelville Mennonite Church Center, Mount Pleasant, Pa., on Dec. 8-10. John L. Ruth will present "The Story of a People of the Land," and Ohio farmer Valentine Yutzy will speak on "biological farming." More information from Laurelville, R. 5, Box 145, Mount Pleasant, PA 15666; phone 412 423-2056.

*Peace conference*, sponsored by Christian Peacemaker Teams (CPT), Richmond, Va., March 6-8. Participants will reflect on the Gulf War and on means of protest such as war tax resistance. More information from CPT, 1821 W. Cullerton, Chicago, IL 606708, or John Stoner, conference coordinator, 728 Fulton, Akron, Pa 17501; phone 717 859-1958.

*Mennonite and Brethren Health Assembly*, Indianapolis, Ind., March 6-11. The theme is "Ana-

baptist Leadership for Change." More information from Mennonite Health Association, 202 S. 5th St., Suite 100, Goshen, IN 46526; phone 219 533-9069.

*Dialogue 92*, Indianapolis, Ind., on March 6-8. Health professionals, pastors, caregivers, and others will discuss health issues. More information from Mennonite Health Association, phone 219 533-9069, or from Mennonite Health Services or Mennonite Mutual Aid.

• **Job openings:**

*Conference coordinator needed.* Franconia Conference seeks a person with strong administrative and team building skills and the ability to publicly articulate Anabaptist-Mennonite faith and the conference's mission statement. Full-time position. Contact David Greiser, 1005 S. St. Bernard Pl., Philadelphia, PA 19143; phone 215 729-4424.

*Volunteer needed to fill position of program director.* Social work and some counseling skills necessary. Contact Sheron Brunner, Lifeline Ministries Women's Shelter, 424 Guerrero, San Francisco, CA 94110; phone 415 861-4820.

## NEW MEMBERS

**Assembly, Goshen, Ind.:** Chad Martin.

**Emmanuel, Gainesville, Fla.:** David Kreider and Heidi Regier Kreider.

**First Mennonite, Indianapolis, Ind.:** Cecil and Ruth Simons, Mark Sauder, David Talbott, Eric Boschmann, and Stan and Shelley Pletcher.

**Glenwood, Glenwood Springs, Colo.:** Merle Detweiler.

**Line Lexington, Pa.:** Dan Sell, Eva Sell, John King, Darlene Hunsberger, John Rittenhouse, Leni Rittenhouse, Troy Kratz, Ken Maute, and Jacki Maute.

**Sharon, Plain City, Ohio:** Laura Chuha.

**Wilmot, Baden, Ont.:** Stanley and Verda Cook, and Sharlene Heipel.

**Zion, York, Pa.:** Bonnie Tyson and Ethel May Flinchbaugh.

## BIRTHS

**Akers, Mark and Margie (Yoder), Christiansburg, Va., Amy Elizabeth (third child), Aug. 31.**

**Barnes, Jeff and Shawn (Keller), Green Lane, Pa., Brandon Jeffrey (first child), Sept. 23.**

**Dunster, Patrick and Julia (Pollit), Kidron, Ohio, Gideon Patrick (fourth child), Oct. 1.**

**Hershberger, Randy and Marcia (Schrock), Wakarusa, Ind., Ellen Joy (first child), Oct. 7.**

**Hershey, Andrew and Yvonne (Lefever), Paradise, Pa., Derek Abram (third child), Sept. 24.**

**Hostetter, Alden and Louise (Otto), Fairfax, Va., Andrew Lee (third child), Oct. 2.**

**Hunsberger, Tim and Angela (Grosse), Kitchener, Ont., Jeremy David (second child), Sept. 18.**

**Landis, Scott and Patti Jo (Hostetler), Hamilton, Mont., Austin Ray (first child), July 21.**

**Lorentz, Mike and Gina (Stoltz), Kitchener, Ont., Ellerey Hope (first child), Sept. 9.**

**Miller, John and Tami (Wagner), Constantine, Mich., Zachary John (second child), Sept. 24.**

**Moyer, Gregory and Laurie (Keller), Harleysville, Pa., Jared Gregory (second child), Oct. 10.**

**Strater, Noel and Michele (Savoie), Clarksville, Mich., Andrea Louise (first child), Sept. 3.**

**Swoyer, Terry and Kim (Kramer), Sumneytown, Pa., Shawna Rose (second child), Oct. 10.**

**Yoder, Verlyn and Deb (Yoder), Kalona, Iowa, Hannah Elyse (second child), Sept. 21.**

**Zimmerman, Dale and Rosa (Petersheim), New Holland, Pa., Kelsey Nadine (first child), Sept. 23.**

## MARRIAGES

**Bixler-Elmy Thomas:** Reggie Bixler, Saginaw, Mich. (Grace Chapel), and Tammy Elmy Thomas, Caro, Mich, June 22, by Scott Holland.

**Bustos-Litwiller:** Steven Bustos, Goshen, Ind. (Benton cong.), and Lori Litwiller, Goshen, Ind. (Silverwood cong.), Sept. 21, by Galen Johns and Howard Habegger.

**Chubb-Lefever:** Millard A. Chubb, Lancaster, Pa. (S. Christian Street cong.), and Edna B. Lefever, Lancaster, Pa. (S. Christian Street cong.), Oct. 12, by Lawrence Chiles and James Hess.

**Esh-Gingerich:** John Esh, New Holland, Pa. (Ridgeview cong.), and Janet Gingerich, Strasburg, Pa. (Petra Christian Fellowship), Sept. 14, by Robert L. Petersheim.



**Garot-Miller:** Leon Garot, Glenwood Springs, Colo. (United Methodist Church), and Rachel Miller, Glenwood Springs, Colo. (Glenwood cong.), Oct. 6, by John Otto.

**Harned-Kauffman:** James Harned, Steger, Ill. (Baptist Church), and Christine Kauffman, Lake Odessa, Mich. (Community cong.), Sept. 14, by Barry Lee.

**Hartranft-Zook:** Craig Hartranft, Ephrata, Pa. (Evangelic Free Church), and Debra Zook, Ephrata, Pa. (Ridgeview cong.), Sept. 14, by Doug Winne.

**Jantzi-Bradshaw:** Tim Jantzi (Wilmot cong.), and Kim Bradshaw, Toronto, Ont., Oct. 19, by John Goulet.

**Lackman-Miller:** Luke Lackman, Apple Creek, Ohio (Catholic Church), and Nancy Miller, Lakeville, Ohio (Wooster cong.), Oct. 12, by Wayne A. Nitzsche.

**Moyer-Halteman:** Doug Moyer, Souderton, Pa. (Souderton cong.), and Glenda Halteman, Souderton, Pa. (Franconia cong.), Oct. 12, by Gerald A. Clemmer.

**Rusk-Yoder:** Andrew Rusk, Ardmore, Pa., and Anita Yoder, Souderton, Pa. (Plains cong.), Oct. 5, by Henry P. Yoder (father of bride).

## DEATHS

**Benner, Doris M.,** 56, Glenwood Springs, Colo. Born: July 15, 1935, Franconia, Pa., to Norman and Ethel (Weaver) Benner. Died: Oct. 4, 1991, Glenwood Springs, Colo., of cancer. Survivors—brothers: Kenneth J., Douglas E., N. Dale, Herbert L. Funeral: Oct. 8, Glenwood Mennonite Church, by John Otto and Kenneth Benner. Burial: Rosebud Cemetery.

**Bergey, Sallie L.,** 70. Born: May 25, 1921, Franconia, Pa., to Vincent K. and Maggie M. (Landis) Bergey. Died: Oct. 6, 1991, Souderton, Pa. Survivors—brother and sisters: Curtis L., Lizzie L. Guntz, Irene L. Reinford. Funeral and burial: Oct. 10, Franconia Mennonite Church, by Henry L. Ruth, Ben F. Lapp, and Merrill B. Landis.

**Boshart, Milton,** 87, New Hamburg, Ont. Born: Wilmot Twp., Ont., to Daniel and Magdalena (Schwartzentruber) Boshart. Died: Sept. 24, 1991, Kitchener, Ont. Survivors—wife: Lucinda (Mayer) Lebold; children: Rita Horst, Robert, Gary, Stanley Mayer, Ernest Mayer, Floyd Mayer, Marie Huehn; 19 grand-

children, 12 great-grandchildren; sister: Irene Jantzi. Member: St. Agatha Mennonite Church. Predeceased by: Elmina Kropf (first wife), Berl and Floyd (sons).

**Boshart, Robert A.,** 32, Wood River, Neb. Born: May 22, 1959, Grand Island, Neb., to Amos and Loretta (Stutzman) Boshart, Jr. Died: Sept. 14, 1991, Grand Island, Neb. Survivors—wife: Karen Heckman; son: Seth; parents: Amos and Loretta Boshart, Jr.; brother and sisters: John, Jolene, Ann Roth; grandparents: Mr. & Mrs. Clarence Stutzman. Funeral and burial: Sept. 18, Wood River Mennonite Church, by George Hansen and Cloy Roth.

**Harder, Mary Elizabeth (Shearer),** 94, Jackson, Minn. Born: Oct. 19, 1896, Jackson, Minn., to Samuel and Elizabeth (Graybill) Shearer. Died: Oct. 7, 1991, Phoenix, Ariz. Survivors—daughters: Miriam Bowers, Ruth Slagell; 6 grandchildren, 10 great-grandchildren. Predeceased by: Edward B. Harder (husband). Funeral: Oct. 9, Glencroft Retirement Community, Glendale, Ariz., by David Mann and Brad Eberly. Burial: Bellview Mausoleum, Ontario, Calif.

**Hershberger, John Edward,** 66, Kalona, Iowa. Born: June 19, 1925, Wellman, Iowa, to Simon and Barbara (Bender) Hershberger. Died: Oct. 3, 1991, Cedar Rapids, Iowa, of a heart attack. Survivors—wife: Leola Yoder; children: Dale, Edward, Clayton, Shirley Yoder; 10 grandchildren; brothers and sisters: Glenn, James, Carroll, Paul, Verda Miller, Mary Ellen Miller, Norma Hostetler. Funeral and burial: Oct. 6, East Union Mennonite Church, by Michael Loss and J. John J. Miller.

**Jantzi, Sarah,** 91. Born: Wellesley, Ont., to Daniel K. and Magdalena (Erb) Leis. Died: Oct. 2, 1991, Wellesley, Ont. Survivors—children: Lloyd, Ralph, Mabel Steckly, Norma Steckly; 13 grandchildren, 15 great-grandchildren. Predeceased by: Aaron W. Jantzi (husband). Funeral: Maple View Mennonite Church, by Ray Erb.

**Mast, William A. "Willie,"** 83, Millersburg, Ohio. Born: April 3, 1909, Millersburg, Ohio, to Albert and Elizabeth (Mast) Mast. Died: Sept. 19, 1991, Walnut Creek, Ohio. Survivors—wife: Amy Troyer; children: Bill Gene, Donna Oswald, Janice Miller; 9 grandchildren, 14

great-grandchildren; brother and sisters: Evelyn Stutzman, Maxine Crilow, Albert, Jr. Funeral: Sept. 23, Millersburg Mennonite Church, by Robert and Enid Schloneger. Burial: Berlin Cemetery.

**Reed, Marna Mae (Ryan),** 64, Pueblo, Colo. Born: Sept. 18, 1927, Gering, Neb., to Orie Lee and Bertha (Relph) Ryan. Died: Sept. 29, 1991, Pueblo, Colo., of cancer. Survivors—husband: Kent Reed; children: Kent, Jr., Robert W., Kathryn Lake; 5 grandchildren; brother and sisters: James L., Irene Weeks, Velma Yoder. Funeral: Oct. 2, Adrian Comer Garden Chapel, by Gregory A. Sulat and Eugene Schultz. Burial: Imperial Memorial Gardens.

**Schrock, Mearl A.,** 77, Metamora, Ill. Born: Feb. 7, 1914, Lowpoint, Ill., to Joel and Laura (Garber) Schrock. Died: Sept. 8, 1991, Metamora, Ill., of cancer. Survivors—wife: Almeda Lasater; children: Merlin, Marvin, Mary Yoder, Marie Selby; 7 grandchildren, 2 great-grandchildren; brother and sister: Milton, Esther Schrock. Funeral: Sept. 12, Metamora Mennonite Church, by Roger Hochstetler and Paul Sieber. Burial: Steward-Harmony Cemetery.

**Schwartzentruber, Allen,** 88. Born: March 27, 1903, Petersburg, Ont., to Daniel and Barbara (Erb) Schwartzentruber. Died: Oct. 1, 1991, New Hamburg, Ont. Survivors—sons: Vernon, Leonard; 15 grandchildren, 19 great-grandchildren. Predeceased by: Elizabeth Wagler (wife), Lyle (son).

**Titel, Emily (DiPeppino),** 66, York, Pa. Born: Nov. 11, 1925, Cleveland, Ohio, to Luigi and Isabella (Medino) DiPeppino. Died: Oct. 7, 1991, York, Pa., of cancer. Survivors—husband: Samuel; children: Dale P., Paul P., Isabelle Craul, Ilona Miller; 6 grandchildren; brother and sisters: Michael, Anna D. Carter, Rosalie Dork. Funeral: Oct. 12, Working Funeral Home, by Warren L. Tyson and David K. Stoltzfus. Burial: Prospect Hill Cemetery.

**Wagler, Alfred M.,** 92, Wayland, Iowa. Born: Feb. 21, 1899, Alsace-Lorraine, Germany, to John and Anna Schertz Wagler. Died: Oct. 3, 1991, Mt. Pleasant, Iowa. Survivors—children: Vada Reimer, Allen, Harold, Willis, Edwin, Delmar; 25 grandchildren, 27 great-grandchildren; brother: John. Prede-

ceased by: Josephine Isch (wife). Funeral and burial: Oct. 5, Sugar Creek Mennonite Church, by Dean Swartzendruber and Robert Wolf.

**Yoder, John K.,** 80, Comins, Mich. Born: Dec. 31, 1910, Oscoda Co., Mich., to Joel S. and Leah (Kauffman) Yoder. Died: Sept. 21, 1991, Fairview, Mich., of Parkinson's disease. Survivors—wife: Dorothy Layman; children: Nelson, Roger, Ramona Blouin, Deborah Evans; 8 grandchildren, one great-grandchild; brothers and sisters: Anna Gerber, Mary Hochstedler, Aaron, Joseph. Predeceased by: James Yoder (son). Funeral and burial: Sept. 24, Fairview Mennonite Church, by Marvin Troyer and Virgil Hershberger.

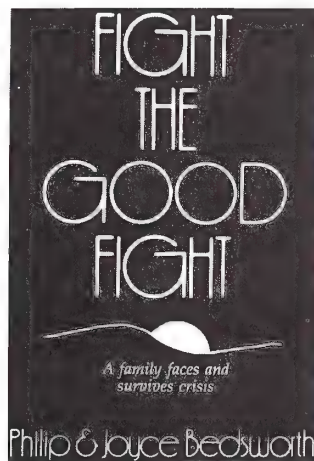
**Zook, Esther E.,** 92. Born: July 10, 1899, McVeytown, Pa., to John D. and Nancy B. (Harshberger) Byler. Died: Oct. 3, 1991, Mill Creek, Pa., of cancer. Survivors—children: Dorcas Musser, Carol Milder, J. Mark, J. Marvin, Byron C., Omar L., Dale S.; 28 grandchildren, 25 great-grandchildren; brothers and sisters: Harvey Byler, Mary Hartzler, Bennett Byler, Emma Byler. Predeceased by: Chauncey Zook (husband). Funeral and burial: Oct. 7, Allensville Mennonite Church, by Phil Barr and Paul Bender.

## CALENDAR

Fall conference, Illinois Conference and Central District (West) of General Conference Mennonite Church, Peoria, Ill., Nov. 8-9  
Education 2000, congregational discipling event, Bradenton, Fla., Nov. 8-11  
Franconia Conference assembly, Franconia, Pa., Nov. 9  
Southwest Conference fall delegate session, Blythe, Calif., Nov. 9  
Mennonite Economic Development Associates annual convention, Lancaster, Pa., Nov. 14-17  
Mennonite Disaster Service Region III annual meeting, Kalona, Iowa, Nov. 15-16  
Leadership seminar, Rosedale Bible Institute, Irwin, Ohio, Nov. 18-22  
Mennonite Church General Board, Goshen, Ind., Nov. 21-23  
MMA board of directors meeting, Chicago, Ill., Dec. 6-7  
Pastorate Project Consultation, Chicago, Ill., Dec. 7-9  
Faith and Farming VII retreat, Mt. Pleasant, Pa., Dec. 8-10



# Building Community through Sharing Our Stories



## Fight the Good Fight

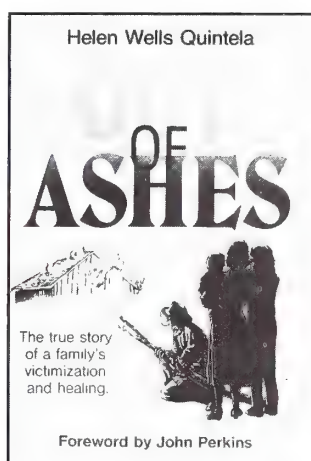
by Philip and Joyce Bedsworth

Leukemia. Kidney failure. Lung cancer. The diseases are common. For all three to strike the same person is not. Surviving them demands a fight which nearly wrenches a family apart.

Phil, who repeatedly nears death, confronts the terror and fatigue which accompany unending sickness and faces the complex decisions made possible and inevitable by modern technology. Joyce struggles to survive as job demands and responsibilities as wife and mother threaten to tear her apart. Sara and Steven know Daddy may die any time.

*Fight the Good Fight* is a story for anyone who has been forced to wrestle with chronic illness and for those who care for them.

Paper, \$6.95; in Canada \$8.95



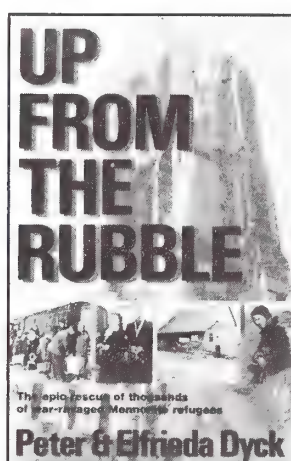
## Out of Ashes

by Helen Wells Quintela

This is a painful story of the effects of abuse and violence on its victims. It explores the power of evil, but also speaks of hope and tells of the rebuilding of lives broken by hatred and despair. The story will not be new to urban dwellers. For those whose lives are not touched by such violence, Quintela's story of her family's experience may be shocking. Yet it is a story the church must hear and deal with.

"*Out of Ashes* needs to be read by everyone who sees the plight of our urban communities and is looking for creative solutions to the problems we are facing."—from the foreword by John Perkins, president, John M. Perkins Foundation for Reconciliation and Development, Pasadena, California

Paper, \$8.95; in Canada \$10.95



## Up From the Rubble

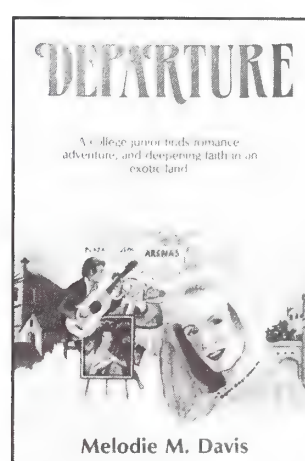
by Peter and Elfrieda Dyck

"Drama, suspense, humor, pathos—it is all here. Like a monument hewn out of solid rock, this story stands tall and strong, witnessing to faithful service and God's mercy and grace."—Katie Funk Wiebe

"In this century no story out of the Mennonite experience has captured the hearts and minds of all Mennonites and Amish groups as the story of the Berlin Exodus in 1947. The departure from Berlin in the early morning hours of January 30 of 1,200

Mennonite refugees from Russia is part of a larger epic of the movement of 12,000 uprooted Mennonites to new homes in Paraguay, Uruguay, and North America. It brings to memory the biblical narrative of the mighty works of God in that first Exodus."—Robert Kreider

Paper, \$14.95; in Canada \$18.95



## Departure

by Melodie M. Davis

Imagine yourself as a college junior leaving a sheltered, small town in the U.S. to fly off to romantic, exotic Spain for a study year abroad. Barcelona, Spain, a beautiful city on the Mediterranean, is in 1973-74 a hotbed of student unrest. The university does not open until January, upsetting carefully laid plans.

For one raised on religious pacifist teachings, socializing with U.S. Navy servicemen who are Christians and hold Bible studies on board ship is nothing short of going into the camp of the enemy. And there are other challenges. Deciding whether or not it is okay to drink wine when water is not always available and soft drinks are more expensive, wondering if it seems too "goody two-shoes" to refuse a cigarette when offered, hearing constant catcalls from men, and wondering how far romantic relationships should go.

Paper, \$7.95; in Canada \$9.95

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## THE LAST WORD

### *You have the right to remain silent*

I find silence troublesome. Something within me wants to fill long pauses with noise. Too often that noise is my own talk. Is that why God made me Mennonite rather than Quaker?

I could learn from the Quakers. How often have I gotten myself into trouble because I spoke too quickly, gave an answer before I knew the question, or defended my side of an argument even before I knew there was another? How many times have I been reduced to silence because I regretted something I'd said in the heat of the moment?

Is that why Jesus remained silent when the scribes and Pharisees brought to him a woman caught in adultery? Was he so angered by their hypocrisy and duplicity that he didn't trust himself to speak? Was it the long pause before finally answering that enabled Jesus to articulate wisdom that's still quoted: "Let anyone among you who is without sin be the first to throw a

stone at her" (John 8:7)?

Is that too why God sometimes remains silent? Does our hypocrisy, our selfishness, our pettiness keep God from words, so that when they do come, they won't be the wrong ones? Or does God hope that, by being silent, we too will learn wisdom and truth come as we pause and wait?

Silence is not something that goes well in our world. Musak and the local radio station make sure of that. (Yes, I admit being guilty—just ask my office colleagues, who have to put up with my radio tuned to the local classical station.) Yet it is often in the well-placed silence that we can cut through the clatter and noise to come to understanding and insight. It is in silence that God can speak to our hearts as we calm ourselves and wait.

Contrary to popular sentiment, we don't always have to speak. More times than not, it's best to exercise our right to remain silent.—jlp

### *Grade one*

One year ago this issue I began editing this publication. It's been a great year—I don't know of anything else I'd rather get up for in the morning. And I've learned a lot. Like:

- *Not everything can be handled rationally.* I came into the job thinking you could. But on some topics, no matter what you say, someone will take offense, call you unscriptural, or tie up your time in endless debate. Some topics are truly too hot to handle. In the Mennonite Church today, homosexuality is one of these.

- *But responses can be unpredictable.* I thought integration would generate discussion. I didn't expect peace would.

Yet the question, "Should belief in the way of peace be a requirement for membership in the Mennonite Church?" (Sept. 17) brought 60 letters. By contrast, the question, "Should the MCs and the GCs integrate?" (Oct. 22) has so far garnered two!

- *Crisis unleashes Mennonite creativity.* A common response to last January's Persian Gulf War was to write. Articles, poems, and essays flooded my office. We Mennonites agonized over that war. So did I as I chose what to print. Much of what I re-

ceived was articulate, sensitive, and well-crafted.

- *Change is a way of life.* I came into the office expecting to make some changes. I didn't anticipate they would continue even though I was ready to stop. That hard lesson came the day my assistant told me he had another job.

- *Gospel Herald readers are tremendously kind, forgiving people.* My first year had its share of mistakes. You've been subject to too many typographical errors, lost sentences, even whole paragraphs repeated. I misspelled too many authors' names. A few things I wish I hadn't printed (no, I won't elaborate; authors also read). But through it all, you've kept with me, forgiving, reading, encouraging, and saying really kind things when I meet you.

- *God is in this work.* How else can I explain receiving an article on a topic just as it becomes a national concern? How else would I get a completed manuscript just as I was about to assign it? How else could readers tell me something was in the right issue at just the right time?

Yes, the first year has been good. I look forward to another. It will have as many lessons. And no doubt as many surprises.—jlp





*Abuse survivors need to break the silence to begin the recovery process. Perpetrators too must break the silence for forgiveness and healing. See page 7.*

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ALSO IN THIS ISSUE

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**Abuse: to break the silence  
is to begin to heal . . . . .**

**Zehr inaugurated  
as Bethel president . . . . .**

**Native council meets  
moderator, sets plans . . . . .**

NOV 14 '91

November 12, 1991

# Gospel Herald

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THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

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Mennonites and the ecumenical movement:

## *Our distance persists, but so does our sharing*

*An overview of Mennonite involvement  
in movements to bring unity and under-  
standing on various issues between dif-  
ferent groups and denominations.*

**W**e Mennonites have always had our sus-  
picions about the ecumenical move-  
ment. This stems partly from our  
history. When the Anabaptists sought to purify  
the church, they were accused of disrupting its  
unity—of not being ecumenical. For our ances-  
tors, standing for Christ's truth and for  
ecumenicity seemed opposed.

Later, as Mennonites became more culturally  
isolated, relationships with other Christians  
often ceased. All along we have been a fairly  
small, close-knit group, usually fearful of giant  
ecclesiastical structures. Then as liberal theol-  
ogy began influencing the 20th-century ecumeni-  
cal movement, many Mennonites worried that  
ecumenism involved doctrinal compromise.

The word "ecumenical," however, carries many  
meanings. Used very broadly, it can designate  
all relationships among Christians of different de-  
nominations. More narrowly, it often refers to or-  
ganizations and dialogues working toward formal  
Christian unity.

Today we Mennonites have become increas-  
ingly ecumenical in the first, more general sense.  
We have many more contacts, and undertake

by  
*Thomas  
Finger*



***For the Mennonite church, our interdenominational dialogues are aimed at mutual exploration and understanding—not at ecclesiastical merger.***

more local ventures, with other Christian groups. Over the past decade, however, our involvement in more formal ecumenism has also grown, though in diverse and disconnected ways. But it is growing. Here are some of the ways:

**I**nterdenominational dialogues. In 1984, the World Alliance of Reformed Churches initiated dialogues with the Mennonite World Conference in Europe. In October 1989, this process continued in North America. At the University of Calgary, Alta., Mennonite and Reformed scholars discussed their denominations' differing views of baptism, peace, and church-state relations.

A final statement expressed conclusions typical of such conversations. The Reformed encouraged Mennonites (among other things) to consider how to receive those baptized as infants and to avoid using pacifism as an escape from social issues. They expressed appreciation for Mennonites' greater emphasis on church discipline—something, they acknowledged, they had largely lost. The statement encouraged continued discussions between Mennonites and Reformed churches.

Also in 1989, Mennonite World Conference began dialogues with the Baptist World Alliance. Conversations the past three years have been on this continent, with mostly North American participation. The May 1991 discussions in Hamilton, Ont., covered worship, baptism, and the Lord's Supper. The final session, in Amsterdam next summer, will formulate a message on commonalities in faith and in the issues which both groups face. The meeting will also celebrate historical Baptist-Mennonite connections in that city.

In 1987, what is now the Evangelical Lutheran Church in America requested dialogues with the Mennonite Church and the General Conference Mennonite Church. But, apparently, both Mennonites and Lutherans were too involved in their own mergers to proceed further. Such conversations are being explored for Virginia or Pennsylvania in 1992 or 1993.

**R**elationships focusing on peace concerns. While interdenominational dialogues are fairly new, Mennonites have had longer more formal relationships with other peace churches. For years, John Howard Yoder represented the Mennonite Central Committee's Peace Section (now called "Peace Committee") in a coalition of historic peace churches and the Fellowship of Reconciliation. This group re-

cently published a biblically based *Declaration on Peace* (Herald Press, 1991).

Between 1986-1988, the MCC Peace Committee appointed John R. Burkholder to contact denominational and ecumenical offices on peace issues. John followed up some of these during the Persian Gulf War. Peace Committee also sponsors an Ecumenical Peace Theology Working Group, which holds conferences and discussions yearly.

The Vietnam War gave rise to a New Call to Peacemaking, a coalition among Mennonites, Quakers, and Brethren. After years of relative inactivity, this group will be organizing local dialogues among peace and other churches.

**N**ational ecumenical organizations. The United States and Canada each have a "mainline" ecumenical group and an "evangelical" counterpart. The National Council of Churches of Christ (NCC) and the Canadian Council of Churches (CCC) fill the former roles. The National Association of Evangelicals (NAE) and the Evangelical Fellowship of Canada (EFC) occupy the latter.

The Conference of Mennonites in Canada (General Conference) has "observer" status in both the CCC and EFC. In 1990 a resolution to make the conference "associate members" of

***To swing neither mainline nor evangelical, Mennonites choose to be observers rather than participants in the larger ecumenical discussion.***

both prompted much discussion, but no vote was taken. Meanwhile, Helmut Harder, General Secretary of the conference, attends the larger meetings of both organizations. Lydia Harder attends the Faith & Order Commission of the CCC, while John Redekop of the Mennonite Brethren currently chairs the entire EFC. Other Mennonites are involved as Mennonite Central Committee representatives in coalitions and task forces in both organizations.

In 1984, the Faith & Order Commission of the NCC (U.S.A.) asked for a Mennonite representative. The Mennonite Church and the General Conference proposed sending observers to both the NCC and the NAE. The NAE, however, forbids any denomination connected with the NCC



to participate in its activities. Because of this restriction, and not to appear to give preference for "mainline" over "evangelical" associations, the Mennonite conferences sent one observer to the NCC.

Individual Mennonites, however, have an impact on the NAE. Myron Augsburger has long been an influential member. Dick Blackburn, director of the Lombard (Ill.) Mennonite Peace Center, chaired the NAE's Social Action Committee for three years. This Committee held sev-

***Our historic distance persists.  
Yet when asked, we are in-  
creasingly willing to share  
with and learn from others.***

eral conferences on racism with the National Black Evangelical Association, and helped produce a joint statement adopted by both the NAE and NBAE. Dick Blackburn, John Burkholder, and others have also been active in the NAE's "Peace, Freedom, and Security" studies.

North American Mennonites have also participated in the World Evangelical Fellowship (counterpart of the "mainline" World Council of Churches) and worldwide evangelical Mission Fellowships. Ron Sider has organized conferences for the WEF's Ethics and Society Unit; I will participate in one on the environment next summer.

Meantime, while retaining "observer" status, our involvement in the NCC's Faith & Order Commission has increased. In 1989 I cochaired, along with a Greek Orthodox, a consultation on the continuing significance of the fourth century—the century of Constantine and the Nicene Creed. James Reimer presented a paper and Denny Weaver also participated.

March 1990 and October 1991 marked the first two sessions of "The Apostolic Character of the Church's Peace Witness," an NCC consultation on peace. It is being chaired by Marlin Miller and a Roman Catholic. Four other Mennonites participated in these consultations. The book emerging from the second will be edited largely at the Associated Mennonite Biblical Seminaries.

Finally, I presently participate in a Faith & Order Study Group on "ecumenical historiography"—on how church history might be explored jointly by scholars from different denominations. We are producing a book of essays. I've been asked to write the concluding chapter.

Mennonite participation in formal ecumenical activities has grown steadily over the last decade—though it is still miniscule compared with many other denominations. We have not, however, aligned ourselves with either mainline or evangelical organizations. True to our historic sense of distinctiveness and our suspicion of large ecclesiastical bodies, we are dialoguing with both streams while maintaining our own identity.

Though ecumenical involvement can dilute a group's theological or ethical commitments, I do not think we are close to that point. Our interdenominational dialogues are aimed at mutual exploration and understanding—not ecclesiastical merger. We are only "observers" in the larger ecumenical bodies.

In many instances—the NCC, the Reformed-Mennonite, and the Lutheran-Mennonite dialogues, for example—we are involved because other Christians have sought us out. As they search for their own identity in an increasingly turbulent world, they ask how we have remained a peaceful, committed group for so long.

We could do much more. Mennonite World Conference has numerous opportunities, yet it can scarcely fund its own programs. For several years, the Mennonite Church has considered creating a part-time ecumenical staff position, but no action has been taken. This fall, both the MC and GC General Boards may establish an Ecumenical Advisory Committee, a small but significant step toward coherence among the many ecumenical activities in which we are involved.

In many respects, our historic distance from ecumenical structures persists. Yet, at least when asked, we are increasingly willing to share with and learn from others in a formal way.

*Thomas Finger, Harrisonburg, Va., teaches at Eastern Mennonite Seminary. This article was adapted from a seminar presentation at Mennonite General Assembly this past summer.*





# Gospel Herald

*"Praise the Lord! Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing praises to my God all my life long."*

—Psalm 146:1-2, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Dave Graybill

**Editorial consultants:** George R. Brunk III, Robert Hartzler, Richard A. Kauffman, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

**Postmaster:** send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 45: Nov. 12, 1991**

**Photos:** cover by James Carroll, page 3 by Jim Whitmer, page 9 by Lorne Peachey, page 10 by Jim Bishop, page 12 provided by Melvin L. Weaver, page 13 by Al Friesen.

## READERS SAY

### We don't hear much about simple living anymore

Thanks for both articles on the Christian and money in the Oct. 1 issue.

They spoke to the need we Christians have to set our lives toward God rather than toward material gain.

One of the attractions of the Mennonite Church for years was the idea of a simple lifestyle, one focused on the spiritual and not the material. But I do not hear much about simple living any more. I know I need a support group to help me deal with the invasions of worldly priorities, especially when it comes to my children and how to deal with their need to accumulate to be like other children and fit in. We need the community of others who have braved lifestyle issues before to show the way.

Barbara Watts-Huebert  
Montoursville, Pa.

### Dealing with the sin of accumulation

Thanks for the two articles on "The Christian and Money" (Oct. 1). We have neglected and sadly fallen away from biblical teachings on this subject. Our thoughtless attitudes on the use of money have caused the majority in the church today to follow our wealthy culture, which revolves around comfort and convenience at any expense.

We have allowed our lengthy list of "needs" to include the luxuries of America. Even our church buildings reflect this attitude as we build bigger, more beautiful, and more comfortable churches with the idea that this will make us more inviting to new believers. If even the needs of our churches are being defined and dictated by our society, can we ever expect to change our individual attitudes?

I confess to my own difficulty in dealing with wealth and the accumulation of possessions. However, as with any other area of sin in our lives, we need to recognize and admit to the need for a change in these attitudes and actions. Otherwise they will continue to be shaped by the world rather than by God.

Deborah J. Good  
Harleysville, Pa.

### Relationship between two attitudes?

Kudos to *Gospel Herald* and Cathleen Hockman for courage to address the problem of acquaintance rape (Sept. 10). I also agree with Steve Hartman

Keiser's analysis that one of the roots of sexual violence is men viewing women as "weaker" persons.

How ironic that in the very next letter (Oct. 8), Samuel Nafziger decries having a woman as moderator-elect for the Mennonite Church, calling it inconsistent with our confessions of faith and with Scriptures "that infer or state a leader-follower relationship between men and women." Is there a connection between these two attitudes that reinforces the problem?

I heartily agree that we need to get back to the Bible as a basis for decision-making. So consider Gal. 3:25-28 "But now that faith has come, we are no longer under a custodian [law]; for in Christ Jesus . . . there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Jesus was consistent throughout his earthly ministry in combating sexism. If he is head of our church, then I believe he is delighted in the Mennonite Church's openness to living out this principle in our personal relationships and in our church administration.

Clair Hochstetler  
Danvers, Ill.

### On rape and sexuality issues

Thanks to Cathleen Hockman for "Rape Also Happens on the Church College Campus" (Sept. 10). The accompanying photograph of my alma mater makes Cathleen's points even sharper. We Mennonites must end our ignorance and naivete in sexuality areas. We must take time for a hard look at rape as well as other issues among us.

Joanne Hess Siegrist  
Bird in Hand, Pa.

### Someone must say, "enough!"

I agree with Gerald Martin's letter ("We Must Make Changes to Stay Anabaptist," Oct. 8) on the dangers of speaking our minds regarding the Mennonite Church's drift toward liberal doctrine and practices.

Speaking our minds in the church today is a dangerous affair. We may not suffer public attack, but we will most likely be quietly rebuked (or ridiculed) for being in rebellion against "the church." The only comfort I find is that we are in good company. *The Martyrs Mirror* is filled with such persons.

As the Mennonite Church drifts further from sound biblical doctrine to-



ward socially acceptable behavior our few voices may be crucial to its survival as a Christian church. On issues such as abortion, homosexuality, and women in authority, dialogue is now considered more important than biblical doctrine. Somebody must say, "enough!" We will be put down and rebuked for speaking out, and it will hurt, but the Mennonite Church is too great a gift from our Lord to let it be lost without a fight.

K. Richard Helms  
Wellsville, N.Y.

### We can laugh too much

I agree that the Mennonite Church needs a better sense of humor ("God Hath Made Me to Laugh," Sept. 24). But is it possible for Christians to laugh a little without ultimately bringing down the whole house?

If I am questioned on that final exam that determines my destiny whether the Bible is: (a) serious, (b) fairly serious, (c) sometimes humorous, or (d) humorous, then the only answer is an unambiguous "serious." Jesus and Paul were clearly not funny evangelists. The message of hell and natural sin are clearly not enjoyable. The zealous determination of martyrdom clearly does not mix with the relaxation effects of humor. When we start laughing, we may also start to see the whole house collapse.

J. Steven Rutt  
Northampton, Mass.

### Men and women and the Bible

I write to affirm Samuel B. Nafziger's letter ("Move Violates Scripture . . .," Oct. 8): (We are both past 75 years old.) "Having a woman at the head of the church is contrary to God's original intent for the sexes (Gen. 2:18)."

Consider this statement from the Council on Biblical Manhood and Womanhood (Wheaton, Ill.): With half the world's population outside the reach of

indigenous evangelism; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, no man or woman who feels a passion from God to make his grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of the fallen world.

Raymond Byler  
Williamsport, Pa.

### Does not further the kingdom

What Pauline Lehman (July 2) and Clara Jutzi (Sept. 3) are saying in letters about inclusive language is exactly what S.C. Yoder told me "way back" when the Mennonite Church was debating the use of the Revised Standard Version of the Bible. He said, "The devil is very happy when we spend our time arguing the pros and cons of the RSV. Then we don't further the kingdom."

We are in the same situation today with inclusive language.

Irene Hershberger  
Sugar Creek, Ohio

### Peace and church membership

The following are more responses to the question raised in the Sept. 17 issue of *Gospel Herald*: "Should belief in the way of peace be a requirement for membership in the Mennonite Church?"

Yes. How can anyone be committed simultaneously to two exclusive loyalties—the way of Jesus (love and life) and the way of the military (ill will and death)? The two are in diametric opposition and cannot coexist. Choose whom you will serve. You cannot serve two lords (Luke 16:13).

Evelyn B. Kreider  
Goshen, Ind.

### Peace dialogue in context

While I affirm the dialogue on peace promoted by *Gospel Herald* (Sept. 17), I am concerned that it has begun in isolation from the context of social justice.

The assumptions we Mennonites make about adequate lifestyle, when combined with assumptions about economic activity, localize poverty and wealth. A peace emphasis in an unjust economic climate is an isolated absurdity. It undermines the Christian basis for peace. Perhaps this is why we need to strive so mightily to maintain a peace witness in the Mennonite Church.

I encourage a broadening of the peace dialogue to include the "protection and provision" theology so powerfully developed in the book *Journey Toward Holiness* by Alan Kreider. Dialogue about church membership and peace emphasis will remain an interesting but sterile intellectual exercise if isolated from "provision" lifestyle faithfulness.

Raymond Brubaker  
St. Albert, Alta.

Yes. I might agree that to make pacifism a test of membership may be difficult to support biblically. But I have a few questions:

What does a church teach that after months persons are comfortable becoming members of a church, "perhaps not all of them were pacifists"?

What kind of commitment is there to Christ if one does not embrace his teachings and his example?

Can we have a double standard, one for leaders another for members?

Moses Beachy  
Managua, Nicaragua

As one who has on occasion received persons into membership with remaining military commitments, I say yes if it means affirmation of a military career. But I say no if it means sensitive teaching and pastoral care to lead persons to solidarity with our covenant of peace-making, reconciliation, and nonparticipation in military training and service.

In addition, I question two-level commitment for clergy and laity as a norm. While such a position is well reasoned, I fear its effect on an already endangered covenant.

Richard Yordy  
Elmira, Ont.

### Pontius' Puddle





**Should belief in the way of peace be a requirement for membership in the Mennonite Church?**

(continued from page 5)

Yes. Military persons are in a group that has openly stated they are willing to *kill* to solve problems. If we replace the verb "kill" with any other verb—such as lie, steal, or commit adultery—the statement makes the group in question sound unacceptable.

It is probably true that there are members who lie, steal, or commit adultery in our churches, but they are expected to ask for forgiveness and turn from their ways. The fact that military personnel openly state right from the start that they are ready and willing to kill and do not plan to change is a problem for me.

Terri Myers  
Winnipeg, Man.

No. The call of Christ and the Mennonite Church is a way of nonviolence and peace. It is also a call to love our enemies, a call not to divorce, a call to give to the needy, a call not to worry. In other words, it is a call to a higher way than our human nature craves. If that higher way is enforced upon us, it may not be a higher way.

After the prodigal son was given permission to indulge his lower-way cravings, he discovered the love and truth of his father's higher way. On the other hand, what did the rigid brother discover?

John Otto  
Glenwood Springs, Colo.

Yes. Unless we are ready to disown almost 500 years of heritage and history. Requiring biblical pacifism is *not* adding anything to the gospel. It is only recognizing and taking seriously what is already there. This a majority of Christians have chosen to ignore, compromise, or reject since Constantine. Shall we fall in line?

When Jesus' way is preached and taught in its purity and power, the military will not seek to join the church while its hands are still bloody. If it does, there is a useful little two-letter word which Mennonites are going to have to learn to say again.

Bob Hartzler  
Belleville, Pa.

Yes. In 1975, I applied to MCC as a nonethnic (i.e., read non-Swiss-German) Mennonite. Questions regarding the peace issue puzzled and confused me; but upon further reading, thought, prayer, and discussion, I saw more

clearly that the gospel is not a peace issue—the gospel is peace. Had I never been challenged to think beyond my initial understandings of Christianity, I likely would not have come to a new faith perspective.

The Mennonite Church has a unique history in living out the call of Jesus Christ. Perhaps the question should be rephrased to ask, "What are we doing or failing to do to cause us to ask the question?"

Brad A. Nance  
Winnipeg, Man.

Yes. Although I am not a Mennonite, I have respected Anabaptists for their deeply held values of pacifism, nonconformity, and simplicity.

I think there is much integrity in the effort to be true to Christ's teaching and to the earliest church's practice.

To me, the idea of a "Mennonite soldier" seems oxymoronic. If Mennonites abandon their claim for the gospel's primacy in *all* areas of life, what will remain? How will the Mennonites define themselves?

Kevin M. Stewart  
Lancaster, Pa.

Yes. Either the Mennonite Church thinks Jesus taught that taking life is wrong, or it thinks he did not. If we stand by the former, there can be no compromise just to enlarge our membership. There are many other churches in which membership does not preclude military service.

Rose Breneman Stewart  
Lancaster, Pa.

Yes. All who follow Jesus must give up the military. The General Assembly delegates in Oregon have agreed that peace should be a denominational priority. It follows then that belief in the way of peace should be a requirement for membership in the Mennonite Church.

H. Harold Hartlzer  
Goshen, Ind.

No. The categorization of any group is usually determined by the belief and practice of the majority of that group. Therefore, I conclude there is no "peace church" in existence anywhere in the world today.

In addition, a majority of Mennonite pastors and an even greater percentage of persons in the pew are *not* pacifists. Therefore, it seems to me to be hypo-

critical to refuse membership to a military person doing what the congregation really believes. *Gospel Herald's* presenting the question is certainly a verification of the above.

Daniel Slabaugh  
Whitmore Lake, Minn.

No. And wrong question! God has never asked people to commit adultery, to steal, or to lie, but God has asked people to kill wicked people (Lev. 20:2). I'm afraid Mennonites bent on spreading pacifism will have to answer to God for distorting truth. In the meantime, western society will continue its decline as governments walk away from their duty to wield the sword against murderers.

George Berkey  
Pine City, N.Y.

Yes. The way of peace is an integral part of the Christian faith. If the church does not require belief in this area, peace teaching will erode even more rapidly than it already may be doing. Peacemaking and nonresistance are difficult to practice. We need the help of our church community to be faithful.

Scott Kennedy  
Salem, Ore.

**God bless**

As a peace-Christian pastor working outside the historic "peace churches," I found your Sept. 17 issue extremely interesting. Should pacifism be a requirement for church membership? I would not presume to offer advice.

It was agonizing for me in the recent Gulf War to speak both prophetically and pastorally when members of our congregation had loved ones in the Gulf. It was difficult but not impossible. And we are called to take up our cross. I think I learned firsthand just a little bit of what that means during the recent war.

I find it interesting that while the Catholic Church and many mainline Protestant churches are critically reexamining the just-war theory, a historic peace church should be "fiddling with the boundaries" of its position on the issue.

God bless you in your witness for peace. Fiddle with the boundaries if you must. But I am confident that you will never abandon your basic commitment.

Charles Kiker  
Arco, Idaho



# *To break the silence is to begin to heal*

***My story is a painful one. I tell it because I know God's healing love can restore the lives of both perpetrators and victims.***

**M**y name is Jack. What I am about to share, sad to say, is not unique. I am a survivor of child abuse.

Confessing that I am from an incestuous family awakens within me a turbulence of feelings: guilt, shame ("I am dirty" feelings), confusion, and intense struggle for balance, and a fear of being abused again by the rejection, pity, and misunderstanding of those who know my story. But in order to experience healing, I need to break the silence and deal with the past.

My dad was my physical and sexual abuser. He was a violent man, especially when drunk. His fits of temper and frequent drunken stupors usually ended with one of his children being beaten and bruised. Being the oldest, it seemed that I was the one who most often caught it.

When I was three or four, I was playing with a neighborhood friend, a girl about my age. We were laughing, having a good time in a playground fort some older children had built near our homes. A man came into our fort; lying down, he exposed himself to us. He told us it was all right to come over and "\_\_\_\_\_ " him. He said he wasn't going to hurt us. I was afraid and left for home. My friend went to him. As I was leaving, he threatened to kill me if I told anyone. I did not tell. That man was my dad. Today I live with horrible "feeling memories" related to similar incidents that I know to be true, though I cannot attach a time or date to them.

A vivid memory I have is of Dad molesting me when I was seven. We were in the bathtub. He asked me if I wanted him to show me how men do it. I said, "Sure, Dad. Do what?" The experience was excruciating. I remember screaming. Mom, in the next room, heard my screams and shouted, "Gerald, leave the boy alone!" He stopped. The sexual abuse from then on was via other expressions. For example, he would take me to watch dogs mating and say, "That's how people do it." It was also a frequent occurrence to find Dad in bed with other women.

My mother was my emotional abuser. She had little confidence in herself and her circumstances. Being a "dumb hillbilly" (her description of herself), she thought she was incapable of accomplishing anything worthwhile. She was a screamer and would lash out in anger or frustration to discipline

us. This mental abuse still haunts me. It's been a most difficult hurdle. Even with several academic degrees, honors, and a successful career, periodically I inwardly buckle with doubts and fears regarding my skills, abilities, and intelligence.

These are some of the memories of my childhood. I say some because, as with other sexually and physically abused children, a lot of my childhood is a blank. I've blocked it out to survive.

Today I continue my journey of recovery. By God's grace in Christ Jesus, coupled with an understanding wife and family, Christ-centered therapy, and caring Christian friends, I have come a long way up the road. I have reached many vistas of peace. One such vista is with my parents. Peace here is God-given and does not mean acceptance or excuse of their actions. Rather, in Christ, I have forgiven them. I realize they, too, were victims.

This has not been a pleasant story to tell. Nevertheless, I am convinced it is a story others need to hear. Many adult Mennonite children with abusive backgrounds have strengthened my faith with their stories of surviving shame, guilt, fear, confusion, and struggles with sexual identity. They have acknowledged the truth of secrets hidden for years, and God's healing love and acceptance is restoring their lives.

**M**y recovery is as recent as 1982. Though healing has taken place, in many respects I am still in process. Church members and friends played an invaluable role in the recovery process. Their prayers, listening hearts, warm embraces (ask permission before you touch), and affirming words performed relationship miracles in my life. They helped to restore my trust in people.

The church also facilitated my pursuit of professional counsel. I have found that child abuse survivors need to share their stories with individuals who are trained in the social, psychological, and theological ramifications of child abuse.

Abuse survivors need to break the silence to begin the recovery process. Perpetrators too must break the silence, seek the forgiveness of Christ, the church, and the victims of their abuse, and get professional help. In this way they too can experience healing.

*Because of the personal nature of this story and to protect his family, the author, a Mennonite pastor, has chosen to remain anonymous. This article first appeared in ACC Currents of the Atlantic Coast Mennonite Conference.*



### Hunger remains widespread despite advances, report says

More than half a billion people—10 percent of the world's population—are continually hungry, according to an annual church survey of world hunger.

Twice as many, or 20 percent, live in households "too poor to obtain the calories needed for an active work life," said the study by Bread for the World, a Christian anti-hunger group.

However, the study also said the percentage of the world's population that lives in hunger is slowly declining. (RNS)

### Native Americans sharply critical of celebration of Christianity arrival

While many people in the Western hemisphere are preparing to celebrate five centuries of Christianity in the Americas next year, Sarah James will be asking the church for an apology.

"We had religion before Christopher Columbus got here, and we believed in the Ten Commandments before they were shown to us in writing," said James,

a member of the Gwichin tribe from Alaska.

"What's so great about Christianity? There's so much crime and greed and selfishness," she continued. "The church should give us back our land and recognize our belief in a good way of life."

James, 47, was one of 500 people from 27 countries who took part in a meeting in Guatemala to protest the Columbus Quincentennial celebrations. (RNS)

### Peace depends on will, Jerusalem patriarch says

Reaching a peace settlement in the Middle East "is a problem of good will rather than the political realities on the ground," according to Bishop Michel Sabbah, the first Arab to be Roman Catholic patriarch of Jerusalem.

"If you have the spirit and will to find a solution, you will find it," he said.

Sabbah, 58, was president of Bethlehem University in the West Bank before being appointed to his present post by Pope John Paul II in 1987. (RNS)

### Churches reassess policies on sexual harassment by clergy

Four large U.S. denominations—the Episcopal Church, the United Church of Christ, the Presbyterian Church (USA), and the United Methodist Church—have taken official action about sexual harassment by clergy.

Recent studies suggest a major problem exists. A 1990 United Methodist study found 77 percent of its female clergy had experienced various forms of harassment, with 41 percent reporting that colleagues or other pastors were the perpetrators.

A report in the 1990 Yearbook of American and Canadian Churches said 98 percent of the female clergy who answered a question about sexual harassment said they had experienced it in the church. (NIRR)

### Alliance of congregations founded by dissenters in United Church

A "church within a church" has emerged in Canada with the founding of the National Alliance of Covenanting Congregations, a protest and reform movement in the United Church of Canada.

The group was spawned in the aftermath of the UCC's 1988 decision to permit ordination of practicing homosexuals. The alliance, which convened in London, Ont., immediately announced a membership of 81 congregations with more than 22,000 members. (NIRR)

### Episcopal Church lays off staff in response to large budget deficit

Episcopal Church leaders laid off 30 employees and eliminated other positions at the denomination's New York headquarters.

The staff cuts are part of an overall cost reduction plan in response to a \$1 million budget shortfall.

A number of dioceses have sharply reduced giving to the national office of the 2.4-million-member group. (NIRR)

### Legal brief says early feminists were opposed to use of abortion

A brief filed with the U.S. Supreme Court in a case involving demonstrations at abortion clinics cites 19th-century feminists who opposed abortion.

The brief, filed by Americans United for Life, attempts to show that protests at clinics do not undercut women's civil rights. The brief cites antiabortion statements by Susan B. Anthony, Elizabeth Cady Stanton, and Victoria Woodhull. (RNS)

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## Zehr inaugurated as president in ceremonies at Bethel College

*North Newton, Kan.*—John E. Zehr was inaugurated as the 10th president of Bethel College on Oct. 13.

A General Conference Mennonite school, Bethel is the oldest Mennonite college in the United States. It was incorporated in 1887.

Zehr was chair of the physiology and biophysics department at the University of Illinois in Champaign-Urbana. He succeeds Harold J. Schultz, who was president of Bethel from 1971 until earlier this year.

John Paul Lederach of Harrisonburg, Va., gave the inaugural address. A Bethel College graduate, Lederach is associate professor of sociology at Eastern Mennonite College and serves as International Conciliation Service director for Mennonite Central Committee.

Lederach stressed the need for a liberal arts education in which students learn to think critically, make informed decisions, and act with courage.

"We need to return to the roots of our faith," Lederach said. He urged the Bethel faculty to "both challenge students academically and walk with them."

In his presidential response, Zehr said that Bethel's identity as a church school remains strong after 100 years. "We pledge to maintain and enrich that identity," he said.

To Bethel students, Zehr advised, "Do not be afraid to explore new things, but do not be ashamed or embarrassed to keep the best of the old."

An estimated 10,000 people attended some part of the inaugural weekend, which included Fall Festival, a production of the musical *Godspell*, special worship services, and a performance by the Great American Indian Dancers of Oklahoma City, Okla.—*Susan Balzer*

## Native council meets moderator, sets plans

*Phoenix, Ariz. (MBM)*—The United Native Ministries Council (UNMC) met with Mennonite Church moderator David Mann and worked on organizational issues during an Oct. 10-13 meeting.

In addition, council members met with representatives of two General Conference Mennonite groups—Native Ministries of Canada and the Mennonite Indian Leadership Council.

Mann, who lives in Phoenix, answered questions about the UNMC's application to become an official associate group of the Mennonite Church.



**Publishers talk for video.** *Goshen, Ind. (MPH)*—When the three living publishers, or chief executive officers, of Mennonite Publishing House found themselves in the same town Oct. 8, they took the occasion to talk about their work directing the Scottsdale, Pa., agency. Mennonite Historical Committee videotaped the session. Pictured above, from left, are: A. J. Metzler, Goshen, Ind., who served as publisher from 1935 to 1960; interviewer Leonard Gross; Ben Cutrell, Deland, Fla., who headed the Publishing House from 1960 to 1987; and current publisher J. Robert Ramer. Aaron Loucks founded Mennonite Publishing House in 1908 and directed its operations until 1935.

General Board will decide at its Nov. 21-23 meeting whether to formally recognize the council. Approval is almost certain, Mann said in an interview after the council meeting.

Becoming an associate group brings "a kind of blessing from the church," Mann told council members. But it also involves accountability, he said, including an in-depth review every three years.

If General Board gives its approval, the council would be responsible to the board beginning Feb. 1, 1992.

Council members named Toney Sells as the group's General Board representative. Sells is a member of the Creek tribe and Poarch Community Church in Atmore, Ala.

The council also decided to employ Ray Horst as part-time staff person for one or two years starting Feb. 1, while the group looks for a young native American to replace him.

Horst is a staff member with Mennonite Board of Missions (MBM), which has been involved with the council since its birth four and a half years ago. MBM has provided funding and staff time for Horst's work with the council.

MBM has committed another \$112,000 to the UNMC over the next five years.

Also at the meeting, the council approved a three-week visit of Neill and Edith Von Gunten to Choctaw and Creek congregations in Mississippi in February. The trip is part of the couple's one-year sabbatical from their positions as staff members for Native Ministries of Canada.

The UNMC represents five tribes (Choctaw, Creek, Navajo, Ojibway, and Hopi) and 12 congregations in Alabama, Arizona, Mississippi, and Ontario.

Officers chosen at the Phoenix meeting are: Tom Burbank (Navajo, Chinle, Ariz.), president; Jimmy Isaac (Choctaw, Philadelphia, Miss.), vice-president; Bobbie Jean Frazier (Choctaw, Preston, Miss.), secretary; and Liz Detweiler (Ojibway, Morson, Ont.), treasurer.

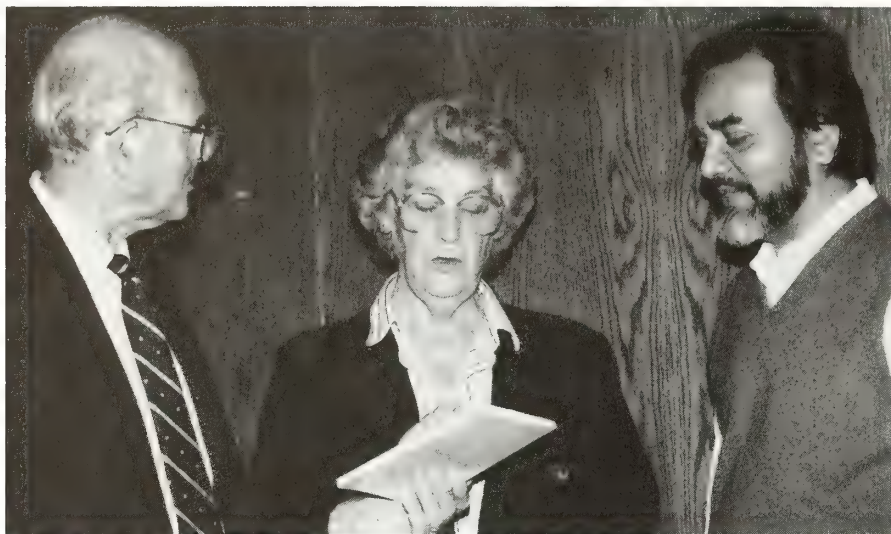
## Group discusses why, how to work politically

*Akron, Pa. (GCMC/MCGB)*—Some 30 people gathered Oct. 10 to learn about the biblical basis for political advocacy and how to be politically effective.

The evening seminar was sponsored by Akron Mennonite Church and Paul Gehris of the Pennsylvania Council of Churches Office for Social Ministry.

Speakers were Pennsylvania state sen-





**Understanding needed.** *Harrisonburg, Va. (EMC&S)*—"If the Christian gospel is to be communicated effectively across cultures, we must understand the needs and concerns of the people we are trying to reach," Bruce and Kathleen Nicholls said at Eastern Mennonite College and Seminary. The couple, who are longtime mission workers in New Delhi, India, spoke in classes and college assembly as part of the eighth annual Augsburg Lectureship in Mission and Evangelism. Above, they talk with Anil Solanki, a native of India who is visiting professor of Old Testament at Eastern Mennonite Seminary.

ator Noah Wenger and Titus Peachey, co-executive secretary of Mennonite Central Committee U.S. Peace Section.

"Public policy work, motivated by compassion, is as much [an act of] worship as giving a hungry child food or a homeless person a place to live," Peachey asserted.

He recalled how, as an MCC worker in Vietnam, he first became keenly aware of the connections between individual acts of kindness and public policy.

A missionary friend of Peachey's was distributing Mennonite-donated roofing tin to a bombed out neighborhood. At the same time, however, bombs were dropping on a nearby neighborhood.

"In that moment, that missionary knew the greatest act of kindness would have been to stop the bombing and prevent destruction of homes and lives in the first place," Peachey said. "To do so, however, would have required venturing beyond personal kindness into the world of public policy."

Some people say Christians should not be involved in public policy, because they belong to the kingdom of God and not the world. But Peachey said many North American Christians are inextricably tied to kingdoms of the world because of economic choices they have made.

"In the context of the entire world, many of us are people of power and wealth," Peachey said. "Our lives, even if we don't vote and are silent on questions of public policy, have profound political content."

Still, Peachey said, two-kingdom theology does offer several important insights. These include the recognition that:

- The Christian's primary identity is in the kingdom of God.
- There are points of tension between God's kingdom and the world.
- No matter how successful people may be in shaping public policy, they will never be able to legislate the kingdom of God.

If Christians enter the realm of public policy, Peachey continued, they should not ask the government to address issues that the church itself is unwilling to confront.

"If we want the government to deal with racism, we have to deal with it in our churches," he said. "If we want the government to settle conflicts peacefully, we must do so in our churches."

Senator Wenger, a third-term Republican whose district includes Lancaster and Chester counties, explained to the group how a bill becomes law.

He enlivened this civics lesson with

accounts of behind-the-scenes maneuvers and described the challenges of being one of 50 representatives in a diverse state, in which people have a wide range of concerns.

"The work is very interesting, but frustrating too sometimes," admitted the former-legislator from Stevens, Pa.

Following the presentations, participants split into small groups for discussion.

"I used to think even voting was wrong for a Christian," said one participant, who is now active in promoting the environmentally conscious Green Party.

"Now I firmly believe individuals can make a difference. Politics is open to anyone who is willing to invest time in something they are about. You don't have to be an expert."

Wenger agreed. "It's true that an informed person has more than one vote," he said. "if you get excited about one candidate and tell your family and friends, it's quite likely they'll vote as you do. At local levels that can make a big difference."

In addition, Wenger said he takes seriously the letters he gets from constituents.

"My district has more than a quarter million people in it," he said. "But if I get 12 well-written, thoughtful letters on any particular issue, that makes a difference in my mind."—*Andrea Schrock Wenger*

## MBM board discusses Mideast conflict, racism

*Elkhart, Ind. (MBM)*—The Arab-Israeli conflict, Africa, and racism in the church headed discussion at a meeting of the board of directors of Mennonite Board of Missions (MBM) on Oct. 24-26.

The board passed a resolution urging "all people everywhere" to pray for the Middle East peace talks that began Oct. 30 in Madrid (see "*Mennoscope*," Nov. 5 issue).

The action followed a report by MBM president Paul M. Gingrich on a three-week visit he and MBM Middle East director Ron Yoder made to Cyprus, Syria, Jordan, and Israel.

Gingrich said much of their discussion with religious leaders focused on the question, "Can there be peace between Israel and its Arab neighbors?"

"If the Jewish people refuse to make a just peace with their neighbors, it will result in the ultimate destruction of Israel," Jewish scholar Marc H. Ellis told a



study group, in which Gingrich and Yoder participated.

"Any inclination by evangelicals in the West to embrace the Jews must also embrace the Palestinians," said Ellis, who is author of the book *Toward a Jewish Theology of Liberation: The Uprising and the Future*.

Gingrich described the current Mideast situation as "more delicate and critical than the recent war with Iraq. We are at a critical juncture in world history," he said.

Also at the meeting, James Offutt of Peoria, Ill., and Stan Maclin of Richmond, Va., reported on a three-week visit they and five other African Americans made to Ghana and Benin.

James Krabill, MBM worker in Ivory Coast, led the August trip cosponsored by the Afro-American Mennonite Association (AAMA) and MBM.

Offutt, who is executive secretary of AAMA, said the encounter with members of the Ghana Mennonite Church and independent churches was a "homecoming for us with people who share a common racial and religious history."

Offutt said the visit to a slave castle in Ghana revealed the brutality his ancestors suffered at the hands of those in the slave business.

Maclin, who is chair of AAMA, said his life "will never be the same" after the trip. He said Africans have much to share with African Americans, such as the importance of family and a strong work ethic.

"We need each other," said Maclin, who is senior pastor of Jubilee Christian Fellowship, a Mennonite congregation in Richmond.

In a follow-up to a General Assembly directive, the MBM board asked Home Ministries staff to draft a preliminary response to a questionnaire from General Board.

The questionnaire follows 1989 and 1991 General Assembly actions requiring General Board and program boards to report on how racism is being addressed.

Some Home Ministries staff said the questionnaire seemed superficial. They called for an independent audit.

"It's easy to imagine that agencies might report actions that make them look good," said MBM urban missiologist Stanley Green.

With passion in his voice, Brent Foster described some of the pain he feels as an African American in the Mennonite Church.

"Our church has a theology of commu-

nity, where everyone's opinions and input are valued. But I don't think we always practice it," said Foster, who is a staff member in MBM's Evangelism and Church Development Department.

Foster and others said racism must be addressed if churches want to grow, particularly in urban areas.

Board chair Ron Schertz said the MBM directors also will make a preliminary response to the General Board question-

## Reject false prophets, Brunk tells FCM meeting

*Hutchinson, Kan. (Meetinghouse)*—False beliefs are common among Mennonites, evangelist George R. Brunk II believes.

At the eighth annual Bible conference sponsored by the Fellowship of Concerned Mennonites (FCM), he called for turning back to the Bible and away from "false prophets" who are leading the church into "apostasy."

"I believe we are part of a winning cause," he told an overflow crowd of about 500 people at Cedar Crest Amish Mennonite Church near Hutchinson.

"I believe the battle is on. . . . But I believe God has his faithful people, and I want to be among them," he said at the Oct. 8 event.

Brunk, of Harrisonburg, Va., is executive director of FCM. The organization's bylaws describe it as "a rallying point for those who are grieved by and concerned with the apostasy which they see in the Mennonite Church."

About 4,000 people subscribe to the fellowship's newsletter, *The FCM Informer*.

Brunk draws encouragement from the size of that readership, as well as from response to the Bible conference. He told conference attendees he "wept tears of joy that God still has a lot of people who won't bow their knees to Baal."

However, "there are people today who are departing from the faith, and that gives the reason for the existence of the Fellowship of Concerned Mennonites," Brunk said. "The church today is confronted with voices who are contrary to the Word of God, and I'm not afraid to stand up here and say so."

Topping the list of "departures from the faith" that concern FCM is a diminishing belief in the authority of Scripture, Brunk said. The church is "weak and compromising on that issue," he contended in an interview.

FCM's view of scriptural authority is

naire. In addition, the board will discuss MBM's activities in later meetings.

In financial matters, the board approved a \$9.25 million operating budget for the fiscal year beginning Feb. 1, 1992.

The new budget includes a \$5.4 million contribution goal—a 3.5 percent increase over this year's goal. But Schertz emphasized that ministry opportunities far surpass the best projections of contributed income.

symbolized by the fellowship's logo, which shows an open Bible above the words "Forever Settled."

"People say, 'The Bible says, but . . .'" Brunk said. "We say, 'But what?'"

According to Brunk, other examples of Mennonite apostasy include an increasing acceptance of homosexuality, allowing women to serve as pastors, the teaching of liberal theology at church schools, and a peace witness that "interferes in the affairs of government."

God doesn't require governments to operate according to the principles of the Sermon on the Mount, Brunk argued. If the church expects it to, the church is deviating from the historic position of nonresistance, he said.

The FCM consulting board wrote a confession of faith last year "to spell out our positions doctrinally," fellowship executive committee member J. Otis Yoder said at the Bible conference.

According to Brunk, the confession was written on the assumption that the joint Mennonite Church/General Conference confession now being written "would not satisfy the constituency of FCM." However, the work of the confession committee so far has been superb, Brunk said.

"Some of their statements of the nature of God and Christ are better than ours," he admitted. "If the rest of it is as good, we'll junk our confession."

But he predicted the committee's final product probably won't conform to FCM's expectations.

Brunk expressed mixed feelings about the grassroots response FCM has gained since it was founded in 1983, at the first joint MC/GC assembly in Bethlehem, Pa. Support is "good enough that I'm not depressed but poor enough that I'm not ecstatic," he said.

"We don't have the kind of acceptance we wish we had, but we have an inner assurance that we're giving a testimony for truth."—Paul Schrag

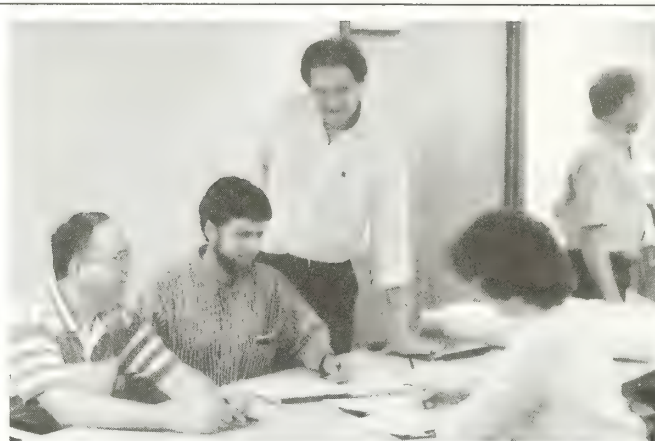


• **Haiti team reduced.** Mennonite Central Committee (MCC) is temporarily cutting the size of its Haiti team. Rich Sider, secretary for Latin America and the Caribbean, said this is being done to "reduce vulnerability." Sider believes the embargo by the Organization of American States (OAS) may bring massive unrest as shortages begin to occur. Four MCC workers plan to leave Haiti by the middle of this month. In addition, three couples now in North America on leave or vacation will not return for the time being. The OAS embargo was imposed to protest the overthrow of Haiti's democratically elected president, Jean-Bertrand Aristide, on Sept. 30.

• **Martins to Kabul.** Two long-term Mennonite Church workers have arrived in war-ravaged Afghanistan. Steve and Sheryl Martin, Harrisonburg, Va., will be based in Kabul, the capital, for a four-year term. Following language study, Steve will work in the accounting department of International Assistance Mission, and Sheryl will serve in rehabilitative nursing.

• **Group holds exhibit.** "Art-spirit," a group of some 50 artists in Lancaster County, Pa., held a combined art exhibit and music performance last month. The event was part of "Art Sunday," an annual open house for galleries around the city of Lancaster. The show took place at Community Mennonite Church of Lancaster (CMCL), where 10 people from the group are members. Works exhibited ranged from sculptures to photo collage to watercolors. A variety of musicians, including CMCL pastor (and jazz pianist) Vern Rempel, performed during the event.  
—From Lancaster Intelligencer-Journal

• **Professor visits.** Theo van der Laan of the Mennonite seminary in Amsterdam, Netherlands, visited the Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Ind., from Oct. 7 to 21. Van der Laan observed the AMBS Supervised Experience in Ministry program and interviewed students and local pastors. In addition, he learned more about the AMBS emphasis on "formation of spirituality." Van der Laan is organizing a program of supervised ministries for the Dutch seminary.



**School administrators meet.** *Halifax, Pa. (MEEC)*—Mennonite Elementary Education Council held its annual Administrators' Conference at Camp Hebron on Oct. 3-4. Some 17 member schools were represented, along with Eastern Mennonite College in Harrisonburg, Va., and Goshen (Ind.) College. Gary McCartney, superintendent of Fleetwood (Pa.) Area Schools, was the speaker. In addition, participants heard a progress report on the new Anabaptist Bible curriculum being developed by MEEC, Mennonite Publishing House, and Mennonite Board of Education. Pictured above at the meeting are, from left: Ken Fry, Lititz (Pa.) Area Mennonite School; John Weber, Kraybill Mennonite School, Mount Joy, Pa.; Donovan Steiner, Eastern Mennonite College; and Glenna Hershberger, Conestoga Christian School, Morgantown, Pa.

• **Food Day observed.** Goshen (Ind.) College marked World Food Day on Oct. 16 with presentations by Joetta Handrich Schlabach and a teleconference. Schlabach, author of the book *Extending the Table*, spoke in convocation and to the "Health in a Changing Environment" class. The teleconference, broadcast from George Washington University, Washington, D.C., featured an international panel of experts.

• **Singing raises money.** Faith Mennonite Church in Minneapolis held a pay-as-you-sing fundraiser Oct. 11 and raised about \$80 to buy new hymnals. Following a potluck meal, people gathered to sing their favorite hymns—at a cost of \$2 a song. "It was fun," said Sue Dyck Kliever, who came up with the idea. "It's easier for people to contribute money this way, and it was a good way for people to become more acquainted with our hymns."

• **Job openings:** Program director needed at Spruce

Lake Retreat, located in the Pocono Mountains of northeastern Pennsylvania. Position involves planning and administering some 20 programs throughout the year, as well as assisting in some other area of the retreat operation. Year-round, salaried assignment beginning winter or spring 1992. Send résumé or contact Paul Beiler, R. 1, Box 605, Canadensis, PA 18325; phone 717 595-7505.

Program director for Washington, D.C., Study-Service Year. Half-time, 11-month position beginning July 1992. Responsibilities include seminar teaching, oversight of internships, and student counseling. Master's degree and experience in program administration required. Women and minorities are urged to apply. Send résumé to Lee F. Snyder, Eastern Mennonite College, Harrisonburg, VA 22801.

Registrar needed at Spruce Lake Retreat, located in the Pocono Mountains of northeastern Pennsylvania. Responsible for reservations for individuals, guest and retreat groups, and campground users. Year-round,

full-time position beginning winter or spring 1992. Send résumé or contact Paul Beiler, R. 1, Box 605, Canadensis, PA 18325; phone 717 595-7505.

Secretary for Asia, Commission on Overseas Mission of the General Conference Mennonite Church, beginning summer 1992. Office is in Winnipeg, Man. Responsible to coordinate COM program in Asia. Qualifications include administrative and relational skills, college and seminary training with adequate grasp of theology and missiology, and ability to communicate a vision for mission. Asia mission/service experience desirable. Send résumé by Dec. 31 to COM, Box 347, Newton, KS 67114, or 600 Shaftesbury Blvd., Winnipeg, Man. R3P 0M4.

## NEW MEMBERS

**Bethany, Bridgewater Corners, Vt.:** Jeremy Derstine.  
**Carpenter Park, Hollsopple, Pa.:** Sharon Davidhizar.

**Faith, Fargo, N.D.:** Ingeborg Seel.

**Gulfhaven, Gulfport, Miss.:** Lynn and Ann Geil, Felicia Craig, Ashley Swan, and Penny Wedderman.

**Mt. Vernon, Oxford, Pa.:** Steve and Faith Christophel, Lynn Jones, Krista L. Dombach, Rick and Sara Conrad, and John and Brenda Beitler.

**North Baltimore, Baltimore, Md.:** Ian and Terry Caisley, Michael Hannon, Barbara Lehman, William Nist, Sarah Leah Spence, and Kevin and Lindy Vereide.

**Parkview, Kokomo, Ind.:** David Parker and Jean Parker.

**Raleigh, N.C.:** Kim Lillig, Bill Johnson, Brenda North Martin, and Stan North Martin.

**Weavers, Harrisonburg, Va.:** Joseph Early, Ryan Heatwole, Matthew Huffman, Keith Kauffman, Corena Knicely, Krista Knicely, Janelle Swope, and Lonelle Yoder.

**Zion, Elmira, Ont.:** Marj Gingrich, Carri Horst, Alison Martin, and Jason Shantz.

## BIRTHS

**Ambrose, Jeffrey and Sharon (Trauger), Coopersburg, Pa.:** Olivia Marie (second child), Oct. 15.

**Engle, Ed and Beth (Lynes), Christiana, Pa.:** Dean Robert (first child), Jan. 19.



**Gant, Edward S., Jr., and Lori** (Kaufman), Decorah, Iowa, Anna Ruth (third child), Oct. 4.

**Hershey, A. Duane and Marilyn** (Stoltzfus), Cochranville, Pa., Kacie Joy (fourth child), May 22.

**Kratz, Leon and Sherry** (Anders), Harleysville, Pa., Evan Leon (first child), July 17.

**Maust, Christopher and Kim** (Schweitzer), Waterloo, Ont., Danika Jacinta (first child), Oct. 1.

**Nilan, Tom and Ruth** (McConnell), Quarryville, Pa., Thomas Sean (second child), May 17.

**Roth, Andy and Brenda** (Reinford), Souderton, Pa., Rebecca Joy (first child), Oct. 14.

**Sauder, Larry and Linda** (Lehman), Harrisonburg, Va., Jeremy Scott (first child), Sept. 23.

**Skrabak, John and Jenny**, Cochranville, Pa., Andrew Joseph (sixth child), July 7.

**Stoltzfus, Art and Regina** (Shands), Cleveland Heights, Ohio, Rachel (third child), Aug. 15, by adoption.

**Stoltzfus, Linford and Jean** (Shearer), Cochranville, Pa., Valerie Kristin (second child), Aug. 11.

**Yoder, Brian and Lynn** (Miller), Kalona, Iowa, Joshua Dale (second child), Sept. 22.

## MARRIAGES

**Bodenbender-Lapp:** Brian Bodenbender, Plain City, Ohio (Shiloh cong.), and Janice Lapp, Plain City, Ohio (Mountain View cong.), Aug. 3, by Dwight Hooley.

**Doerksen-Logan:** Kelly Doerksen, Inman, Kan. (Bethel cong.), and Karla Logan, Kalona, Iowa (East Union cong.), Oct. 12, by Michael Loss and D. A. Raber.

**Erb-Kuusik:** James Erb, Naperville, Ill. (East Union cong.), and Tina Kuusik, Naperville, Ill. (Lutheran Church), Oct. 12, by Mihkel Soovik.

**Miller-Beck:** Howard E. Miller, Wauseon, Ohio, (North Clinton cong.), and Joanne Beck, Archbold, Ohio (Inlet cong.), July 13, by Lavon Welty and Homer E. Yutzy.

**Moon-Brenneman:** Jerrold Moon, Kalispell, Mont. (Mountain View cong.), and Karen Brenneman, Kalispell, Mont. (Mountain View cong.), Aug. 17, by John Bell.

**Rohrer-Kreider:** Gerald Rohrer, Cochranville, Pa. (Mt. Vernon cong.), and Cindy Kreider, Oxford, Pa., Oct. 5, by J. Vernon Myers.

**Yoder-Berube:** Austin Yoder, Belleville, Pa. (Maple Grove cong.), and Jodi Berube, Milroy, Pa. (Maple Grove cong.), Oct. 5, by Robert Hartzler.

## DEATHS

**Alderfer, Elsie A., 87**, Souderton, Pa. Born: Oct. 13, 1903, Franconia Twp., Pa., to Joseph R. and Sallie K. (Alderfer) Landis. Died: Oct. 6, 1991, Sellersville, Pa. Survivors—children: Kathryn W. Benner, Gladys W. Neter, Esther W. Landis, Ernest W., Earl L.; 20 grandchildren, 41 great-grandchildren; sister: Ella Clemmer. Predeceased by: Howard K. Alderfer (husband). Funeral and burial: Oct. 10, Souderton Mennonite Church, by Gerald A. Clemmer and Steven C. Nyce.

**Birkey, Manda Mae Stalter, 94**, Flanagan, Ill. Born: May 10, 1897, Pike Twp., Ill., to Henry and Mary (Stalter) Stalter. Died: Oct. 1, 1991, Bloomington, Ill. Survivors—children: Lowell, Leota Springer, Norma Nafziger, Joan Litwiller, Marie Oyer, Veida Birkey, Carolyn

Kutzner; 26 grandchildren, 38 great-grandchildren; sisters: Ada Springer, Anna Springer. Predeceased by: Silas Birkey (husband). Funeral and burial: Oct. 4, Waldo Mennonite Church, by Lester Zook.

**Brilhart, David Scottdale, 90**, Scottdale, Pa. Born: Feb. 15, 1901, Scottdale, Pa., to John A. and Mary Ann (Hummel) Brilhart. Died: Oct. 1, 1991, Mt. Pleasant, Pa. Survivors—children: Gene, Bob, Barbara Kozar; 5 grandchildren, one great-grandchild. Predeceased by: Mabel Nagle (wife). Member: Mennonite Church of Scottdale. Funeral: Oct. 4, Kapr Funeral Home, by John E. Sharp. Burial: Scottdale Cemetery.

**Brubacher, Martha E. (Tyson), 89**, Petoskey, Mich. Born: Oct. 10, 1901, Wakarusa, Ind., to John and Isadora (Cupp) Tyson. Died: Oct. 8, 1991, Petoskey, Mich. Survivors—children: Carol Champion, Dora Reber, Fern Hertzler, Velma Hofmann, Donna Burrows, Sidney; 28 grandchildren, 45 great-grandchildren, 4 great-great-grandchildren; sister: Rosetta Kauffman. Predeceased by: Ezra Brubacher (husband). Funeral and burial: Oct. 10, Maple River Mennonite Church, by James Gerber.

**Buller, Jeff Chris, 69**, Kalispell, Mont. Born: Sept. 7, 1921, Richey, Mont., to Chris and Lena Buller. Died: July 29, 1991, Kalispell, Mont., of cancer. Survivors—wife: Priscilla Mast; children: Andy, Twila, Lee, Frieda Kauffman, Sarah Gunderson, Lena Dresbach, Ellen Gibson; 15 grandchildren; brothers and sisters: Nellie Becker, Henry, Adeline Ost, Melvin. Member: Mountain View Mennonite Church. Funeral: Aug. 2, Johnson Funeral Home, by Dwight E. Hooley. Burial: Fairview Cemetery.

**Collins, Edward Clarence, 86**. Born: Oct. 11, 1904, Masontown, Pa., to John and Frances (McCoy) Collins. Died: Sept. 23, 1991, Vinton, Va. Survivors—wife: Genevieve M. Collins; children: June Marie Weaver, Robert, Ronald, Marlene Showalter; 17 grandchildren, 14 great-grandchildren; brother: Walter D. Predeceased by: Edith P. Blough (first wife). Funeral: Oakey's Vinton Chapel, by Terry Mabrey and Michael Palmer. Burial: Mountain View Cemetery.

**Derksen, Cornelius L., 77**, Goessel, Kan. Born: May 6,



**Workers oriented.** Akron, Pa. (MCC)—Some 52 people took part in orientation at Mennonite Central Committee headquarters Sept. 3-13. Eleven have assignments overseas, 14 with Youth Discovery Teams, 20 in North America, and seven with SELFHELP Crafts. Participants affiliated with the Mennonite Church were, left to right (front): Susan Klassen, Dave Gerber, Tara Rosenberger, Deb Shapansky, Angela Brubaker, Liz Horst, John Leckie. 2nd row: Celeste Martin, Tina Grove, Melody Lee, Veronica Arnel, Kathryn Thiessen, Rachel Wenger, Carmen Brubacher, Vera and Eber Diener. 3rd row: Carmen Shapansky, Andy Grove, Doug Burkholder, Mark Guengerich, Brad Glick, Sheldon Neufeld, Janet North, Twila and Galen Sauder, and Victor Thiessen.



1914, Mountain Lake, Minn., to John P. and Helen (Bergman) Derksen. Died: Oct. 5, 1991, Goessel, Kans., of a stroke. Survivors—wife: Lydia M. Pankratz; children: Lester, Florence Allmond, Vernelle Koehn, Mildred, LeRoy, Jeanette Nixon; 11 grandchildren, 8 great-grandchildren; brothers and sisters: Peter, Willard, Kathrine, Hilda Curry, Anna Pankratz, Stella. Memorial service: Oct. 9, Hesston Inter-Mennonite Fellowship, by Duane Yoder and Waldo Miller. Burial: East Lawn Cemetery.

**Gautsche, Homer C.**, 89, Archbold, Ohio. Born: Nov. 29, 1901, Archbold, Ohio, to Henry and Mary Grieser Gautsche. Died: Oct. 10, 1991, Archbold, Ohio. Survivors—children: Charles, Delila Dilbone, Marilyn Bechtol; foster child: Denny Wood; 13 grandchildren, 18 great-grandchildren; sisters: Louetta Roth, Selma Sauder. Predeceased by: Ilva Wyse (wife). Funeral: Oct. 13, Central Mennonite Church, by Charles Gautsche, Dale Wyse, and Ross Goldfus. Burial: Pettisville Cemetery.

**Hershberger, Bernice L. (Shetler)**, 60, Hollsopple, Pa. Born: July 6, 1931, Conemaugh Twp., Pa., to Harry Y. and Stella (Thomas) Shetler. Died: Sept. 25, 1991, Johnstown, Pa., of leukemia. Survivors—husband: Boyd T. Hershberger; sister: Lila Harshberger. Funeral and burial: Sept. 28, Kaufman Mennonite Church, by Don Sharp and Marvin Kaufman.

**Kanagy, Florence Steiner**, 88, Orrville, Ohio. Born: March 22, 1903, Wayne County, Ohio, to Daniel T. and Mary (Musser) Steiner. Died: Oct. 10, 1991, Orrville, Ohio. Survivors—children: Delight Chupp, Kenneth; foster child: Anna Mae Shindedecker. Predeceased by: Eli Kanagy (husband). Funeral and burial: Oct. 13, Crown Hill Mennonite Church, by Ernest Hershberger and Lester Sutter.

**Kauffman, Alden J.**, 91. Born: May 5, 1900, Belleville, Pa., to John R. and Mattie (Harshbarger) Kauffman. Died: Oct. 12, 1991, Belleville, Pa. Survivors—children: Glenn D., Virginia Cherry, Betty Yoder, J. Mark, Ina Yoder, Fern Hartzler, Dean, Esther, Dennis, Gary; brothers and sisters: Harvey, Ernest, Donald, Blanche, Grace. Predeceased by: Sadie Hartzler (wife), one daughter and one son. Funeral: Oct. 15, Maple Grove Mennonite Church, by

Robert Hartzler. Burial: Locust Grove Cemetery.

**Klink, Charles L.**, 64, Watertown, N.Y. Born: Syracuse, N.Y., to Charles and Clara (Baird) Klink. Died: Sept. 3, 1991, Watertown, N.Y. Survivors—wife: Claramae Lehman; children: Ann Herendeen, Paul, Charles Jay; 4 grandchildren; sisters: Grace Petersen, Robyn Scharoun. Funeral and burial: Sept. 7, First Mennonite Church, by Edward Robbins, Jr.

**Kratz, Elmer L.**, 62, Telford, Pa. Born: Nov. 17, 1928, Norristown, Pa., to Theodore and Mary (Leatherman) Kratz. Died: Oct. 6, 1991, Telford, Pa. Survivors—wife: Mamie Moyer; children: Ruth Baker, Sharon Brunner, Larry, Steven; 4 grandchildren; brother: Horace L. Funeral and burial: Oct. 9, Perkiomenville Mennonite Church, by Charles A. Ness and Stanley Godshall.

**Marner, Blanche E. Swartzendruber**, 89, Kalona, Iowa. Born: Nov. 8, 1901, Johnson County, Iowa, to Simon C. and Mary (Kauffman) Swartzendruber. Died: Oct. 13, 1991, Kalona, Iowa. Survivors—children: Doris Swartzendruber, Donald, Gerald, Philip; 10 grandchildren, 14 great-grandchildren. Predeceased by: Dave I. Marner (husband). Funeral and burial: Oct. 15, Lower Deer Creek Mennonite Church, by Orie Wenger and Wayne Bohn.

**Martin, Anna Ruth**, 75, Landisville, Pa. Born: April 12, 1916, East Lampeter Twp., Pa., to Harvey and Susan Dussinger. Died: Oct. 11, 1991, Landisville, Pa. Survivors—husband: Eli S. Martin; children: Larry E., Dona L. Fisher, Nancy R. Martin; 5 grandchildren. Funeral: Oct. 13, Lititz Mennonite Church, by J. Clair Hollinger and Jacob Frederick. Burial: Hess Mennonite Cemetery.

**Martin, Pearl Hallman**, 86. Born: May 30, 1905, Wilmet Twp., Ont., to Moses and Minnie (Hertzberger) Hallman. Died: Oct. 2, 1991, Kitchener, Ont., of a stroke. Survivors—children: Robert, Shirley, Rita, Bette. Predeceased by: Urias Martin (husband). Member: Stirling Ave. Mennonite Church. Funeral: Oct. 5, Ratz Bechtel Funeral Home, by Paul Martin.

**Martin, Vada Catherine (Wenger)**, 89, Dayton, Va. Born: Nov. 27, 1901, Rockingham County, Va., to Jacob P. and Mary (Heatwole) Wenger. Survivors—children: Catherine Martin, Reba Nesselrodt; 4 grandchildren; sis-

ters: Della Kiser, S. Esther Wenger, Effie Sharpes, Martha F. Wenger. Predeceased by: Ammi R. Martin (husband). Funeral and burial: Oct. 14, Weavers Mennonite Church, by Joseph C. Shenk, Edith Shenk, and Mike Martin.

**Miller, Daniel E., Jr.**, 67, Wellman, Iowa. Born: Jan. 24, 1924, Wellman, Iowa, to Daniel E. and Fanny (Swartzendruber) Miller. Died: Oct. 11, 1991, Wellman, Iowa. Survivors—wife: Leona Roth; children: Rachel Quist, Lyle, Mary Lou Gingerich; 9 grandchildren; brother, sister: D. Max, Olivia Blosser. Funeral and burial: Oct. 14, Wellman Mennonite Church, Daniel R. Johnston.

**Miller, Edith T.**, 81. Born: Oct. 22, 1909, Bedminster Twp., Pa., to Samuel and Emma Trauger. Died: Aug. 22, 1991, Lansdale, Pa. Survivors—children: Samuel T., Ruth M., Miriam T.; 13 grandchildren, 19 great-grandchildren; brother and sisters: Lester T., Edna Moyer, Mary Yothers, Carrie Wasser, Emma Miniger. Predeceased by: Henry O. (husband), Alma (daughter). Funeral and burial: Aug. 27, Deep Run Mennonite Church East, by Jonathan Schmidt.

**Miller, Henry O.**, 85. Born: July 25, 1905, Bedminster Twp., Pa., to Samuel D. and Anna Overholt. Died: June 24, 1991, Lansdale, Pa. Survivors—children: Samuel T., Ruth M., Miriam T.; 13 grandchildren, 19 great-grandchildren. Edith T. Miller (wife) died Aug. 22, 1991. Predeceased by: Alma (daughter). Funeral and burial: June 28, Deep Run Mennonite Church East, by Jonathan Schmidt.

**Richer, Lucinda (Aeschliman)**, 100, Wauseon, Ohio. Born: Jan. 12, 1891, Archbold, Ohio, to Theophilus and Fannie (Vonier) Aeschliman. Died: Aug. 24, 1991, Wauseon, Ohio. Survivors—children: Harold, Orville, Lucille Gerig; 11 grandchildren, 18 great-grandchildren, 5 great-great-grandchildren, 10 step-grandchildren, 18 step-great-grandchildren. Predeceased by: Samuel Richer (husband). Funeral: Aug. 27, North Clinton Mennonite Church, by Lavon Welty. Burial: Pettisville Cemetery.

**Sutter, Ivis C.**, 69, Middlebury, Ill. Born: Dec. 16, 1921, Hopedale, Ill. Died: May 13, 1991, Middlebury, Ill. Survivors—wife: Joan Zook; children: Kenneth E., James, Robert; 8 grandchildren; brothers and sis-

ters: Odella Shank, Hilda Kurtz, Mervin, Eldo. Funeral and burial: May 16, Griner Conservative Mennonite Church, by Robert Riegsecker and Harley Troyer.

**Varner, George B.**, 70, Hollsopple, Pa. Born: Oct. 12, 1921, Johnstown, Pa., to Merle and Nancy (Hunt) Varner. Died: Oct. 14, 1991, Johnstown, Pa., of a heart attack. Survivors—wife: Ethel Sipe; children: Sondra Lee Griffin, Ronald, Kenneth, David; 11 grandchildren, 4 great-grandchildren; brothers and sisters: Raymond Hainsey, Mary Burkhart, Merle, Hazel Rager, Robert. Predeceased by: Sandra Lee Claar (daughter), Jack (son). Funeral: Oct. 17, Carpenter Park Mennonite Church, by Marvin L. Kaufman. Burial: Maple Springs Cemetery.

**Weldy, Mary E. (Bleile)**, 83, Nappanee, Ind. Born: May 16, 1908, Nappanee, Ind., to Ezra and Sarah (Metzler) Bleile. Died: Oct. 10, 1991, Goshen, Ind. Survivors—children: Esther Stichter, David, Joseph; 7 grandchildren, 5 great-grandchildren; brothers and sister: Gerald Bleile, John Bleile, Ruth Sherman. Predeceased by: Paul J. (husband), Samuel (son). Funeral: Oct. 13, North Main Street Mennonite Church, by Ken Bontreger. Burial: Yellow Creek Cemetery.

**Yoder, Francis M.**, 88, Hesston, Kan. Born: March 14, 1903, to Mose and Magdalena (Plank) Yoder. Died: Oct. 2, 1991, Hesston, Kan. Survivors—wife: Dorothy Stutzman; children: Dan, Kenneth; 2 grandchildren. Memorial service and burial: Crystal Springs Mennonite Church, by Duane Yoder.

## CALENDAR

Mennonite Economic Development Associates annual convention, Lancaster, Pa., Nov. 14-17  
Mennonite Disaster Service Region III annual meeting, Kalona, Iowa, Nov. 15-16  
Leadership seminar, Rosedale Bible Institute, Irwin, Ohio, Nov. 18-22  
Mennonite Church General Board, Goshen, Ind., Nov. 21-23  
MMA board of directors meeting, Chicago, Ill., Dec. 6-7  
Pastorate Project Consultation, Chicago, Ill., Dec. 7-9  
Faith and Farming VII retreat, Mt. Pleasant, Pa., Dec. 8-10  
Pastor's Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 27-31.



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## THE LAST WORD

### *What are they up to now?*

There's a group of people I want to meet. Apparently powerful and pervasive, they're also faceless and evasive. In my 52 years I've never been able to find out who they are.

You've heard of them, of course. In government, for example, they're the ones who make the rules. Then later don't enforce them. "They" were the ones who used to be selling us out to the communists. Now it's to the liberals. Or to the conservatives (depending on your political ideology).

As though there weren't enough in government to keep them busy, they've also found their way into the church. Here "they" are the ones responsible for the current discussions on MC/GC integration. Or so I've been told. "They" are bringing women into leadership in the Mennonite Church. Or keeping them out (again, depending on your theological—and perhaps political—persuasion).

Though impossible to identify, "they" have become responsible for much of what's wrong with

the church. Biblical illiteracy, homosexuality, divorce and remarriage—you name it, if it's troublesome, "they" are probably behind it.

With that kind of record, obviously they're powerful. That's why I've gone searching for them. So far I've found only myself.

Within me I've discovered a real need for "them." I need someone to blame when things don't go as I wish. I need a scapegoat when my efforts get me nowhere. In short, as long as "they" are functioning, I don't need to take as much responsibility for the situation I'm in, be it in the world or in the church.

And therein lies the problem. The more of us there are who take less responsibility for our actions, individually or corporately, the bigger "they" become. Throw ourselves into the work, assume with humility the responsibility our situation demands, and we discover "they" will mostly disappear.

Then "they" will no longer be up to anything. Now or in the future.—jlp

### *It must make a difference*

But wait a minute. Does it really matter what I think? How can one person make any difference?

Several people have asked me that after *Gospel Herald's* issue on integration (Oct. 22). Why bother voicing my opinion? It's already been decided.

That's "them" thinking. Integration has not been decided. Some say yes, some no. Even on the committee exploring the subject.

Further, in a deliberate attempt not to become another "they," the committee has decided to hold its meetings in different Mennonite communities, listening to representatives from conferences and congregations. Another committee, the one writing a new inter-Mennonite Confession of Faith, takes time at its meetings to read and discuss every letter it gets about its work.

The problem, of course, is that these committees—and scores of others working in the church—get contradictory opinions. Some of us think one way, some another. Someone has to

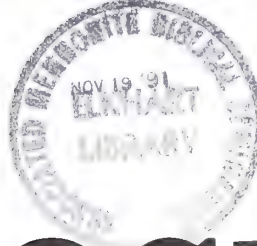
find a way through the maize. When they do, they often get labeled "they," especially by those of us who disagree.

Speaking up can be risky business. We may find out we're on a limb, with almost everyone else (for reasons we can't image) thinking otherwise. If we're honest, that's what keeps most of us silent—the fear of sticking out, of being different.

But our Anabaptist-Mennonite church began with two basic beliefs: (1) that individual believers have direct access to God; (2) that individual insights must be tempered by interaction in the community of faith. To be committed to this community means we must speak out. And then listen. Through both acts God's revelation becomes more clear to us all.

So we do make a difference. We must make a difference. Otherwise, we will no longer be the kind of church we have always said we want to be.—jlp





November 19, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Today women want to be released from the heavy lot of the past, to live without devaluation because they are female. See "Stories Women Tell," page 2.

Reflections on a newspaper headline:

## *A dark cloud of our life is lifting*

*For the first time in my life that I can remember, my countrymen are not waiting in or near nuclear bombers to murder millions on a minute's notice.*

by  
Ted  
Koontz

**N**uclear Forces Off Alert Status; First Time in 37 Years." I glance at the newspaper headline as I am leaving for church. But I hardly notice as I hustle the children out to the car. Keeping order preoccupies me until we arrive. Then the children busy themselves coloring and reading. The service begins. My mind wanders: Back to the headline which I noticed in passing, a headline like so many others. Back across the years of my life, so intertwined with that headline.

I recall my earliest political memory, the crisis in Hungary in 1956. I remember anxiously trying to fall asleep while watching the streetlight outside my bedroom window, fearing that it would go out when the Russians bombed nearby Wichita in response to a possible American intervention.

I remember the feeling of fear and helplessness during the Cuban missile crisis. I remember years later learning that the fear was well-founded. My graduate school professor, a leading international relations scholar, recounted how he had telephoned his wife to say good-bye

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*Today is not the arrival of the reign of God. And the end of the nuclear alert does not make things right or me guiltless. But nonetheless, it is good news!*

in case they never met again.

I remember Kissinger shuttling off to Moscow in 1973 as American nuclear forces were put on high alert status to deter the Soviets from intervening in the war between the Egyptians and the Israelis.

I remember the nuclear buildup in the early '80s. I lectured often then on the dangers of moving from the frying pan of nuclear deterrence through "mutual assured destruction" into the fire of "first strike" strategies. I remember debating deployment of accurate, prompt, silo-destroying "peace keeper" missiles with 10 warheads each. I remember watching as we deployed Pershing II missiles which could reach and destroy Soviet nuclear targets in seven minutes. I remember praying that the false alarms given sporadically by our electronic systems which monitored the skies to detect incoming Soviet missiles would not come at the height of a crisis.

I remember my graduate work, which focused on nuclear policy. I remember the pain of facing fully the depth, difficulty, and danger of the nuclear situation. It was a pain which helped push me into a months-long depression that made it practically impossible to read or sleep. I remember coming to the firm conviction that living as an American with nuclear forces constantly threatening to commit mass murder was *the* great corporate sin in which I participated just by living when and where I live. I remember doubting that I would live to see the day when this sin would end. I was convinced we were fated to live under the threat of the nuclear mushroom cloud.

I remember delaying for years the decision to have children. It was unfair to bring children into such a world. I remember finally deciding to have children, partly as a sign of faith that God is ultimately powerful and good, despite the nuclear threat. I remember, after the children were born, imagining hiding with them in our basement in the aftermath of a nuclear attack, an attack which I knew realistically could come. I remember debating in my mind what I should think about God then, what I should tell my children about God then. I remember wondering whether I should, if that hypothetical basement scene became reality, kill them as they slept or let them live to die of hunger or radiation sickness in that bleak post-nuclear war world.

Today is not the arrival of the reign of God. Nor is the light that shines more brightly due mainly to the wisdom of American leaders. The end of the nuclear alert does not make things

right or me guiltless. I will go home and read the details of the newspaper story, learn of all the forces which still remain, ferret out the political posturing which is always behind any such headline. I will continue to worry about nuclear weapons, to teach about them, to oppose them—and to live under their threat and with their guilt.

But for a moment, I am grateful. "Nuclear Forces Off Alert Status." That is good news! A

## Stories

What do women talk about when the silence between them becomes comfortable? They talk about their lot in life. Every woman has her little pile of stories to ponder. Here are a few of mine:

A student has difficulty telling me, "A relative abused me sexually as a child. What do I do?" The past keeps entangling the present. She drops out of school. I never hear from her again, but I wonder about her often.

A mother: "There was this 13-year-old in the hospital when I had my baby. She was as naive as a newborn about what was happening to her. She kept repeating, 'I didn't think he'd do anything to hurt me.'" "He" was an uncle.

A friend: "Whenever my mother found out she was pregnant again, she went outside and hoed in the garden all day. She hoped to abort."

A minister's wife: "Everytime my husband had an affair, the elders counseled me to forgive him and say nothing about what happened. But the last time, he decided to marry the other woman. After 40 years, how do I begin my life again?"

Another friend: "The last time he beat her so hard she landed in the hospital. Yes, he was a high school teacher and a church member. But he couldn't help himself, he said."

The stories never stop. In my family archives is the vague account of a distant relative, in another country, in another culture, with too many children, too much work, and not enough food and personal resources to cope. She threw herself into the well. Her lot in life was too heavy.

Today's women, like yesterday's, tell stories of rape. One mother silently grieves for the daughter who was date-raped at a Mennonite college.



cloud which has darkened my life is lifting. I am relieved because my family—and all the world's people—are safer, at least from this threat. It is good to know that now, for the first time in 37 years, for the first time I can remember, my countrymen are not waiting in or near nuclear bombers to murder millions on a minute's notice. I cry silently as some of the weight of fear and guilt which has burdened my life is lifted.

Church ends. My mind refocuses on children, on the buzz of friendly conversation, on ordinary life. I have missed the service. But I have worshiped deeply.

*Ted Koontz teaches ethics and peace studies at the Associated Mennonite Biblical Seminaries, Elkhart, Ind. He and his family attend the Assembly Mennonite Church.*

## women tell

by  
Katie  
Funk  
Wiebe

The daughter could tell no one because she knew she would be blamed

Though some women deny it, they are always vulnerable to assault, regardless of how they dress or behave. They always semiconsciously carry the burden of possible assault. Girls are taught today to defend themselves against rape. It's part of their lot in life. Few women dare walk alone at night in large cities, even in quiet residential neighborhoods.

Women used to be part of the loot won in battle. They were married off to curry favor with political allies. In undeveloped countries women are the last to be fed when food is short, the last to be educated.

In biblical times when a married man traveled through alien territory where he could not expect legal protection, when danger threatened his life, to keep himself safe he offered up the weakest family member—the one who could be replaced most easily and was not essential to maintain the family lineage. These were often the man's daughters and wives. Abram passed off Sarah as his sister to protect himself. Lot offered his daughters to the men of Sodom clamoring at his door. Wives and daughters could be replaced in the hierarchy. The male tribal leader could not. It was a woman's lot to be valued less than a man—and not to murmur.

Birth control information is now legal and even encouraged. But it wasn't always so. The journals and letters of pioneer women reveal a pathetic probing for birth control information and veiled pleas to friends to pass on what they know. Women knew that husbands, whom they

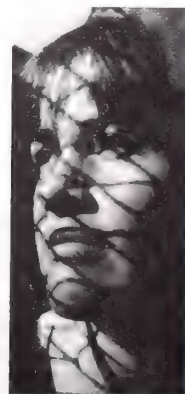
loved but sometimes endured, might be the agents of their death when medical care was inadequate. Yet women wanted to live, and frequent pregnancies endangered their lives. Dying in childbirth was part of their lot.

Today women are saying loudly they want release from this heavy lot. This has caused huge tidal waves of discomfort to move through society. The issue is very complicated because Scripture seems to support this lot. An abused wife is sometimes counseled by her pastor to submit to her husband, even though her life is in danger. When he philanders, she is told to forgive, because submitting and forgiving are her Christian duties.

Women are asking for the right to live without devaluation as a person because they are female. Yet freedom from this common lot will not happen unless something else happens first. We need to acknowledge that this lot, this need of men to subdue and the willingness of women to submit to wrongs, is the result of the Fall.

We also need to accept that Christ came to erase the bitter effects of the Fall, not to endorse them. The cross shines in two directions—after Jesus' death and before Jesus' death, writes Aida Besancon Spencer, in *Beyond the Curse*. Women too are entitled to go beyond the curse to a new freedom. Christians should educate men about the value of a woman in God's sight and to instill in women respect for themselves as worthwhile beings.

*Katie Funk Wiebe is a free-lance writer, a frequent church conference speaker, and a retired teacher who lives in Wichita, Kan.*

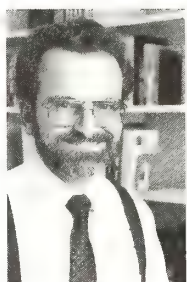




# Gospel Herald

*"This is the covenant that I will make with them. . . I will put my laws in their hearts, and I will write them on their minds. . . I will remember their sins and their lawless deeds no more."*

—Heb. 10:16-17, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Dave Graybill

**Editorial consultants:** George R. Brunk III, Robert Hartzler, Richard A. Kauffman, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 46: Nov. 19, 1991**

**Photos:** cover and page 3 by Wallowitch, page 9 by Wayne Steffen, page 10 by Sam Steiner, page 11 by Jim Bishop, page 12 by Nancy Witmer, page 13 by Howard Zehr.

## READERS SAY

### Old readings keep the status quo

I am an American Baptist minister with strong sympathies toward Anabaptist theology and a fan of your publication. However, I was disturbed by the letter in your Oct. 8 issue which expressed outrage that the Mennonite Church, "in an apparent effort to keep up with other denominations," has elected a woman who has the nerve to "lead" men (although I have never had the understanding that the Mennonite Church was only made up of men).

Yes, Paul does talk about the headship of Christ and a hierarchical relationship. But, it is a headship and a hierarchy turned upside down by Christ. It is a headship which is defined by servanthood and mutual subordination, not by subjugation and domination.

It is my prayer that the Christian church can throw aside centuries-old interpretations of Scripture that have been used to justify the subjugation of one class over another. It is not that these passages are inherently wrong or patriarchal. It is that they have been misused and abused. Old readings are easier to swallow because they don't disturb the status quo. Somehow, I think Jesus always disturbs the status quo.

Stanley A. Wheeler  
Waterville, Maine

### Language is not a minor issue

After reading two letters on inclusive language (July 2 and Sept. 3), I must reply.

If we do not challenge sexist, exclusive language, how do we change unhealthy attitudes and wrong behavior? It is not coincidence that the questions of women in leadership and inclusive language arise together.

When hymns speak of the "brotherhood," they do not accidentally exclude women. On the contrary, these hymns deliberately acknowledge the view that the church is run by and for men, while women are merely support staff who take care of minor details. So I will not sing about the "brotherhood," nor will I refer to myself as a "son" during singing. In order for the hymns to have meaning to me, I need to include myself in them.

It is time that we acknowledge the hurt that has been done to women by giving them inferior status and keeping them on the edge of the church "broth-

erhood." When we engage in hierarchical thinking, valuing one task over another, and when we restrict the most respected tasks to one gender, we undervalue certain gifts and certain people.

Many women undervalue their service, thinking it is less worthy than other contributions to the church. We need to change everyone's thinking so that each service is seen as a gift given from a position of power (the power of being God's children who are free to serve in whatever capacity we are led), not from a position of powerlessness (I am just a woman and cannot do anything of value).

How can we suggest that inclusive language is a minor (i.e., women's) issue? It lies at the heart of our understanding of the role of women in the church. Are women merely sideline groupies cheering on the men, who are doing all the important work? Or are women full members of the body of Christ who have God-given gifts to share?

Nancy Frey  
Palmerston, Ont.

### God's miracle of saving the rich

Amen to Calvin Redekop in "The Silence Increases on the questions of Faith and Wealth" (Oct. 1). My only disappointment was that he didn't give enough attention to the statement we hear so often, "It's not money that's the problem; it's one's attitude toward it."

As technically accurate as that statement is, it can also be very deceiving. Riches are deceitful because they convey an illusion of security and of self-sufficiency.

The question persists, "Isn't it possible to be righteously wealthy?"

All the evidence of Scripture would indicate such a state is the exception, not the rule. The rule is that wealth corrupts, because it displaces one's single-minded loyalty to and trust in God. The exception is that what is impossible with man is possible with God.

There is only one miracle greater than the miracle of God saving a poor sinner. That is the miracle of saving the rich. The problem with us in the wealthy church of America is that we've taken this greater miracle for granted, have cheapened the grace of God, and have failed to see how impoverished we have really become.

Bruce Jones  
Prophetstown, Ill.



### We must believe in all of Scripture

Thank you, Gerald Martin, for speaking your mind ("We Must Make Changes to Stay Anabaptist," Oct. 8). Your prophetic words struck a note in my heart. As an under-forty minister, I am concerned that we as a Mennonite Church are more preoccupied with being culturally correct than spiritually awake.

If we want to stay Anabaptist, we must get back to our biblical roots. The Anabaptist movement was grounded in the Scripture in its entirety, not just the teachings of Jesus. We must get rid of the belief that the teachings of Jesus are our only rule of life, while the writings of Paul, Peter, and the other New Testament writers reflect a first-century cultural bias. We are judging the Word of God when we take clear New Testament teaching regarding order in the home and church and declare it culturally irrelevant.

In addition, world peace is not the core of Christ's gospel; it is individual, inner peace with God that leads to family, community, and national peace. The greatest thing we can do to achieve peace on this earth is to be a channel God can use to bring people to a saving knowledge of him. And here again, a strong view of Scripture is a must as an impetus for sharing the good news. It is a given that the denominations which are experiencing the greatest growth worldwide are those which adhere to the historic view that Scripture, in its entirety, is the inspired Word of God, which has the answers to the needs of 20th-century men and women.

Thomas A. Horst  
Ephrata, Pa.

### Understanding our histories

Concerning the merger of the two Mennonite Churches (Oct. 22): We need to review why our two groups

went separate ways for the past 150 years. Both groups need to reexamine the Word of God. If indeed there is family reunion, are both humble enough to choose the proper building material for the united Mennonite Church to survive in the years ahead?

I credit the General Conference for their adherence to the storehouse of German hymn texts and hymn tunes. The Mennonite Church almost totally abandoned the treasure house of German hymnody and adopted English hymnody in a running hurry. These and other areas must be given deep thought, study, and prayer if we are going to build a stronger united church.

Wilmer D. Swope  
Leetonia, Ohio

### Can the average person understand the Bible?

As one who has been a pastor for half of my 70 years, I now face a dilemma. I grew up being taught that a clear word of Scripture settles an issue. Now I feel I am a member of a church which recognizes few absolutes. Issue after issue is presented in the *Gospel Herald* with no apparent resolution. Someone always seems to raise a "but on the other hand."

I can allow for some difference of opinion, but my fear is that a much worse disease has attacked my church. As in the Dark Ages, there seems to be an attitude that the average person is not able to understand, interpret, and apply spiritual truth. So I need a set of guidelines as I read my Bible so that I can recognize what passages I may take at their face value and which ones I can safely ignore without having a guilty conscience.

Please help me. What is going on? Am I alone in this dilemma?

Warren M. Wenger  
Perkasie, Pa.

### Pontius' Puddle



## Wanted:

The Mennonite Church Vision and Goals Committee wants to hear your dreams for our church after Vision 95.

## Dream 1

What do you think God is calling our church to be and to do in the next decade?

## Dream 2

What strengths and gifts do you think the Mennonite Church could offer for local and global ministry?

## Dream 3

In what creative ways can the Mennonite Church carry out its ministries in the next decade and beyond?

## Send

your response by January 31, 1992 to James M. Lapp, General Secretary, Mennonite Church General Board, 421 S. Second St., Suite 600, Elkhart, IN 46516.



## Mennonite Church

Vision and Goals Committee:  
Donella Clemens (chair), Stanley Green, James M. Lapp, Jose Ortiz, Rick Stiffney, and Eleanor Snyder. A cooperative project with the General Conference Mennonite Church.



# Living among the

by Rebecca Lehman

Fifteen years ago, when I lived in a small rural community with three Mennonite congregations, I remember the dismay of non-Mennonites who moved into town and found themselves surrounded by people with this “strange” system of beliefs. These families felt frustration, anger—even fear. Often they left the community.

My own reaction was smug: hey, if they can’t accept the way we are, they *should* leave. Today, I can feel compassion for these “strangers” and their bewilderment; today, it is my own family who are interlopers in a strange land—the “gentiles” among the (Latter-Day) Saints.

When I first heard that our next home would be in a predominantly Mormon area, I thought, “Wonderful! No smoking, no drinking, strong families—sounds ideal!” I knew so little, but I felt we would certainly be welcome. It was my neighbor Joan who shocked me out of this fantasy the first time we met, when she said, “I need to tell you that we’re LDS. But don’t worry, because we’re very open-minded. In Utah, we would have harassed you out of the neighborhood with threats and slashed tires.”

Aghast, I quickly explained that we were Christians too—*Mennonites* (surely not objectionable neighbors!)—and briefly described our faith: pacifism, stewardship, and avoidance of materialism. But she seemed amused rather than reassured, and I realized I needed to do some homework.

There were certainly resources available. A nearby church sponsored a group of ex-Mormons called “Concerned Christians,” who tirelessly circulate pamphlets and films about the Mormon faith, but I felt that their methods were unnecessarily “vigilante,” and I wanted a more objective and loving view. (I have since learned that, in a fervent desire to rescue a people they consider lost, this group speaks in love and with great courage.)

Fortunately, God led us to our new church home. With no Mennonite congregation nearby,

we found a vibrant, growing American Baptist church where we immediately felt comfortable. While my own Sunday school class was much like others I had attended, my children were quickly given a crash course in Mormonism. “Did you know that . . .” became our most-used Sunday phrase:

“Did you know that Mormons believe Jesus had several wives and many children? And he lived in America?”

“Did you know that they wear ‘magic’ underwear with symbols that are supposed to protect them from evil spirits? And they can’t *ever* take them off?”

“Did you know that Mormons call up the spirits of the dead?”

No, I *hadn’t* known, and now I was sorry I did. By this time I had several Mormon friends, and it was so difficult to keep from asking them a million questions. I found that by *listening*, though, I could still learn a lot. I could also see a unique kind of pain as my friends tried to fit the mold of a “good” Mormon wife.

Karen, a talented mother of three, was exhausted because the church required her to work with the youth as well as donate her services weekly as a dance instructor. In addition, her youth work involved hikes into the mountains (survival training is an important part of Mormon life—they believe they alone will survive a nuclear war, and they learn weaponry and other survivalist tools).

These are topics that are never discussed with non-Mormons, of course. I always felt walls of secrecy separated me from Karen. We could not discuss her Temple wedding, since Mormons swear on pain of death never to reveal Temple rituals. I also knew we couldn’t discuss her frustrations openly because they were church-caused, and to criticize the church was dangerous. “Losing your testimony” would be the result, followed by the loss of the right to enter the Temple. This threat kept our friendship on a superficial level, to my regret.

Often, in classes I taught at Arizona State, a Mormon student would identify himself and come to my office to talk. I was very open about being Christian, and the Mormons’ mandatory missionary training seemed to give them the boldness to discuss their faith. One of my students, an articulate young man named Brian, began confidently presenting the “image” of the LDS church: family, wholesome lifestyle, and the fact that they are the fastest-growing faith in the

***One time I lived in a community where others were outsiders to Mennonite beliefs. Today I’m the stranger and interloper, a “gentile” to others’ beliefs.***



# saints

world. But somehow, with a patience and strength I didn't know I had, I began to question him about the "dark side" of the sect: its violent history, the questionable integrity of its founders, and its foreboding secrecy. To my surprise, he reluctantly admitted the shortcomings of the faith and revealed some of the doctrines that mold—and sometimes crush—its members.

The most startling tenet is the belief that God was once a man, and conversely man can become a god. After a life of good works and adherence to doctrine (tithing, going on a mission, serving in the Temple, etc.), each man will inherit a kingdom of his own and be equal to God. Status in the celestial kingdom rests on earthly performance; the status of each woman depends on the man who "calls" her into his kingdom. I now understood my neighbor's amusement when I explained our "simple lifestyle" position. Wealth, to her, was a sign of God's blessing and a promise of blessings in heaven.

This doctrine has one stressful effect on Mormon life—pressure to attain wealth and Temple status and produce an exemplary family, who will later join you in the celestial kingdom. One of my fellow instructors, a young Mormon wife with two children, divorced her husband with the church's blessing, because (as she told me) "he just doesn't want to work for Temple status and I have to think of my future and my

***Our greatest struggle is to avoid the "us-versus-them" mentality so tempting and so destructive to relationships.***

children's." A few months later, she married a more suitable partner for "time and eternity." With such emphasis on success, stress and depression are visible in the community. For us non-Mormons, "salvation by grace, not works" takes on a joyful new significance.

In sharing with my Mormon friends and students, I agreed that the LDS lifestyle has much to offer. Mormons can teach us about a well-organized community of believers. Their relief society, for example, is an impressive system for helping needy members. Wealthy saints are visited by their bishop often and asked to contribute extra to help families who can't pay for weddings, missions, or education.

Mormons also know how to keep their youth

busy. The gymnasium is the heart of each stake center, and Mormon youth groups often attract converts with dances, sports, hayrides, and camp-outs. As a result, "gentile" churches here match these efforts—our new church building also has a gym, and my children are busy at the church several times a week. The church youth group, then, becomes the primary social group too.

Mormons encourage their children to be confident performers in music and drama and in just talking to people. In some neighborhoods, LDS toddlers and young children often go door-to-door, selling pebbles or asking for a piece of candy. This seemed odd until I realized that they were little missionaries in training! Unfortunately, I've also noticed that hoards of little girls are entered in beauty pageants and dressed in sequins and makeup to march in parades (my second-grade son asked, "Mom, why are Mormon girls sparkly?"). Long blond hair, makeup, and Miss-America smiles indicate that Mormons are still expected to be "the fair and the beautiful," a concept that must be painful to black and native American members.

On Monday nights, "Family Home Night," no meetings are scheduled while Mormons practice "togetherness." This is certainly an attractive idea, particularly if it's voluntary rather than mandated. All our schools respect this practice, which gives even non-Mormon families a needed break from activity.

At first, we felt besieged by strangeness here—afraid and defensive. I remember with embarrassment the day I chased away two young missionaries who were aggressively witnessing to my teenage son. I felt like an enraged mother bear defending her young! And my blond, "clean-cut" children, horrified at being mistaken for Mormons, began wearing large cross necklaces, since Mormons disavow the cross as a symbol. But now that we understand our Mormon neighbors' own struggles, we can nurture our friendships and even witness to them in return.

Our greatest struggle is to avoid the "us-versus-them" mentality that is so tempting and so destructive. At best, we have an uneasy tolerance of each other here. Still, churches here seem to honestly try to balance a necessary knowledge of LDS practices and a "Love thy neighbor" approach. Perhaps with both this knowledge and this love, we can reach out with warm concern, past beliefs to the believers.

*Rebecca Lehman, Mesa, Ariz., teaches high school English and literature at Arizona State.*





## Why Do We Need Donated Funds?

### 1. *To Make the Hymnal Affordable.*

Mennonite Publishing House will provide about one half million dollars for this hymnal project. We need an additional \$150,000 from individuals to keep this hymnal affordable. Donated funds reduce the price of the hymnal from over \$22.00 to \$14.95.

### 2. *To Keep Our Musical Heritage Alive.*

The first American Mennonite hymnal, Zions Harp, published in 1803 started a tradition of promotion and receiving of funds prior to publication. Hymnals that have followed are: Church and Sunday School Hymnal 1902, Church Hymnal 1927, Songs of the Church 1953, Mennonite Hymnal 1969, and Hymnal: A Worship Book 1992.

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Scottsdale, PA 15683

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## Conference considers new roles and vision for Christian education

Bradenton, Fla.—What would God have us do on the threshold of a new century?

That is the question 110 Christian educators from the United States and Canada asked each other when they met here Nov. 8-11.

Billed as "Education 2000," the event brought together Mennonite Church and General Conference Mennonite educators working in district conferences, congregations, institutions, and camps and retreats.

The question was first highlighted in presentations by Mary Elizabeth Moore, teacher at Claremont (Calif.) School of Theology and president of the Religious Education Association.

"Every community has a unique gift from God," she said. Comparing the Christian church to a hologram, Moore noted that at a certain angle the Mennonite vision and commitment rises to the foreground. That vision "can serve the whole body as it reminds that body what is deep inside it."

Moore outlined three gifts she believes Mennonites have for the Christian community: (1) standing against culture as an alternative lifestyle in today's world; (2) making peace central to the gospel; (3) living so as to give an example of what church community can be.

"Violence in our world is greater than ever," Moore told Education 2000 participants. "Mennonites have a vision and a model for peace that can influence the rest of the world."

She noted how the U.S. Peace Corps had been modeled after Mennonite service ventures in the past.

Moore's comments came after participants wrestled with trends in the Mennonite church influencing Christian education. Their list of "Menno Trends" included individualism, breakdown of family life, less denominational loyalty, secularization, lack of accountability, unconnected generations, and theological diversity.

"If any one word characterizes these trends, it's *disintegration*," Marlene Kropf of the Mennonite Board of Congregational Ministries (MC) said. Kropf was coleader of the event with Ken Hawkey of the Commission on Education (GC).

But disintegration need not be negative, Moore said. When things seem to be falling apart, that is when the church begins to search. "And that is when new visions and new structures have great possibilities."

Moore said she believes historic Ana-



**Palestinian leader speaks.** Goshen, Ind. (GC)—Mubarak Awad talks to students after speaking in convocation at Goshen College on Oct. 25. Awad worked with Mennonite Central Committee at a Bethlehem orphanage before attending Bluffton (Ohio) College. Though he became a U.S. citizen in 1978, he returned to his homeland in the 1980s to become a nonviolent leader there. The Israeli government deported him in 1988.

baptist beliefs can lead in building these visions and structures.

In an attempt to summarize what these visions and structures might be, Education 2000 organizers listened to small-group discussions and then proposed six Christian education goals for the next two years:

- To explore how to teach from the heart.
- To find ways to change language so new persons feel welcome in the church.
- To encourage church structures to take ministry to young adults more seriously.
- To find ways to have congregations and camps function as partners.
- To find new ways to minister to families.
- To renew efforts in peace education in congregational settings.

Discussion of these goals focused on young adult ministries. A group of young adults attending Education 2000 pleaded at length for more programming for their age-group.

In her presentations, Moore also challenged the educators to learn "to teach from the heart" in their congregations and conferences. Drawing on the Hebrew un-

derstanding of the heart as the center of one's being, she defined teaching from the heart as sharing of oneself.

"Students want the professor along with the subject matter these days," she said.

Throughout the weekend, Education 2000 programming became a model of different ways to educate in congregation and conference.

For many participants, this was most striking in Moore's talks. Much of her time she told stories. For example, Moore illustrated four different approaches to spirituality—traditional, family-oriented, critical, and creation—with stories of congregations and other groups that illustrated each one.

Her question, "What is God telling you to do...?" came from the story of a Protestant church in Kenya that continues to ask itself this question whenever it meets.

Worship times also became models for education. Hymns, Scripture readings, and litanies all came from the new hymnal projected for publication in 1992.

Since much of the material was new to the group, music director Karen Moshier Shenk of Harrisonburg, Va., used small-group ensembles, "lining," and other



techniques to teach new material in worship.

Mennonite Camping Association members led Education 2000 participants in an outdoor group activity which also became a model for how to educate. They divided the group into two. Some became "insiders" with their own code of behavior; the "outsiders" either observed or tried to break in.

Following the simulated activity, leader Terry Burkhalter led in an analysis of what often happens in congregations when new persons want to join.

Education 2000 ended with a communion service on Sunday night.

The event was cosponsored by Mennonite Board of Congregational Ministries and Mennonite Publishing House of the Mennonite Church and the Commission on Education of the General Conference Mennonite Church.

Education 2000 was the second such conjoint MC/GC Christian education gathering. Although Mennonite Church educators have been getting together for more than 20 years for developing vision and building networks, their General Conference counterparts joined them for the first time two years ago in Illinois.

Planners indicated another conjoint meeting will likely take place in two years.—*J. Lorne Peachey*

## History meeting looks at church, Columbus

*Corpus Christi, Tex.*—The 1492 arrival of Columbus in the Americas can be compared to the crucifixion, Lawrence Hart said at an Oct. 19-20 symposium sponsored by the Mennonite Church Historical Committee.

Prince of Peace Mennonite Church hosted the bilingual meeting, which was conducted in both English and Spanish.

The crucifixion was not an event to celebrate, Hart said. However, what God did through Christ in the resurrection is cause for both commemoration and rejoicing.

In a similar way, the violence of Europeans against native Americans is nothing to celebrate, continued Hart, who is a Cheyenne chief and a General Conference Mennonite minister.

But the survival of native people as distinctive citizens deserves to be remembered and celebrated, he said.

Hart pleaded for understanding of the various cultures found in North America today. He especially noted the struggle of



*Lawrence Hart of Clinton, Okla. (right), responds to questions at an October symposium on Columbus and Mennonites. Al Keim of Harrisonburg, Va., listens at left. Keim chairs the Historical Committee of the Mennonite Church, which sponsored the meeting.*

many native tribes to preserve endangered sites they view as sacred.

Mennonites themselves have a historic affinity for land, Hart observed. So perhaps they better than members of other religious groups can understand what native Americans mean by "sacred geography," he said.

Speaking on European immigrants who followed Columbus, historical committee director Levi Miller noted a tragic irony: persecuted Mennonites and Amish gratefully settled on land that was being taken from persecuted native peoples.

Nevertheless, these immigrants sought to have peaceful—if not always just—relationships with native Americans, Miller said.

Spanish explorers and immigrants wanted to Christianize the native peoples, Jose Ortiz and Jose Matamoros noted.

"Their motivations were good, but the strategy was a mistake," said Matamoros, who is pastor of the congregation that hosted the meeting.

Christ mediates and brings people together, yet honors distinctiveness among various peoples, said Ortiz, who is director of the Hispanic ministries program at Goshen (Ind.) College. The strength of North America is that many races have contributed to it, he said.

In his Sunday morning sermon, Matamoros spoke of his dual ancestry—both Spanish oppressors and native American oppressed.

Jesus, he said, changed his attitudes

and ways of relating to people, replacing hate with love.

Mennonites can do a better job of preaching the gospel of peace, Matamoros said. The starting point is to eliminate stereotypes. The church needs to respect people of various cultures, he said, in the spirit of becoming one in Christ.

The symposium was held in conjunction with the historical committee's semiannual meeting.

The committee will hold a May 1992 meeting for conference historians. In addition, the committee is exploring possibilities for later meetings concerning the experiences of Mennonite women and past integrations, or mergers, of Mennonite groups.—*Hope Lind*

## Committee seeks help in choosing nominees

*Elkhart, Ind. (MCGB)*—The Nominating Committee for Mennonite Church General Assembly has begun its work in preparation for the 1993 assembly.

The committee compiles a slate of nominees for General Assembly to choose from in filling positions on churchwide boards and committees.

The nominating committee requests help in finding people to be considered for:

- Moderator-elect (will become moderator in 1995).
- Council on Faith, Life, and Strategy (one member).
- Mennonite Board of Congregational Ministries (four members).
- Mennonite Board of Education (four members).
- Mennonite Board of Missions (four members).
- Mennonite Church Historical Committee (two members).
- Mennonite Mutual Aid (three members).
- Mennonite Publication Board (four members).
- Nominating Committee (three members).

The committee urges that prayerful consideration be given to people "from different geographic areas and with broad experiences representing the diversity of our constituency (age, gender, race, culture) for all positions."

Names suggested for the Nominating Committee only will be forwarded to the General Board personnel committee.

According to nominating committee chair Robert L. Hartzler, qualifications



for churchwide positions include:

- Membership in a Mennonite Church congregation (special exception may be made for people who currently live in a community that has no Mennonite church).

- Awareness of the vision, goals, and mission of the broader Mennonite Church.

- A sense of call that has been affirmed by others.

- Experience related to the task.

- Readiness to work with a committee process.

- Capacity for leadership and making decisions. This includes the ability to address issues and set policies.

The following information should be included for all persons suggested, Hartzler said: name, mailing address, phone number, position for which the person is suggested, congregational membership, conference, extent of church involvement (local and conference), present employment, and education or experience.

Suggestions should state why this person would make a strong contribution in this role. In addition, letters should include the name, address, and phone number of the person making the suggestion.

All suggestions must be mailed no later than Jan. 15, 1992, to: Mennonite Church Nominating Committee, 421 S. Second St., Suite 600, Elkhart, IN 46516.

The Nominating Committee has ulti-

mate responsibility for preparation of the slate.

In addition to Hartzler, committee officers include James Metzler, Macon, Miss., vice-chair, and Rebecca Jimenez Yoder, Goshen, Ind., secretary.

## Catholic bishop speaks to students at Goshen

*Goshen, Ind. (GC)*—Roman Catholic Bishop John Michael D'Arcy drew on sources from poet Robert Frost to the University of Notre Dame football coach, as he challenged Goshen College students to live a life of faith.

The bishop made his comments in a Nov. 4 chapel service. In addition, he spoke in a religion course and a dialogue organized by Goshen College President Victor Stoltzfus.

D'Arcy's visit was the first to campus by a Roman Catholic bishop and came at the invitation of Stoltzfus.

"We live our faith today in a culture that is often in opposition to it," the bishop of the Fort Wayne-South Bend diocese said.

Moreover, faith by its very nature means trusting in what cannot be proved, he suggested, citing a remark by Notre Dame football coach Lou Holtz.

"If I could see it, it wouldn't be faith," Holtz once told D'Arcy.

"To be a Christian today is a less traveled road. But take it," the bishop said, referring to a Frost poem.

"This is my prayer for all of you young people today—that you have the courage to live with Christ," D'Arcy concluded.

"You don't give up joy, your joy is increased. You don't give up human love. You don't give up the beauty of a winter day. You give up sin, and you get a better life."

Following the chapel service and a reception, D'Arcy joined Stoltzfus and some 20 other Catholics and Mennonites in a discussion on the theme, "What is the common faith we share?"

The dialogue soon branched into a discussion of spiritual authority.

Since the 1962 Vatican II council, Catholic bishops are more "consultative," D'Arcy said. He explained that in his own diocese he works with a council of priests, a finance commission, a board of education, and a liturgical commission. But "that does not take away the responsibility of teaching with authority," he said.

In recent years, Catholics have become "more biblical and the Protestant tradition is seeing more the need for teaching with authority," D'Arcy said.

John Roth, associate professor of history and religion, agreed.

"Both traditions face a crisis in authority," Roth said, in which "it's not at all clear anymore who speaks the final word on, say, questions of spiritual morality."

## MCC plans emphasis on Canada's Maritimes

*Winnipeg, Man. (MCC)*—For about 20 years, salaries generated by Mennonite Central Committee (MCC) workers in Newfoundland and Labrador helped to fund programs in wealthier parts of Canada and the United States.

From the 1950s to the 1970s, the agency placed teachers, social workers, and nurses with the Newfoundland/Labrador government to work in remote areas.

The province paid MCC for their service, and the money went to assist other MCC programs in North America.

Today, MCC wants to reverse the flow. Now the agency would like to make more funding and volunteers available for programs in Canada's eastern provinces.

According to Canadian programs coordinator Ed Barkman, the bulk of MCC's activity in Canada has been in the five provinces where most Mennonites and Brethren in Christ live—Alberta, British Columbia, Manitoba, Ontario, and Saskatchewan. But the Maritime provinces have greater needs, he said.



**Retiree visits.** *Harrisonburg, Va. (EMC&S)*—Milton G. Brackbill (right) of Sarasota, Fla., talks with Joseph L. Lapp, president of Eastern Mennonite College and Seminary. Brackbill, 95, is EMC's oldest living former faculty member. He taught short-term Bible courses between 1935 and 1951. In addition, he was pastor of Frazer Mennonite Church, Paoli, Pa., from 1933 to 1966. His daughter, Peggy B. Shenk, has been assistant to three presidents, including Lapp.





**Agency marks anniversary.** *New Holland, Pa.*—Some 500 people celebrated Friendship Community's 19th anniversary with an Oct. 25 banquet. The event included special music by Michele Rooney (pictured above), an 18-year-old singer and songwriter who has a visual impairment. Later, historian John Ruth told stories about people with handicaps and how their congregations related to them. Friendship Community, Lititz, Pa., offers residential services, training in daily living skills, and social services to developmentally disabled people. It relates to Lancaster Conference.—*Nancy Witmer*

• **Chinese leader dies.** James Liu, Mennonite leader in China and speaker at last year's world conference assembly, died Oct. 13 at the age of 87. Death was caused by complications from a fall in his home nine days earlier. A former high school teacher, orphanage director, and chair of the Mennonite conference in China, Liu was imprisoned for three years during the Cultural Revolution. In the post-Mao era, he emerged as an unofficial counselor to the churches of his native Kaizhou area. Liu told his life story in an evening session at the Winnipeg assembly.

• **GC editor resigns.** Muriel T. Stackley, editor of *The Mennonite*, the official publication of the General Conference Mennonite Church, has announced her resignation, effective Sept. 1, 1992. "Tell people the reason is biblical," she said in a phone interview. "Six days shalt thou labor. . . . After six lively years, I'm anticipating something at a little different pace. I want to be underwhelmed for a while." Stackley's plans are indefinite.

• **Black leaders meet.** Some 30 people attended a Black/Urban Leaders Conference at Salunga, Pa., on Oct. 18-19. Tony Pierce, pastor of a fast-growing Baptist church in Peoria, Ill., told the group that "church growth doesn't just happen; you have to plan for it." Les Tolbert, pastor of Community Mennonite

Church in Markham, Ill., emphasized the need for spiritual growth along with church growth. God often uses adverse circumstances to help people grow, he said. The Home Ministries department of Eastern Mennonite Board of Missions sponsored the conference.

• **Aid sent to Somalia.** A Mennonite Central Committee aid shipment sailed for Somalia on Oct. 28. It included 2,500 pounds of bandages and 100 cases of soap, along with textbooks and more than 4,000 school kits. Somalia has suffered from civil war for several years.

• **Seminar held.** A worker with Mennonite Central Committee (MCC) helped organize Jordan's first-ever conference for English teachers earlier this fall. Some 70 teachers took part in the meeting. The MCC worker, Larry Epp, is a volunteer at an Anglican boys' school in the Jordanian capital, Amman.

• **Student aid rises.** Church and conference aid to students at Goshen (Ind.) College is up significantly over last year, according to preliminary figures from financial aid director Walter Schmucker. Church aid at Eastern Mennonite College, Harrisonburg, Va., is comparable to last year, financial aid officer David Schrock said. At Hesston (Kan.) College, aid di-

rector Marcia Mendes reported a slight decrease. Some 630 Goshen students will receive more than \$640,000 of aid from their congregations this year—a 10 percent increase. Forty students at Goshen will receive \$8,950 in conference contributions—a 5 percent increase. Goshen, Hesston, and Eastern Mennonite colleges each match church aid, up to \$500 per student. This matching assistance is awarded in addition to other scholarships or discounts students receive.

• **Haiti letter sent.** In an Oct. 11 letter, Mennonite Central Committee in Canada urged the Canadian government to support peaceful efforts to return to office Haiti's democratically-elected president, Jean Bertrand Aristide. "Long-term stability and progress" are unlikely in Haiti unless Aristide is returned to office, said the letter to Barbara McDougall, secretary of state for external affairs.

• **Flood victims helped.** Mennonite Central Committee (MCC) and Mennonites in France have sent 3,000 survival kits to people affected by late summer flooding in Cambodia. Each kit included plastic sheeting, nylon rope, pots, utensils, firewood, blankets, cloth, and fish paste, to provide dietary protein. In addition, MCC representatives presented \$2,000 worth of medicine to health clinics in four provinces of Vietnam that also were affected by the floods.

• **Peru report mixed.** The Mennonite congregation in Lucre, Peru, celebrated its first anniversary Oct. 11-13. The church now numbers about 25 and has spawned groups in two neighboring towns, Eastern Mennonite Board of Missions worker Joe Lockinger said. At the same time, lawlessness and terrorism have increased in Peru in recent months, Lockinger said. Peru has experienced severe economic difficulties, and government troops are fighting guerrillas from the Shining Path movement.

• **Water flowing.** A long-term water project has been completed at Shirati, Tanzania. About 10 years ago, physician Glen Brubaker proposed that a large reservoir be built on a hilltop near Lake Victoria to supply water to Shirati Hospital

and 20,000 people in rural villages. With help from various donor agencies, the reservoir was built and pipe laid. However, the project was delayed five years because of trouble in building an electric line to power the pumps. This past September, the pumps were turned on to fill the 150,000-gallon reservoir. Brubaker says the clean water supply will help prevent many common illnesses the hospital has been treating for the past 50 years.

• **Service tour held.** Some 43 people from Indiana, Kansas, Nebraska, and South Dakota spent three days working at the Akron, Pa., headquarters of Mennonite Central Committee, as part of a two-week "Service and Sightseeing Tour." Some group members assembled school kits, while others helped with general maintenance or assisted at SELFHELP Crafts. While in Pennsylvania, the group also visited tourist sites in Lancaster County and Philadelphia.

• **Material wanted.** Arlene Mark is editing a collection of Anabaptist-Mennonite worship resources. She invites people to submit materials, either original or adapted from historic peace church sources (nothing from published anthologies). Submissions are to include the author or source, the occasion on which the material was used (event or church season), and the Scripture source. All material used will be edited, and items submitted will not be returned. Material can be addressed to Arlene Mark, 29222 Frailey Dr., Elkhart, IN 46514.

• **Group forming.** Mitchell Brown would like to organize an informal group of Jewish Mennonites. He can be contacted at Evanston Mennonite Church, 736 Dobson, Evanston, IL 60202.

• **Standard forms help.** Forms for reporting births, marriages, deaths, and the reception of new members are available free from *Gospel Herald*. Using these forms (and typing or writing legibly) will help ensure that the information that appears is accurate and complete.

• **Readers can cut costs.** *Gospel Herald* readers in the United States can help keep down sub-



scription costs by making sure address labels are correct. The U.S. post office gives discounts for carrier sorting. To take advantage of the discount, we need exact addresses. If you subscribe individually, check the label on this issue. If it's incorrect, send us both the incorrect and correct information.

• **New appointments:**

**Randall Jacobs**, Mennonite Foundation central region manager (Illinois, Indiana, Michigan, and Ohio). Jacobs, a lawyer, was previously in practice with a Goshen, Ind., law firm. In addition to being regional manager, he will serve as legal counsel for the Goshen-based foundation.

**Samuel O. Weaver**, associate director of development, Eastern Mennonite College and Seminary, Harrisonburg, Va. Weaver served previously as executive secretary of Virginia conference and as principal of Eastern Mennonite High School, Harrisonburg.

• **Pastor transitions:**

**Ken Bontreger** was installed as pastor of North Main Street Mennonite Church, Nappanee, Ind., on Oct. 27.

**Leon Kaufman** was installed Oct. 13 as interim pastor of Locust Grove Mennonite Church, Burr Oak, Mich. He will serve through March 1993.

**Jay Miller** was installed Oct. 6 as pastor of Michigan Avenue Mennonite Church, Pigeon, Mich.

**Mark Schlotterbeck** has resigned as pastor of Southside Christian Fellowship, Springfield, Ohio, effective this coming summer.

**Mick Sommers** was ordained Oct. 27 at Howard-Miami Mennonite Church, Kokomo, Ind. He will continue to serve as associate pastor.

**Howard Tyler** was officially received as a Mennonite pastor in an ordination recognition service at Grace Chapel, Saginaw, Mich. He had been ordained earlier at Candlelight Baptist Church in Saginaw.

• **Job openings:**

**Counselor/therapist**, full-time position with Mennonite Church-affiliated family counseling center, Sarasota, Fla. Requires master's or doctoral degree with potential for licensure in Florida. Experience with children and public speaking skills preferred. Part-time option also available. Competitive salary. Send

résumé or vita to Glen Denlinger, Charis Center, 4041 Bahia Vista St., Sarasota, FL 34232.

**Faculty position in history**, Eastern Mennonite College. Two-year temporary position beginning Fall 1992. Women and minorities are urged to apply. Send résumé to Lee F. Snyder, Eastern Mennonite College, Harrisonburg, VA 22801.

• **Change of address:**

**Simeon and Jean Hurst** from Clarence, N.Y., to 1001 E. Oregon Rd., Lititz, PA 17543.

**NEW MEMBERS**

**Emma, Topeka, Ind.:** Deann Christner, Amber Delagrange, Troy Hochstedler, Denise Miller, Maynard Miller, Sherry Miller, Jason Oswald, Jessica Oswald, Marty Weaver, and Rusty Yoder.

**Maple Grove, Topeka, Ind.:** Mindy Emmert and Amy Bechtel.

**Michigan State University Mennonite Fellowship, Dansville, Mich.:** David Miller, Bob Perry, JoAnn Perry, and Jenny Rentfrow.

**Scottsdale, Pa.:** Brenda Martin, Dave Graybill, and Margaret Coffman.

**Sunnyside, Elkhart, Ind.:** Jay and Cynthia Aeschliman, Barb Carbaugh, Howard and Maribeth Friesen, Jim and Linda Histan, James and Dorothy Kratz, Pam and Dexter Prough, and Marlin and Linda Schrock.

**BIRTHS**

**Allan, Norris and Nancy (Richer),** Fayette, Ohio, Andrea Jean (third child), July 26.

**Ambrose, Jeffrey and Sharon (Trauger),** Coopersburg, Pa., Olivia Marie (second child), Oct. 15.

**Baer, Gerald and Rose (Landis),** Elizabethtown, Pa., Christine Rose (second child), Oct. 16.

**Baker, Garry and Ida (Deckert),** Seattle, Wash., Todd Zachary (fourth child), Oct. 12.

**Brunk, Bradley and Patti (King),** Sarasota, Fla., Landon Nelson (third child), Oct. 10.

**Ebersole, Daryl and Brenda (Peifer),** Lancaster, Pa., Derek Lynn (second child), Oct. 17.

**Ernst, Steve and Debra (Kramer),** Colorado Springs, Colo., Toni Jean (third child), Oct. 22.

**Garlitz, Thomas and Jenifer**

(Yoder), Belleville, Pa., Justin Thomas (first child), Sept. 16.

**Good, James and Karen (Burkholder),** York Springs, Pa., Michael James (first child), Sept. 23.

**Graber, Douglas G. and Dawn (Yoder),** Sarasota, Fla., Stuart Guy (fourth child), Oct. 23.

**Guth, John and Lori (Gundy),** Eureka, Ill., Caryn Marie (fourth child), Oct. 16.

**Hookey, Roger and Juanita (Ropp),** Albany, Ore., Ciara Elizabeth (sixth child), Oct. 15.

**Kauffman, Dave and Karen,** Topeka, Ind., Natalie Ann (third child), Oct. 14.

**Miller, Tim and Kathy (Herschberger),** Goshen, Ind., Kayla Marie (third child), Oct. 19.

**Rheinheimer, Michael and Karen (Binkley),** Manheim, Pa., Stephanie Nicole (first child), Oct. 23.

**Richer, Steve and Sue (Aeschliman),** Wauseon, Ohio, Abbie Nicole (third child), Oct. 17.

**Rohrer-Meck, Marvin and Darlene (Rohrer),** Lancaster, Pa., Karina Sue (second child), July 12.

**Rupp, Tom and Deanna (Beck),** Pettisville, Ohio, Sarah Elizabeth (first child), Oct. 6.

**Sauder, Eric and Donna (Rohrer),** Leola, Pa., Derek Carl (third child), Oct. 24.

**Stutzman, Mark and Stacy**

(Schweitzer), Albany, Ore., Lane Earl (first child), Oct. 18.

**Wilkinson, Jim and Carole (Des-sureault),** Elmira, Ont., Christina Anne (second child), Sept. 17.

**Yoder, Ervin and Angela (Zelkie),** Tofield, Alta., (twins) Mathew Ervin and Brian Leslie (second and third children), Oct. 7.

**Yoder, Timothy and Brenda (Augsburger),** Lancaster, Pa., Philip Timothy (second child), Oct. 15.

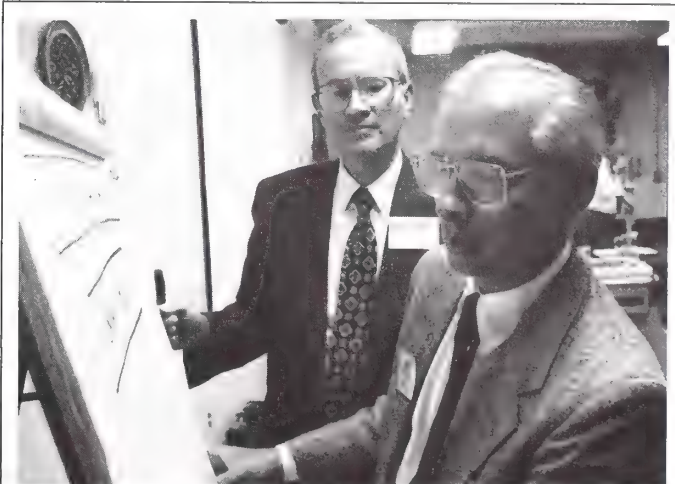
**MARRIAGES**

**Bean-Hackman:** David Bean, Doylestown, Pa. (Methodist Church), and Connie Hackman, Hatfield, Pa. (Plains cong.), Oct. 19, by Richard J. Lichty.

**Bontreger-Miller:** Dewayne R. Bontreger, Shipshewana, Ind. (Clinton Frame cong.), and Sara Miller, Goshen, Ind. (Pleasantview cong.), Oct. 12, by Ritch Hochstetler.

**Bontreger-Wagler:** Wesley Bontreger, Goshen, Ind. (Yellow Creek cong.), and Cheryl Wagler, Goshen, Ind. (Yellow Creek cong.), Oct. 19, by Vernon Bontreger (father of groom) and Clare Schumm.

**Collins-Delagrange:** Steve Collins, Goshen, Ind. (Clinton Frame cong.), and Drucilla Dela-



**MHS board meets.** Akron, Pa. (MCC)—The board of directors of Mennonite Health Services (MHS) held its fall meeting Oct. 4 and 5. The directors accepted the Glencroft retirement community, Glendale, Ariz., as a "sponsored member institution" of MHS. In addition, the board appointed directors to the boards of seven of its institutions and decided to meet three times a year in the future, instead of twice. Above, MHS board member Larry Nikkel (front) illustrates a point, while executive director Carl Good looks on.



grange, Goshen, Ind. (Clinton Frame cong.), May 18, by Ritch Hochstetler.

**Derstine-Crutcher:** Christopher Derstine, Souderton, Pa. (Franconia cong.), and Janet Crutcher, Newark, Del. (Franconia cong.), July 27, by Paul M. Lederach and Otis Doherty.

**Detwiler-Miller:** Carmen Detwiler, Pryor, Okla. (Zion cong.), and Joanna Miller, Odon, Ind. (Bethel cong.), Oct. 5, by Duey Matthews.

**Diller-Zehr:** Jerold Diller (Hess-ton cong.), and Kay Zehr (Bay Shore cong.), July 6, by Fred Obold.

**Ehst-Martin:** Joel Brian Ehst, Souderton, Pa. (Haycock cong.), and Sandra Carol Martin, Mt. Airy, Md. (Mt. Airy cong.), Sept. 14, by Irvin Martin, Jr. (father of bride) and Ezra Maust.

**Fahnestock-Shaffer:** Don Fahnestock, Mechanicsburg, Pa., and Mona Shaffer, Hollsopple, Pa. (Blough cong.), Oct. 19, by Dave Mishler.

**Gingrich-Klassen:** Marvin Gingrich, Waterloo, Ont. (Zion cong.), and Katherine Klassen, Kitchener, Ont. (Zion cong.), July 13, by Doug Zehr and Sue Steiner.

**Kauffman-Bontrager:** Darwin Lee Kauffman, Middlebury, Ind. (First cong.), and Susie Bontrager, Middlebury, Ind., Oct. 19, by Samuel J. Troyer.

**Kauffman-Reiff:** Benjamin M. Kauffman, New Holland, Pa. (Paradise cong.), and Sylvia J. Reiff, Ephrata, Pa. (Weaverland cong.), Oct. 19, by Leon Hurst and Fred Martin.

**Lichti-Wood:** Robert Lichti, Tavistock, Ont. (East Zorra cong.), and Lynda Wood, Tavistock, Ont. (East Zorra cong.), Oct. 19, by Vernon Leis and Fred Lichti.

**McClain-Stauffer:** Jerrold McClain, Colorado Springs, Colo. (Presbyterian Church), and Nichole Stauffer, Colorado Springs, Colo., (First cong.), Oct. 12, by Willard Conrad and Allen Maruyama (great-uncle of groom).

**Miller-Chuha:** Darryl Miller, Plain City, Ohio (Sharon cong.), and Laura Chuha, Plain City, Ohio (Sharon cong.), Oct. 26, by Elvin Sommers.

**Risser-Graber:** Eric Risser, Elkhart, Ind. (Clinton Frame cong.), and Tonya Graber, Phoenix, Ariz. (Sunnyslope cong.), Oct. 19, by Duane Yoder.

**Rittenhouse-Moyer:** Jon Rittenhouse, Souderton, Pa. (Plains cong.), and Bambi Moyer, Franconia, Pa., Oct. 12, by Richard J. Lichty.

**Rusk-Yoder:** Andy Rusk, Ardmore, Pa., and Anita Yoder, Souderton, Pa. (Plains cong.), Oct. 5, by Henry P. Yoder (father of bride).

**Santos-Metzler:** Edwin Santos, Atlantic City, N.J., and Gwen Metzler, Ocean City, N.J. (Martinsburg cong.), Aug. 24, by John Davidhizar.

**Zefferino-Cressman:** Fernando Zefferino, Kitchener, Ont. (Catholic Church), and Laurie Cressman, Elmira, Ont. (Elmira cong.), Sept. 14, by Dale R. Bauman and Thomas E. Moisan.

## DEATHS

**Blosser, Ardith L. Cullar,** 60, Columbiana, Ohio. Born: Nov. 25, 1930, North Lima, Ohio, to John and Rena (Metzler) Cullar. Died: Oct. 9, 1991, Salem, Ohio, of cancer. Survivors—husband: Arthur Blosser; children: Charlene Hedge, Allen, Byron, Robert, David; one grandchild; brothers: John and Harold Cullar. Funeral and burial: Oct. 13, Midway Mennonite Church, by Larry D. Rohrer.

**Blosser, Mabel (Martin),** 97, Wakarusa, Ind. Born: Sept. 14, 1894, Harrison Twp., Ind., to Israel and Mary Ann (Kehr) Martin. Died: Oct. 14, 1991, Wakarusa, Ind. Survivors—children: Irma Crilow, Verna Gongwer, Lavon, Gerald, Kenneth; 17 grandchildren, 32 great-grandchildren, one great-great-grandchild. Predeceased by: Oscar Blosser (husband). Funeral and burial: Oct. 16, Yellow Creek Mennonite Church, by Wes Bontreger.

**Coakley, Edith Frances,** 83. Born: Aug. 22, 1908, Dayton, Va., to James G. and Annie (Heatwole) Coakley. Died: Oct. 17, 1991, Dayton, Va. Survivors—brother and sister: James M., Mary I. Brunk. Funeral: Oct. 20, Dayton Mennonite Church, by John R. Mumaw, Dewitt Heatwole, and Herman Reitz. Burial: Weavers Cemetery.

**Glick, Carson,** 35, Lancaster, Pa. Born: Sept. 3, 1956, Baie Verte, Newfoundland, to Vernon and Ferne (Pellman) Glick. Died: Sept. 23, 1991, Lancaster, Pa., of AIDS. Survivors—sister and twin brother: Kristine Thalheimer, Craig E. Funeral and burial: Sept. 28, Akron Mennonite Church, by Urbane Peachey and Beryl Jantzi.

**Gross, Joseph L.,** 87, Doylestown, Pa. Born: June 12, 1904, Fountainville, Pa., to Abram and

Sarah Ann (Lapp) Gross. Died: Oct. 5, 1991, Lansdale, Pa., of leukemia. Survivors—daughter: Doris Stoltzfus; foster daughter: Laura (Gilmore) Peters; 4 grandchildren, 3 great-grandchildren; sisters: Elizabeth and Priscilla Gross. Predeceased by: Bertha Alderfer (wife). He was ordained Dec. 31, 1935, and pastored Doylestown Mennonite Church, 1935-1970; ordained as bishop Jan. 18, 1944, Franconia Conference. Funeral and burial: Oct. 9, Doylestown Mennonite Church, by Ray K. Yoder.

**Hartman, Carol Louise,** 40, Wooster, Ohio. Born: March 4, 1951, Lima, Ohio, to Melvin S. and Mabel (Berkshire) Hartman. Died: Aug. 13, 1991, Wooster, Ohio, of cancer. Survivors—parents: Melvin S. and Mabel Hartman; brothers and sisters: Ronald, Roger, Elaine Swann, Glenda Kazsmer. Funeral: Aug. 16, Salem Mennonite Church, by Fred Augsburg, Terry Brown, and Fremon Mast. Burial: Maple Grove Cemetery.

**Kennel, Bernice Hooley,** 68, Monmouth, Ore. Born: Aug. 8, 1923, Hubbard, Ore., to Alvin and Elsie Hooley. Died: Oct. 15, 1991, Corvallis, Ore. Survivors—husband: Earl Kennel; children: Kathleen Schweitzer, Dwight, Ardis Burch, Robert, John; 12 grandchildren; brother and sister: Ray Hooley, Faye Taylor. Funeral: Oct. 18, Prince of Peace Mennonite Church, by Earl Sheats. Burial: Fir Crest Cemetery.

**Siemens, Lois Bernice (Stanton),** 75, Duchess, Alta. Born: Jan. 8, 1916, Hubbard, Ore. Died: May 23, 1991. Survivors—husband: Cornelius John Siemens; children: David, Jon, Wilda Stauffer, Vi Dafoe, Ethel Sheremeta, Ralph, Glenda Wityshyn, Cheryle Meshen; 22 grandchildren, 22 great-grandchildren. Funeral and burial: May 27, Duchess Mennonite Church, by Charles Ramer and Don Gilette.

**Slabaugh, Verna V.,** 75, Topeka, Ind. Born: Oct. 8, 1916, Shipshewana, Ind., to Menno and Dora (Mast) Hooley. Survivors—children: Robert, Richard, Ruth Schrock, Rebecca Mejer; 8 grandchildren; brothers: Walter, Lester, and Marion Hooley. Predeceased by: David (husband) and Roger (son). Funeral and burial: Maple Grove Mennonite Church, by Gene Troyer.

**Steiner, Alvin,** 79, Newport News, Va. Born: Nov. 24, 1911,

Wayne County, Ohio, to Simon P. and Martha (Amstutz) Steiner. Died: Sept. 28, 1991, Newport News, Va., of cancer. Survivors—wife: Ellen Geiser; children: Marlene S. Flanagan, Nevin, Sanford, Wayne, Eldon R., Vilas; 8 grandchildren; brother: Walter. Funeral and burial: Oct. 2, Pike Mennonite Church, by Nelson Showalter and Charles Heatwole.

**Weaver, Bessie (Hoover),** 80, Goshen, Ind. Born: April 16, 1911, Goshen, Ind., to Samuel and Lucinda Hoover. Died: Oct. 13, 1991, Goshen, Ind. Survivors—husband: Oscar Weaver; children: Deloris Babcock, Truman, Melba Martin, Rodney, Leona Schmucker, Owen, Judith King; 11 grandchildren, 11 great-grandchildren, 2 step-grandchildren. Predeceased by: Weldon (son). Funeral and burial: Oct. 16, Yellow Creek Mennonite Church, by Wes Bontreger and Clare Schumm.


**Yordy, Omer,** 81, Chenoa, Ill. Born: Jan. 19, 1910, Waldo Twp., Ill., to Edward and Mary (Beller) Yordy. Died: Oct. 14, 1991, Chenoa, Ill., of a heart attack. Survivors—wife: Irene Dellenbach; children: Barbara Harland, Lowell; 5 grandchildren, 4 great-grandchildren; brothers: Gilbert, Clair, Edward J. Funeral and burial: Oct. 17, Waldo Mennonite Church, by Lester Zook.

**Young, Frances,** 81, Belleville, Pa. Born: Belleville, Pa., to Oliver and Lydia Zook. Died: Sept. 5, 1991, Lewistown, Pa. Survivors—husband: James Young; children: Wilda Kanagy, Wendall; 4 grandchildren; brothers and sisters: Alan, Alpie, Martha, and Ella Zook. Funeral: Sept. 8, Rockville Mennonite Church, by David J. Sharp. Burial: Allensville Mennonite Cemetery.

## CALENDAR

Leadership seminar, Rosedale Bible Institute, Irwin, Ohio, Nov. 18-22  
Mennonite Church General Board, Goshen, Ind., Nov. 21-23  
MMA board of directors meeting, Chicago, Ill., Dec. 6-7  
Pastorate Project Consultation, Chicago, Ill., Dec. 7-9  
Faith and Farming VII retreat, Mt. Pleasant, Pa., Dec. 8-10  
Pastor's Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 27-31





*"I discovered how  
interdependent we are.  
I am connected to  
people in Egypt, in  
Bangladesh, in Jordan."*

*Joël Nickle, of Townsend, Tenn., (MCC service, 1988 to 1991) taught English in Egypt and served Bangladeshi refugees in Jordan's Mercy Camp after Iraq invaded Kuwait. Noel attends United Church of Christ in Chapel Hill, N.C.*

**PEOPLE ARE OUR BEST RESOURCE.**



**Mennonite  
Central  
Committee**

**Mennonite Central Committee and MCC U.S.**

1 South 12th Street, PO Box 500, Akron, PA  
7501-0500

(17) 859-1151 (717) 859-3889

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THE LAST WORD

## Sister, can you spare an answer?

Like all children, I was full of philosophical questions. Like: What *am* I? Or: Why am I *me*? Why was I born to my parents at this time and place? If I had been born to other parents, would I still be me? Is life just a dream? If so, what will I wake up to?

By high school, I found the truth-fullness of Christianity worrisome. Is it *the* way, *the* truth, and *the* life? Or might ultimate truth be on the side of another religion, which would mean that *because* I am Christian I will spend eternity in hell?

In young adulthood I even pondered, briefly, the potential truthfulness of communism. Maybe Marx did have it right, and the key to history was to be found in an unfolding movement toward a godless, materialistic society. (Recent events in Eastern Europe should have put that line of reasoning to rest.)

Our education system, unfortunately, has a way of squelching childlike wonder. And what the education system doesn't destroy, the busyness of life represses. What we're left with as adults is a set of posturing, often self-defensive, questions. Here are some of mine:

- Why must winter, the worst time of year, follow fall, the best season of all?
- Why is experience—especially pain and suffering—the best teacher? Why do we sometimes *not* learn from suffering and instead inflict our pain on others? Why can't my children learn from *my* mistakes?
- Why do we throw so much responsibility at people in their twenties, then take it away from them when they're older and wiser just because they've turned 65? Conversely, why is it some retired folks don't know what to do with themselves when there are so many interesting things in life to do and so little time in which to do them? Why can't we take "retirement" in our twenties when we're youthful and full of energy?
- When faced with problems, why do people in institutions (church, home, workplace) tend to attack each other rather than the problem?
- When did Mennonites decide to "go liturgical"? What are we gaining by using the lectionary, the church year, and liturgical forms of

worship? What are we losing by giving up a more "free church" approach to setting congregational agenda and calendars? What theological Trojan horse is being let in the back door of the church?

• Why do so many Mennonites (MCs and GCs) say: I'm for integration *but* . . . ? Are we taking our "yes, buts" seriously enough? Or too seriously?

• Why are pro-lifers so adamant about the sanctity of life before birth but seem not to care about the quality of life for children after birth? Why can the same people oppose abortion yet support warfare? Why aren't Mennonites more concerned about the devaluing of life represented by the wholesale use of abortion in our society? If Mennonites were to give a clearer, more public voice against abortion, might we be able to influence positively antiabortionists toward a more holistic pro-life stance?

• Why did my son's soccer team have to get knocked out of postseason play by a team they had beaten twice before this year? Why did my Pittsburgh Pirates have to lose the league championship series on the same day?

These questions, to be sure, represent a constricted sense of wonder. They say more about my "location" in life than they do about life's mystery. They betray the fact I'm a white, middle-class, middle-aged American father who works for and cares about the Mennonite church.

I no longer ask, Why am I *me*? But being me, and faced with this set of life circumstances, these are some issues I wonder about.

All adults might be excused for asking more restricted questions than was true of childhood. Repression, I've learned from Ernest Becker, is a necessary good (see *The Denial of Death*). We can't think about or question everything at once, or we'd go crazy.

And yet, I'm left with a sense of wonder. Pennsylvania Dutchman that I am, it wonders me: why are there always more questions than answers? Now that's a rhetorical question!

—Richard A. Kauffman

One of *Gospel Herald's* editorial consultants, Richard A. Kauffman is administrative vice-president at the Associated Mennonite Biblical Seminaries, Elkhart, Ind.



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Beginning a three-part series:

## *What does it mean to be a pastor?*

*The longer I work as a pastor, the more my questions have to do with who I am being and becoming as a person. These are questions of the soul, not of style.*

Since becoming a pastor four years ago, I've asked often: what is this role to which I've been called? Over these years my struggles for answers have gone in two directions.

One has been with issues around what I think a pastor should do: preach, teach, listen, counsel, visit the sick, attend meetings, pray. Questions about the specific tasks of pastoring—how to do a baptism or a burial—certainly arise from time to time. Fortunately, I have a few friends in the same work to whom I can turn to for such help.

But during the past four years my questions on what does it mean to be a pastor have had less to do with the tasks and a lot more with the spirit. Less about what I am to do and more, much more, about how I am to be. For me the question has changed from "How am I doing as a pastor" to "how am I being and becoming as a pastor?"

It's a lot easier to focus on what I'm doing and how well I'm doing it. That's based on my job performance, my attention to the tasks listed in

by  
Alan  
Moore-  
Beitler

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ALSO IN THIS ISSUE

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**MEDA members consider how business can serve . . . . . 9**

**Gulf States group holds annual delegate meeting . . . . . 10**



*Larry Hauder, pastor of Hyde Park Mennonite Church in Boise, Idaho, and Pacific Coast Conference minister: the calling to be pastors is to function as poets, prophets, and priests in the community.*



***Three images expose the soul of pastoring: poet, prophet, priest. They are the essence of what I believe the call to being a minister of the gospel is all about.***

my job description. It is far more difficult to ask how I'm being as a pastor. Who am I becoming? This has less to do with my style and more to do with my soul. That evaluation is much harder to make.

Asking being questions is also far more risky. Though I've studied at seminary, my questions about pastoring and my reflections on what I believe the call of the minister is have deepened through my experience as a minister. Seminary is helpful. Necessary. But it can only offer so much insight into what this job requires on one's inner self and spirit. The real learning about

that takes place in a congregation.

The Bible says very little about pastoring. The word pastor itself is mentioned only once, in Ephesians. I find the Bible offers important images that address the call of pastoral ministry.

These have come to mean a great deal to me as I seek to make sense of this work: the pastor as poet, prophet, and priest. For me these images expose the soul of pastoring. They are the essence of what I believe the call of pastoring is. They describe the person a pastor is invited, by the discipline of the work and the direction of the Spirit, to become.

## ***Part 1: The pastor as poet***

**O**ne of the most important tools a pastor uses is words. And they must be used well: to open up an old truth in a fresh context to turn a phrase in just the right way so that it becomes alive and jolts all who hear it.

The way a pastor uses language is a critical element of pastoral work. To use words well, to attempt to convey with power and freshness the transforming wonder of the gospel and the mystery of God's grace, a pastor must respond to the call to become a poet. For poets and pastors share some important common ground.

Evelyn Woodward writes, "Poets are people who live life intuitively, who by their very nature are drawn to probe the depth of human experience with delicate accuracy and with 'just a little' different slant of perception."

A poet attempts to see, understand, and raise to awareness the grand rhythms of life. The poet attempts to uncover what resides at the depths of human experience, far below what the pace of day-to-day living will often allow to surface. These are questions of ultimate meaning, questions about life and death, questions about the values that shape individuals and societies, questions about the existence and meaning of human suffering, questions about the nature and the whereabouts of God.

This is the realm of poets. It is also the realm of the pastor. For these are the questions the Bible probes with insight, wisdom, persistence. The material is all there. But it takes one with a poet's vision not just to see it but to speak of it with candor and freshness. It takes a poet's sense to make the old story brand new.

Poets use words not to convey information, but to build a relationship in the soul between a

person and ultimate reality. Poets use words to describe beauty, to declare truth. Poetry is not language full of logic, certainty, or details. It is language full of metaphors, images—and invitation.

This should also be the language of the pastor. Like poets, pastors are invested with a strong desire to go to the depths. In the minister's case, this is the desire to bring new speech to bear about a different way of living in the world that is several thousand years old.

By poetry I am not talking about "rhyme, rhythm, or meter but language that moves like a Nolan Ryan fastball, jumps at the right moment, words that break open tired old conventional ideas with surprise, abrasion and pace," writes Walter Bruggemann (*Finally Comes the Poet*). This way of careful and explosive use of language is what pastors and poets share in common. This is why becoming a pastor has made me appreciate more deeply others who use words. Playwrights, authors, journalists, and poets all have my respect for their ability and creativity to use words well. I find the call to be a poet rewarding yet strenuous. It is especially strenuous as it relates to three concepts, creativity, vulnerability, and vision.

**C**reativity. The truly astounding story of a radical God who creates human beings for freedom, loves us unconditionally, suffers for the sake of our redemption, and patiently and persistently weaves this world toward that amazing day when God's agenda for peace and justice will be the rule rather than the exception is what I, a pastor, am to tell.

Where do I find the words, the right words, au-



thentic words, honest words to speak week after week of this incredible story? Over the past four years I've realized this isn't something I can turn on. There have been times when I have been creative. Other times there's been no spark or newness. My words have been dull and flat, lacking power and pulse.

There have been times too when I thought what I'd prepared was really different, fresh, a new perspective. And nothing happened in the preaching moment. Other times I felt my sermon was jumbled and ill-constructed. But in spite of this some chords struck.

What I've learned is that creativity is a gift that ebbs and flows. Pastors don't control it. The most I can do is take the risk of going along when a new idea or image breaks open through study and reflection. Then I try to find some way to say it in spite of my uncertainty as to how it will be received. My spiritual struggle is to stay open to creativity's spontaneous impulses and, like a poet, find fresh words to say not simply what I think but also what I feel.

**Vulnerability.** Like a poet, as a pastor I must be vulnerable. Vulnerable to what I see. Vulnerable to what I say.

Poets attempt to live with their eyes and ears wide open. There is a cost to this. You soon see and hear much that you wish you never had. The temptation is to close off, shut down, insulate yourself—especially from the pain and suffering of those close to you.

But a poet's inner struggle is to strive to see things as they are—beautiful or ugly, unusual or ordinary, actual or imagined, courageous or cowardly. But poets do not just look; they also speak of what they see—honestly. To strip away illusions. To illuminate what had been dark and murky. To dare to expose masks and false fronts. This is also the challenge for a pastor.

What pastors say and how they say it matter enormously. I may be tempted to distorted, safe speech. Or I may settle for not really saying anything at all, because faithful speech would be too risky, would require too much. But shall a pastor say only what is approved, what is expected, or what is safe?

The task of a pastor is to speak with rare honesty, to guide people—including the pastor—away from alienation from themselves and toward an honest look at who they are or are not, away from a sense of alienation from God to an honest look at who God is and is not. This is an invitation into a serious, dangerous, committed conversation. It is a conversation only possible

where people take their relationship to themselves—and to God—very seriously.

This is the depth of conversation needed for life-changing encounters. This is the conversation necessary for faith to become the adventure it is meant to be.

**Vision.** What one says depends on how one sees. The call toward being a poet in pastoral ministry includes the willingness to accept a poet's way of seeing reality. It involves looking at and living into biblical faith with a poet's vision.

Here it is important to remember that the prophets and the psalmists were all poets. Their way of seeing God work in the world affected their way of speaking about it. Their words were dramatic and artistic. They still have the power to invite people to deep and dangerous faith.

Their speech, if we allow ourselves to really hear it, assaults our imaginations and challenges the assumptions of the secular worldview in which most of us are trapped. It is the truth still ripe within their words that unsettles us and points us to the Word and to those moments of real conversion in our lives.

The vision of these biblical poets was based on one important factor: their being foolish enough to look at life from the heart. That sort of foolishness is still needed by poets and pastors today.

Looking at life from the heart is not always practical or logical. It is intrigued by the questions and paradoxes of life and faith. It is not much appreciated in a culture that desperately seeks the specific, the concrete, the answers.

But, as Walter Bruggemann indicates, this desperate quest for answers falls short. It is not ultimately satisfying. "Because finally church people are like other people: we are not changed by new rules. The deepest places in our lives . . . are reached by stories, by images, by metaphors, by phrases. By the work and words of a poet."

This is the character of language that touches the soul. This is the nature of speech that strains peoples' imaginations. These are the words that exercise faith. This is the common ground of pastors and poets—struggling to accept creativity's serendipity; resisting the temptation of bland, safe speech; looking at life and faith from the heart.

*Alan Moore-Beitler is pastor of the Hyattsville (Md.) Mennonite Church. This series of three articles on being a pastor developed out of sermons Alan preached to his congregation.*



# Gospel Herald

*"Then I myself will gather the remanent of my flock. . . I will raise up shepherds over them. . . and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord." —Jer. 23:3a-4, NRSV*



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Dave Graybill

**Editorial consultants:** George R. Brunk III, Robert Hartzler, Richard A. Kauffman, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 47: Nov. 26, 1991**

**Photos:** cover by Leonard Nolt, pages 5 and 6 by Daniel Hertzler, page 9 by Neta Faye Yoder, page 10 provided by Larry Bartel, page 11 by Margery Barkman, page 12 by Glenn Lehman, page 13 by Duane Birkey, page 14 by Elinor Miller, page 15 by Phil Richard.

## READERS SAY

### No glee about new Puritanism

I find it offensive that an editor of a Mennonite church publication would express relief and satisfaction that Mennonites are more homophobic and against reproductive rights for women than the rest of the North American population ("The Dogs Will Not Get This Church," Oct. 8). You'll forgive me if I don't share your glee at seeing my people adapting New England Puritanism to life in the 21st century?

Robert M. Kurtz  
Honolulu, Hawaii

### Integration no joking matter

Discussions about integration need to be approached with much prayer and study of the Scriptures. We need to seek the direction the Holy Spirit would lead in the days and years ahead. The articles of your Oct. 22 indicate such concerns.

I am perturbed, however, by the cartoon on page one. I do not believe integration is a joking matter. Is that the way we approach God? Is that the way God talks to us?

Leonard E. Schmucker  
Hesston, Kan.

### Peace and church membership

*Responses continue to the question raised in the Sept. 17 issue of Gospel Herald: "Should belief in the way of peace be a requirement for membership in the Mennonite Church?"*

No. I came to the Mennonite church from a traditional, "mainstream" Protestant background. It was one that had God and country so tightly interwoven that to question God was unpatriotic and to challenge country was heretical. I embraced this view for thirty-odd years until a mid-life conversion that led me to confront the fact that I simply did not believe many things that I heard from the pulpit of my church. I wound up in the Mennonite church.

But the "pull" for me was not the pacifist stance. It was that, insofar as I can observe, the members of the Mennonite church where I worship embody community more nearly than do most churches. It was only after I became a member of the community that I was able to meet and know—for the first time in my life—people who were committed to pacifism, who worked in be-

half of Amnesty International, who tried to live out the peaceful imperative in the life of Christ. *Had I been barred from this community by a requirement to be pacifist, I would never have witnessed the lives that converted me to pacifism.*

Instituting a requirement for pacifism seems to me to be just another example of the right/wrong, yes/no, win/lose thinking that leads to warfare in the first place. It completely precludes the possibility of the Holy Spirit working post-membership conversions in the hearts of members. A better course is to welcome all those who earnestly seek, and to model for them a life (and a lifestyle) that is worthy to be embraced and emulated.

J. Frank McNair  
Winston-Salem, N.C.

No. Pacifism should be taught as the church's present and historic interpretation of Christ's teaching, just as we also teach honesty, love, mercy, caring, and humility. The requirements for church membership should be acceptance of Jesus Christ as Lord and Savior and a pledge of allegiance to him and his kingdom. A second requirement should be desire to worship and grow in faith within the body of the Mennonite church.

There are so many sins within the church body—pride, covetousness, envy, lust, anger, deceit I feel it would be inappropriate to specify one act as a requirement for church membership. Identifying with the Holy Spirit and our efforts toward Christian perfection will direct us in our Christian growth.

Sanford E. Miller  
North Newton, Kan.

*More questions.* Since the Gulf War, one hears a lot about pacifists and the Anabaptists view of war. Now it has even come so far as to the question whether peace should be made a test of membership.

We've all heard enough about the Gulf War. Let's get on with teaching and preaching.

Think about this: Anabaptists would never have been seen wearing shorts, nor would they have allowed girls dressed in slinky apparel, such as we've seen at Assembly 91 and pictured in *Gospel Herald*. Will this too be made a test of membership?

Mary E. Charles  
Lancaster, Pa.



# The Mennonite church is alive and growing in Australia

***"We will grow because we have what others are looking for: peace, discipleship, separation of church and state."***

*by Daniel Hertzler*

Sydney, Australia, is a city by the sea and—like Ceylon in the old missionary hymn—every prospect pleases. Well, just about. One worm in the apple of the Sydney Eden is inflation. For example, when Mark and Mary Hurst and their three children were sent by the Eastern Mennonite Board of Missions to begin a church in Sydney, their first urgent task was to find an apartment. In due time it was done. They now have a six-room flat at a modest Sydney rate: \$340 a week.

But the Hursts are not dismayed. They came to Sydney with a background in Mennonite service and a call. I found them an adventurous family, all in the mission together: Matthew, 14; Micah, 11; and Moriah, who turned 10 while I was there.

Mark and Mary grew up in Lancaster County, Pennsylvania. But their road to becoming Mennonite pastors in Sydney is long and winding. In the first place, though each has Mennonite in their ancestry, both families had followed other faiths for several generations. Mark and Mary found each other at Millersville State University, where they were active in the Inter-Varsity Christian Fellowship.

At some point Mark and Mary found they were peace people. Then they discovered, through literature from the Mennonite Information Center in Lancaster, that they thought like Mennonites. Though they had grown up with Mennonites around them, until then the Mennonite faith had meant nothing to them. Their first Mennonite congregational experience was in a small church in Maryland, where people were friendly but kept them at a distance at communion time.

This did not stop the Hursts, and in 1981 they took an assignment with Mennonite Central Committee in Atlanta, Ga. Here Mark was program director and peace and justice coordinator in the city and Mary did conflict resolution work with children.

Next it was to Associated Mennonite Biblical

Seminaries in Elkhart, Ind., then another MCC assignment in St. John, New Brunswick, in 1987-88. Here Mary organized a Self-Help Crafts store, which eventually had over 100 volunteers representing all the churches of St. John. Mark served as community chaplain working with persons released from prison.

After a stint at Eastern Mennonite Seminary, the Hursts went to Sydney in August 1990. By this time they had finally joined a Mennonite congregation: the Petiscodiac Mennonite Church in New Brunswick. On the Sunday they joined, their son Matthew was also baptized and Mary and Mark were ordained to the ministry.

Their vision is to organize a fellowship of Mennonite house churches in Sydney, a city of 3.5 million. Australians, says Mark, have rejected the traditional model of church. The Hursts want to offer an alternative.

The basis for their first house church was already present when they arrived: four people who identify themselves with the Mennonite faith. They include Gary and Eleanor Baker, Francis Chan, and Anne Rouse. Each has a different story.

Gary and Eleanor found the Lord with the Durham Mennonite Church during a nine-month study session at a university there. "My conversion to Christianity was not from any one person," says Gary. "It was the whole group of the Durham Mennonite Church. They weren't perfect, but they represented Christ to me."

Francis Chan was born in Papua, New Guinea,

*The Hurst family (from left): Mark, Matthew, Mary, Moriah, and Micah.*





## The Mennonite Church is alive and growing in Australia

*Foppe (left) and Alice Brouwer: their concern is that others learn to know Jesus Christ.*



moved with his family to Australia, and found a good job. But the job was not enough to satisfy his spirit. He read a book on the Amish, then set out to hunt for Mennonites in Australia. Somehow he came upon Foppe Brouwer of Fennell Bay, two hours from Sydney. Foppe gave Francis the gospel.

Anne Rouse grew up in the Mennonite church at Fennell Bay where Foppe and Alice Brouwer are ministers, Anne's mother, Pam, is a leader in the congregation.

**O**n Feb. 3, 1991, the Sunday before the World Council of churches assembly in Canberra, I went with the Hursts to visit the Mennonite Church of Hope in Fennell Bay. Foppe Brouwer led the meeting and preached the sermon. Alice led the music. Anne Rouse projected the music on the wall. Attendance was not large—nineteen, including visitors. (The children were in a separate room for Sunday school.)

The sermon was from John 1. "Jesus shows us how to live in 1990-91 with the world in turmoil and darkness," Foppe told us. "Winston Churchill on his deathbed looked back at his life and said, 'There is no hope.' What do we say? We say there is hope."

After the service the congregation provided lunch at the church and then Foppe and Alice took me to their home, where I heard their story. They came separately to Australia from Holland after World War II. Foppe was looking for work; he found a job working for Alice's father. This is how they met. Foppe later got a job as an engineer with a power company, an assignment from which he retired last year.

Numbers of other Mennonites from Holland went to Australia, but most tended to get lost. Foppe began a newsletter for them, which circulated for years. Foppe and Alice also began an

effort to bring the gospel to their neighbors. One way they did this was through a fruit marketing program. Among the people they met in this business were Gordan and Margaret Peeden, now in charge of a church development effort at nearby East Maitland.

The Brouwers' call to the ministry developed gradually. It seems to have come out of a remark Foppe made while speaking to a Mennonite congregation in Downey, Calif. "I got carried away," he says now. "I predicted, 'There will be a Mennonite Church in Australia.'"

**L**ater someone suggested he carry out his vision by being licensed to preach. Foppe decided that if he were to have ministerial credentials they should come from the Mennonites of Holland and that Alice should be ordained also.

In 1978 that came about in Foppe's home church in Friesland. When the Brouwers returned to Australia after a six months' absence, they found they had lost all their people. So they began again.

"Sometimes there were personality clashes, maybe," says Foppe. "The biggest opposition was from local churches. 'Why should you have another church? What's wrong with us?'"

"Local ministers asked, 'Who are the Mennonites?' and when I gave them a booklet, they responded, 'Oh, you are peace people.' They didn't like that.

"Then I invited them to my house and loaned them books. After four years they elected me president of the ministerial association. Now we have five ecumenical services a year."

The Brouwers are sensitive about the small size of their congregation. Says Alice, "If we had all the people we have led to the Lord, we wouldn't have room for them in the church building. But we don't care as long as they know Jesus."

"We will grow," says Foppe, "because we have what other churches are looking for. We have peace. We have discipleship. We have separation of church and state. We have independence of the local congregation. We Mennonites have taken these for granted for 400 years."

"What is your vision for the next ten years?" I ask Foppe. "Five new churches in Australia and one in New Zealand."

**I**n the meantime the Hursts are not in a hurry to organize more house churches in Sydney. Their contacts have said, "Go slow. The big thing is to build trust."

But circumstances press in upon them. While I was in Australia the Hursts came in contact with a group that had named itself a "Peace Fellowship." Recently this group has asked to join with the Sydney Mennonites. In late April Foppe and Alice Brouwer came from Fennell

*(continued on page 8)*



# “If MMA’s special assistance programs don’t increase premiums, why not just say so?”

## Good idea, Mrs. Kusch.

Like a lot of MMA members, Mrs. Clarence Kusch of Fairview, Okla., is concerned about the rising cost of health care and health insurance. She’s also concerned about a misunderstanding among other members in her congregation. Some of them feel MMA’s Sharing Fund program is the cause of increasing health insurance premiums.

Of course, that’s not true. MMA health insurance premiums are used to help cover the claims filed by our members. As claims costs increase, so must premiums.

But Mrs. Kusch raised a good point: a lot of people don’t understand that. She challenged us to explain how it works.

Part of MMA qualifies for a special tax advantage as a fraternal organization.\* Since MMA exists solely to serve the needs of Mennonites and other Anabaptists, the IRS allows us to channel our tax obligation back to our members, provided that the



money goes to charitable causes.

This special arrangement allows MMA to provide the Sharing Fund, which supports a variety of special needs among families and congregations not covered by insurance.

Best of all, the Sharing Fund doesn’t increase premiums! It represents the money MMA would otherwise pay in taxes as a result of earnings and investments.

That’s what makes MMA different from commercial insurance companies—with MMA, you are part of an organization which helps others in need rather than paying taxes and lining the pockets of shareholders. So you see, the Sharing Fund is made possible by our members’ participation in MMA—not by increased premiums.

We’re grateful to Mrs. Kusch and other members like her who feel this difference is something worth talking about.

### We’re more than just insurance.

*For a copy of our new video, The Spirit of Community, call 1-800-348-7468.*



**Mennonite  
Mutual Aid**

\*This part of MMA is known as Mennonite Mutual Aid Association, which provides health, life and long-term care insurance, and annuity accounts, as well as the Sharing Fund program.



**Black concerns group says Church of England is racist**

The Church of England, which has strongly criticized the British government's failure to improve relations between the races, has itself come under fire for its racial practices.

A highly critical report by the church's Black Anglican Concerns Committee claims blacks have suffered rejection and discrimination in the church.

The report charges that most Anglican churches in Britain have failed to conduct education about racial prejudice or train pastors and lay people to promote good relations between the races. (RNS)

**Coup interrupted plans for literacy drive in Haiti**

Unless ousted President Jean-Bertrand Aristide returns to power in Haiti, the poor majority in that Caribbean nation is destined to remain illiterate and powerless, according to a Catholic priest who ran Nicaragua's 1980 literacy campaign.

Fernando Cardenal, a Jesuit priest censured by the Vatican, visited Haiti in August at Aristide's invitation. Cardenal said the two talked at length about mounting a literacy drive in Haiti.

Both Cardenal and Aristide have incurred church sanction for their political stands. Cardenal was suspended by the Vatican in 1985 because of his involvement in the Sandinista government. Aristide is a Salesian priest who was expelled

from his order in 1988 for allegedly preaching violence and class struggle. (RNS)

**Anti-Semitic activities increasing in Eastern Europe and elsewhere**

Anti-Semitism around the world is growing, speakers said at a Nov. 3-4 conference in Montreal.

The collapse of communism in the Soviet Union and Eastern Europe has resulted in the expression of long-suppressed anti-Jewish feelings. In the United States, anti-Semitic incidents on college campuses rose 72 percent between 1987 and 1990.

North American speakers at the conference included columnist Richard Cohen, movie critic Michael Medved, and former New York mayor Ed Koch. (ADL)

**Religion offers ecological hope, theologian from Montreal contends**

Some people say religion has encouraged abuse of the earth, through a focus on "otherworldly" matters and a theology that sees nature mainly as an instrument for human use.

But if religion helped create the problem, it also can help solve it, a Catholic theologian from Montreal says. Gregory Baum, a professor in the religious studies department of McGill University, believes religion's "ethic of self-limitation" offers a framework for overcoming ecological problems. (RNS)

**Winnipeg company to study effect of oil spill on native Americans**

A Winnipeg, Man., consulting firm has been awarded a contract with Exxon Corporation to study the cultural and social impact of the Exxon Valdez oil spill on native American communities in the area of mishap.

Neil MacDonald, from Cross Cultural Consulting, Inc., said the study is to evaluate the damage to the Indian way of life in the Alaskan region near Prince William Sound, where the spill occurred in 1989. (CMC)

**High expectations cause stress for Southern Baptist ministers**

Unreasonably high expectations for pastors by Southern Baptist lay members may account for a high degree of ministerial stress, according to a survey to measure perceptions of the role of pastors.

John Dever, professor of church and community at Southern Baptist Theological Seminary in Louisville, Ky., said the study showed that the most successful pastors are likely to be those with "political skills in the best sense of that word." An ability "to balance multiple expectations" also helps, he said.

According to Dever, lay respondents showed a strong preference for an aggressive, program-oriented leadership style. Ministers, on the other hand, said they value "shared, caring relational styles." (RNS)

## ***The Mennonite church is alive and growing in Australia***

*(continued from page 6)*

Bay for a meal with the Sydney Mennonites and members of the Peace Fellowship, whose leaders are Paul Rowley and Glen Bourke.

After later conversation and prayer "the outcome was a request from them to join us," reports Mark. Glen says he feels good about telling his friends he is a Mennonite.

Francis Chan was baptized in the Sydney Mennonite Fellowship on Easter 1991. Concerning his experience, he writes, "Jesus Christ has given meaning to my life. When I accepted Christ it felt like a spiritual vacuum had been filled."

He continues, "The Sydney Mennonite Fellowship is a wonderful group. Not only do we share a love of our Lord Jesus Christ, but we also share our day-to-day experiences, good or bad.

But I would not like to paint too idealistic a picture, as we do have difficult times when the strains of work and personal commitments conflict with obligations to each other."

Will Foppe's vision of five new Mennonite churches in Australia come true? The future always provides its own answer. In Foppe's words, "I have been wrong, but not often."

Gary Baker says, "I've always lived in Sydney. It's a fairly lonely place. To find a way that people can come together in openness and honesty is extraordinary." On such words hang the future.

*Daniel Hertzler, Scottdale, Pa., is the retired editor of Gospel Herald. He gathered the material for this article in Australia to attend last year's meeting of the World Council of Churches.*



# Spiritual fitness for pastors

by Marlene Kropf

Keeping pastors spiritually alive has probably never been easy. Today, as in the past, pastors face enormous demands on their time, energy, and faith. The regimen of weekly sermon preparation, the everyday shepherding tasks of leading a congregation, and the special requirements of crisis ministry can quickly drain the pastor's spiritual vitality. If pastors do not maintain their spiritual health, they will not only lose their own life-giving connection with the Holy One but will also find themselves without resources to minister to others.

What do pastors need to keep spiritually fit? What are the essential ingredients for ongoing spiritual health? The following list is proposed as a basic routine for spiritual fitness. The list contains no luxuries—only the necessities for stamina and good health in the ordinary routines of ministry.

## 1. A graceful rhythm of ministry and sabbath.

Because pastors normally work on the "sabbath," they miss the weekly opportunity for rest and renewal enjoyed by others in the congregation. It is imperative for pastors to claim another day of the week for sabbath—a day for letting go of exterior demands and simply being. In addition to extended time for worship on their personal sabbath, such days should normally include activities that are particularly nurturing to the pastor such as physical exercise, solitude, participation in music or other arts, and visiting with friends. Tilden Edwards' book *Sabbath Time* (Seabury Press, 1982) is one of the best guides I know for reclaiming the sabbath.

## 2. Daily prayer and reflection on Scripture for personal nourishment.

Because of the demands of preaching and teaching, pastors usually spend a fair amount of time each week in scripture study. Most pastors also feel obligated to pray regularly for their flock. Although these are necessary commitments, they do not automatically nurture the pastor's own soul. Other modes



of prayer (especially listening prayer) and scripture meditation (including praying the scriptures) are needed if pastors are to remain healthy. Guides to prayer such as the Bergan and Schwan series (available from Saint Mary's Press) are an excellent introduction to a variety of modes of prayer based on scripture.

## 3. Regular spiritual accountability to another Christian.

In our world, Christian leaders do not dare to try to make it alone. All around us the debris of ruined ministries and broken relationships testifies to the absolute necessity of accountability. Whether such accountability takes the form of spiritual friendship (a relationship between peers) or spiritual direction (a relationship with a trained spiritual guide), pastors need to seek out and submit themselves to the scrutiny,

counsel, and encouragement of another Christian.

Although small groups can provide a measure of accountability, they are often not rigorous enough to provide what pastors need. A *Guidebook for Spiritual Friends* by Barry A. Woodbridge (The Upper Room, 1985) could be a place for pastors to start who want to explore the potential of spiritual friendship.

## 4. Periodic retreats for renewal.

The practice of daily and weekly spiritual disciplines, good as they are, will still not be adequate for replenishing the spiritual energy needed for pastoring in a complex world. In order to keep their priorities clear and to see God's vision for their congregation, pastors need to get away periodically for extended times of prayer and reflection.

An increasing number of congregations are affirming the need for pastoral retreat days and are beginning to write into the pastor's contract a provision for a night and a day of retreat each month. Another provision congregations are instituting is periodic sabbaticals—several months or more of released time for pastoral renewal. Retreat centers such as The Hermitage in Three Rivers, Michigan offer sabbatical opportunities that combine a rhythm of prayer, study, and manual labor.

Marlene Kropf is minister of worship and spirituality with Mennonite Board of Congregational Ministries, Elkhart, Ind., and quarter-time spiritual formation program assistant at AMBS.

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Mennonite Reporter

AMBS  
winnow



Associated  
Mennonite  
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# How does the seminary prepare pastors to be spiritually fit?

**A** growing spiritual formation program at AMBS provides training in spiritual disciplines for pastors-to-be and pastors-on-sabbatical. An introductory course in spiritual life disciplines and one-hour seminars on a variety of disciplines (prayer, journaling, use of scripture, spiritual guidance) are the foundation of the program. AMBS also offers spiritual direction for students who meet regularly (every two or three weeks) with faculty members (both male and female) trained in spiritual direction. In addition, the seminary plans day-long retreats several times each semester so students can participate in extended times of prayer and reflection.

Beyond the experiential focus, courses are offered in the history of Christian spirituality. Students may also choose to study particular dimensions of spirituality in-depth in the context of Bible or theology courses.

*It isn't easy learning to pray. I have been neither as consistent as I would like, nor have I spent the time that I would like to have spent at working on prayer, but if nothing else, I have come to a point where I find myself yearning for that time of prayer.*

Student (1987)  
Prayer Seminar



*A visitor to the seminary in June 1991 explores the Mirror of the Martyrs, a traveling exhibit showing and telling the stories of the Anabaptist men and women who valued their faith more than their lives. One estimate is that 4,000 Anabaptists across Europe were put to death for their Christian faith and witness.*

Undergirding the spiritual formation of all students are regular corporate worship experiences in chapel, opportunities for participation in small groups, and a special lecture series focusing on spirituality themes.

In recent years students have expressed deep appreciation for expanded spiritual formation opportunities at AMBS. Many of them hold in their hearts a fresh vision for spiritual renewal in congregations as they enter the pastorate. I hope and pray that God will reward their desire and bring about a mighty renewal of faith, hope, and love in the church.—Marlene Kropf

*It is with gratitude that I reflect on what I have been learning about relating to God and to other believers in my prayer life. Prayer is much more dialogical than I realized. I have had to learn what it means to wait on God.*

Student (1989)  
Prayer Seminar



*During the annual all-seminary outing at Camp Friedenswald, near Cassopolis, Mich., the get-acquainted activity included going around the circle and having people identify what they had done that nobody else in the group had done.*



*I discovered that a silent retreat can be most refreshing.*

*Student (1991)  
Journaling Seminar*

## Walking with God

*Peter Wiebe*

**M**y own spiritual formation has come out of a simple life style and a faith involving a personal and direct walking with God. I remember my father stopping in the field and thanking God for the growing crops. So aspects of spiritual formation for me were prayer, trusting in God's providence, pausing, and practicing a way of life that shaped my approach to the rest of life. Spiritual formation in the congregation, for me, has been similarly event-oriented, such as in birth, marriage, sickness, bereavement. Each "crisis" becomes a call to pause in the presence of God for a reorientation of life. Time and again in these experiences people have helped me in my walk of faith as together we found the way. Looking for God in our lives is one of the things I try to do as spiritual formation. God is at work!

*Peter Wiebe is pastor of Trinity Mennonite Church, Glendale, Ariz. Peter has just concluded 12 years on the Goshen Biblical Seminary Board of Overseers. He celebrated his 40th year of ordination on Sunday, October 13, 1991.*

## Where God's Spirit hits home

*Laura Loewen*

**W**hat has spiritual formation meant for me in my ministry? I was pleased that I was asked to respond to this question.

Spiritual formation has provided a lifeline for me. It has become very important for me to have someone to walk with in my spiritual journey, to have a place to process my faith questions and struggles as I minister to others.

Even though I trace my spiritual formation to my childhood, my friendship with God has taken a new direction since I found new ways of approaching God. Our Anabaptist tradition has shown us the importance of studying scripture. Now I am also blessed by knowing how to pray with scripture. Praying and identifying with scripture has helped me to encounter Jesus on a more personal and feeling level. These experiences have then often inspired me with ideas for my sermons. It is when scripture has something to say to me in a personal way that I become excited in sharing it with others.

As important, if not more important, has been the re-creative and energizing nature of the spiritual disciplines. In taking the time to be with God and to share these experiences with someone on a regular basis, I am continually needing to look within to ask how God's Spirit is presently at work in my own life. And if God is not alive and well in my own being, then I know that my ministry will also lose its savor.

*Laura Loewen, a 1988 AMBS graduate, is pastor of the Mennonite Fellowship of Montreal, Montreal, P.Q.*

## What spiritual formation means in my ministry

*Steve Ratzlaff*

**T**he life of a pastor is busy, stressful, emotionally-draining, and exhausting (it is also very rewarding). The importance of a strong spiritual base cannot be over-estimated. Without a regular time of study, prayer, meditation, and reflection a pastor cannot expect to withstand the stresses and pressures

prayer and reflection is essential to sustain that commitment. The spiritual connection is vital for me to remain faithful and obedient. It also keeps my life healthy, balanced, and focused.

*Steve Ratzlaff is pastor of Seattle Mennonite Church, Seattle, Wash., and has studied at AMBS during a recent sabbatical.*



of the task. And more importantly, without regular contact with God a pastor can't possibly be able to speak to others or counsel them about spiritual life. One who spends little or no time with God cannot possibly help others find a significant relationship with God either.

Perhaps it is easiest to speak about the importance of spiritual formation in my ministry by describing what happens when I neglect that part of my life. There are times when my life gets so busy that I do not allow for regular spiritual time. During those times I find that I lose a sense of focus, I get irritable, I experience the physical symptoms of stress, and I feel overwhelmed. I also tend to question why I became a pastor in the first place. In other words, life gets out of balance.

My life, as a pastor and Christian, is committed to Christ and his church. A regular connection with Christ through

*AMBS Community Day brought out hands joined in on- and off-campus work projects, children's recreation, and a potluck supper. The alternate day of instruction and experience is designed to explore, learn, and appreciate what "community" means in theological education.*

*I have appreciated the tools this course has taught me to promote spiritual growth. I have especially appreciated my journaling partner, who has become my prayer partner—one who challenges and stands with me.*

*Student (1991)  
Journaling Seminar*



## President's Window

### The test of prayer

During the annual senior breakfast at AMBS graduates recount memorable experiences, express their gratitude to faculty members, or even offer parting advice to faculty and administrators. Several years ago, a bright and mature student rose to thank the faculty especially because he had "learned to pray again." I shall call the student "Fred" (not his real name).

Fred had come to seminary to study theology thoroughly in order to better understand God and Christian faith. And Fred had in fact been very pleased with the courses and with the faculty who had met all his expectations. But he hadn't expected to learn to pray again, that is, to rediscover the sustaining power of a disciplined prayer life. He ended up understanding God better through both disciplined prayer and careful study.

Fred's surprise came partly because the seminary had started an emphasis on spiritual formation in the early 1980s, a



few years before he arrived. That emphasis continues. It includes courses on prayer and spiritual life, week-end retreats, guided meditation on scripture, journaling, and working with a spiritual companion or mentor. In a recent survey, over half of all students at the seminary were involved in one or more of these activities in one semester (even after Fred graduated!). Contributors to this issue of *Window* agree that nurturing the pastor's spiritual life remains absolutely necessary.

Since 1982 Marcus Smucker has given leadership to the emphasis on spiritual formation. Others who have been or are directly involved are: Thelma Groff, Erland Waltner, Marlene Kropf. Marcus' commitment to the importance of spiritual disciplines was deepened during his years as a pastor. During a time of crisis brought on by the demands of pastoral ministry, he rediscovered the importance of taking time and disciplining himself to commune with God in order to nurture others.

An ancient church tradition says that prayer is one test of good theology. It's also a test of good pastoral ministry. The quality of ministry and theology depends to a significant degree on the quality of prayer.

—Marlin Miller

## AMBS Panorama

### Fall enrollment

Fall enrollment at AMBS held close to the previous year: a total of 187 students enrolled compared to 190 the previous fall. However, the full-time equivalent declined from 117.1 to 109.5. Students come from 22 states, 4 Canadian provinces, and 12 overseas countries.

### Call on faculty

Plan ahead for a guest speaker from AMBS. Ask for the Speaker's Bureau brochure listing names of faculty and possible topics. Write or call Rosemary Reschly for a copy.

### Pastor's week

AMBS Pastor's Week, January 27-31, 1992, will focus upon the passion and resurrection stories of the gospel. This is an opportunity for personal renewal of pastors through biblical teaching, corporate worship, workshops and fellowship. A one-day workshop is included (Tuesday) on "Pastoring in Suffering and in Hope." Led by Dan Lord, a United Methodist pastor from Wichita, Kansas, it will incorporate the week's biblical materials within a family systems perspective. For more information inquire with Bev Sawatzky.

### Seminary sampler

Are you interested in testing whether seminary studies are in your future? If so, try AMBS's "Seminary Sampler," February 28-29, 1992. You are invited to be part of a day-and-a-half campus event including inspirational lectures by AMBS faculty, worship, interaction with faculty members and students, a tour of the seminary campus, and fellowship with others exploring seminary education. Write or call Steve Fath for more details.

### Not for singers only

Alice Parker, well-known composer and expert on hymnology, will be leading a hymn-singing workshop and concert on the AMBS campus, March 13-15, 1992. For more information, check with Dorothy Nickel Friesen.

### Summer school

Now is the time to plan for a 1992 summer school course at AMBS. Courses offered are: John, Pastoral Psychology for Hispanic Congregational Leaders, Worship, Issues in Anabaptist and Mennonite Life and Thought, Christian Initiation, The World of the Bible, Ethics for Church Institutions, Conflict and Conciliation, Creation and Spiritual Renewal (includes an eight-day canoeing trip in northern Minnesota), and Greek. Check with Steve Fath for more information.

### For information

To obtain further information about any of the above events, write the designated person at 3003 Benham Ave., Elkhart, IN 46526; or call 219 295-3726.

### Prayer

Thank you for your prayers for students you know at seminary. Your continued prayer support undergirds them as they fulfill their part in preparing as pastors, missionaries, teachers, evangelists, and other church leaders for Christian ministry.

*The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.*

Editor: John Bender

Consulting editor:

Richard A. Kauffman

Design: Glenn Fretz

*Distributed three times a year as a supplement in church periodicals.*

November 1991

Printed in U.S.A.



Robert and Nancy Lee spent some of their fall North American assignment at AMBS. They are Mennonite Board of Missions workers based in Tokyo, Japan. Robert directs the Tokyo Mission Research Institute. Nancy, English editor of institute publications, also recently had a composition textbook and teacher's guide published for use in English programs in China.



Associated  
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Elkhart, IN 46517-1999  
Telephone 219 295-3726



## MEDA gathering focuses attention on how business can serve church

Lancaster, Pa.—While 650 Mennonite and Brethren in Christ businesspeople met here Nov. 11-17, the U.S. stock market took its fifth largest plunge in history.

But the dive garnered little more than a few whispers at the 10th anniversary meeting of Mennonite Economic Development Associates (MEDA). What did occupy participants from across the U.S. and Canada was "the business of service." And not just any service, but service to the church.

"We at MEDA want to be part of the church," MEDA's chairman, South Bend, Ind., architect LeRoy S. Troyer said in opening remarks. "We are a part of the church now, but we want to be even more so."

MEDA began in Lancaster 10 years ago with the merging of two organizations of Mennonite and Brethren in Christ business and professional people for inspiration and development work. Today the organization has 2,000 members and a worldwide staff of 156.

Service to the church is not easy, MEDA members were told. One reason is the uneasy relationship between church and business.

"The church is schizophrenic toward you," Ervin R. Stutzman, Lancaster Conference moderator said. "While we ask you for your money, we also condemn you if you make too much."

Businesspeople too carry responsibility for the uneasy relationship. Wally Kroeker, editor of MEDA's publication, *The Marketplace*, asked: "Why is it that entrepreneurs in business become conservatives and stick-in-the-mud's in the local church?" He challenged MEDA members to behave at church the way they do in the office.

Peter Wiebe, pastor of Trinity Mennonite Church in Glendale, Ariz., noted that the early Anabaptists had a "Type A" church; today the church is "Type B." Businesspeople are more at home in the former. Wiebe, a MEDA board member, made his comments during two worship presentations.

Charles Loewen, president of Loewen Windows, Steinbach, Man., told the group to "get in there and use your business skills in the church. . . . How can we serve our churches if we are timid about offering our skills and talents?" he asked.

Loewen becomes MEDA's chair for the next year.

What are these skills? Patricia Hershberger, partner in a family-owned auto dealership in Woodburn, Ore., was



Conference marks anniversary. *Makubetsu, Japan (MBM)*—A chorus sings during the 40th anniversary celebration of the Japan Mennonite Church (Hokkaido) earlier this fall. More than 200 people attended the event, which focused on the theme "Mission for the 21st Century: Vision and Commission." The Japan Mennonite Church is the oldest Mennonite group in Japan and includes 20 congregations.

specific in her sermon at the closing Sunday-morning worship service:

"The church needs counsel on financial matters such as budgets and forecasts and long-range planning," she said. Businesspeople have these skills, as well as skills in management and supervision. "We can also help the church understand accountability and responsibility.

"But can we be secure enough in our self-identity and free enough from our inhibitions to give this counsel?" Hershberger asked.

In another address, Hannah Mack Lapp, a public relations associate from Harrisonburg, Va., challenged MEDA members to be examples to the church of responsible lifestyles.

Yet in spite of best intentions, working as businesspeople in the church creates tensions, Phyllis Pellman Good and Merle Good admitted in a joint address. The couple are codirectors of Good Enterprises, Intercourse, Pa., which they described as "sort of a business, sort of a church, sort of the arts." They noted strong pushes from all three communities to become part of at least one.

"But can one succeed and stay in the Mennonite Church?" they asked. "Or can one fail and stay in the church? . . . Move too close to success, and we feel the heat. Move too close to failure, and we feel the cold. . . . With both these questions the

church has preferred to gossip rather than to deal with the issues head-on."

Businesspeople must constantly ask, "How much is enough?" the Goods said. "How much money and power and prestige is enough for me?"

Questions such as these are today's frontiers of the Anabaptist tradition, Donald B. Kraybill, professor of sociology at Elizabethtown (Pa.) College said in his address. He listed more questions that Anabaptist-Mennonite business people must address today:

- How does one down-size a business in a Christian way?
- How does one distinguish between good marketing and shrewd business practices?
- What does the Christian do about Sunday hours?
- How does one collect receivables in a Christian manner?

Kraybill gave no answers, but he did note that most of the decisions today's businesspeople make are in gray areas. Christian businesspeople need to be "owls" with the strength to make decisions in spite of the ambiguities involved.

It is also to live with uncertainties in the marketplace. In reviewing the state of the economy with MEDA participants, Jim Harder, assistant professor of economics and business at Bethel College, North Newton, Kan., said, "The economic prob-





**Office staff meet.** *Hesston, Kan. (HC)*—June Alliman Yoder (center) visits with LouAnn Eichelberger and Arlene Bradshaw of the Hesston College staff. Yoder served as resource person for Office 91, held at the college Nov. 6. Eichelberger chaired the planning committee. More than 120 clerical and office staff members from 21 Mennonite agencies and congregations attended the event.

lem is not the wolf at the door; it is the termites in the basement."

Harder noted that real income for the average American reached its peak in 1973 and has been declining since. He challenged MEDA members to work at helping to make it profitable for the poor to work again; most who do so today receive wages that will never allow them to escape poverty.

How? Wally Kroeker put it in terms of a vision. He said, "We have in this room the brains and the expertise to create 100,000 jobs by the end of this century."

MEDA is on the way to meeting this goal with its Small Business Development Program (SBDP). Since its beginning in 1986, SBDP has created more than 9,000 jobs in five countries: Haiti, Jamaica, Bolivia, Nicaragua, and Tanzania.

SBDP creates these jobs through what MEDA calls its "micro-lending program." Members' money is made available for loans to small businesses and cottage industries for new equipment and marketing programs.

While the program has been successful in most countries, MEDA members learned that because of the recent political coup in Haiti, all MEDA expatriate staff have returned from that country to the United States and Canada.

The breakdown of communication and transportation in Haiti reportedly has made it impossible for MEDA programs,

mostly in small, rural cooperatives, to continue.

In other business, MEDA members approved a budget of more than \$2.75 million for the coming year. An offering during the 10th anniversary meeting brought in \$10,000 toward this budget. Members also agreed to meet in Denver, Colo., next Oct. 29-Nov. 1.

During the three-day event, a group of businesspersons from the Church of the Brethren attended as observers. The group is deciding whether to begin its own organization or to ask MEDA to take in Church of the Brethren participants.

In addition to Loewen, MEDA's newly elected or reaffirmed officers are Sue Miller, vice-chair, a restaurateur from Middlebury, Ind.; Dale Weaver, treasurer, church building manufacturer from Leola, Pa.; and Thomas Jutzi, treasurer, lawyer from St. Jacobs, Ont.

—J. Lorne Peachey

## Gulf States group holds annual delegate meeting

*Des Allemands, La.*—Financial and personnel items headed the agenda at the delegate meeting of Gulf States Fellowship on Nov. 2.

A quiet atmosphere prevailed, as delegates approved a \$35,000 budget for 1992. The budget includes a \$9,900 contribution from Mennonite Board of Missions

(MBM)—down 61 percent from MBM's contribution last year.

The decrease is due in part to MBM's focus on major metropolitan areas.

The budget projects \$25,000 in conference-generated income, a 28 percent increase over 1991. However, moderator Glenn Myers and treasurer Mark Roth expressed confidence this figure would be met.

Conference giving rose 40 percent this year, from \$10,700 in 1990 to \$17,800 in 1991.

Meanwhile, stewardship minister Howie Schiedel reported that total pledges for "Stewardship Venture 95" have reached \$165,000.

Stewardship 95 is the conference's response to Vision 95, a call by the Mennonite Church to increase giving and mission activity.

By 1995, Gulf States Fellowship hopes to have raised \$1 million through the Stewardship 95 program. Funds would pay for capital improvements at the conference-owned Pine Lake camp, near Meridian, Miss.

In addition, Stewardship 95 monies would go to set up an endowment for leadership development and church planting, as well as for short-term projects.

In personnel matters, the delegates elected David Weaver, Jr., of Gulfhaven Mennonite Church, Gulfport, Miss., as moderator-elect. Daryl Byler, pastor of Jubilee Mennonite Church in Meridian, moved from moderator-elect to moderator at the close of the meeting.

The delegates gave special thanks to Myers, who concluded his term as moderator. Myers is pastor of Pearl River Mennonite Church in Philadelphia, Miss.

In a separate action, Robert Zehr was invited to continue as conference minister for a three-year term. Until this year, the appointment had been renewed annually.

Zehr is pastor of Des Allemands Mennonite Church.

Also at the meeting, Karen Fedrick of the Des Allemands congregation was named conference secretary. Olivette McGhee, from Poarch Community Church in Atmore, Ala., was reelected as associate member of the executive committee.

Gulf States Fellowship includes 11 churches and two voluntary service units in Alabama, Louisiana, and Mississippi. Founded in 1979, the conference has a multicultural membership including African Americans, Cajuns, Hispanics, Native Americans, and European Americans.

—Jody Miller Shearer



## Apartheid breeds hate, group says at Goshen

Goshen, Ind. (GC)—Reconciliation in the face of entrenched hatred is the goal of a racially mixed team of young South Africans that visited Goshen College on Nov. 13.

The group from Youth for Christ South Africa presented dramas in the school's morning chapel service and then met with a "Race and Ethnic Relations" class.

The group is a third of the way through a six-week tour of the United States.

The six youth and leader Sean Daley are all natives of South Africa, where they have lived in a system of racial segregation.

"You call it 'apartheid,' but we call it 'apart-hate'—apart and hate," Daley told students.

In South Africa there are four officially recognized ethnic backgrounds—white, black, "coloured" (racially mixed), and Asian. The youth team includes two

whites, one black, and three coloured members.

About eight or nine different groups make up the 80 percent of the population that is black or coloured, team member Glenda Dennis said.

As a coloured person, "you grew up being told you were inferior," she said. "Not as inferior as a black person, because your skin was a little lighter, but not quite as good as a white person."

"I was protected from cross-cultural relationships," said Adele van der Westhuizen, one of the whites in the group.

"I never lived closely to someone who wasn't white. If I didn't come on [this] team, I would have had no reason to come close to another race."

The separation between ethnic groups is apparent in all aspects of society, beginning with the educational system, group members said.

"The average black school is a building with five or 10 rooms, while the white schools will have a swimming pool and tennis courts," Clayton Peters said.

Apartheid also has major economic implications, said Peters, who is black.

"It's very difficult for a black to hold a job as a manager," he noted. "Dad worked for an American firm. He held a high position, but when they pulled out he had a difficult time finding a similar job."

As a teenager, Peters joined one of the many "political organizations" available for young blacks. "While we were fighting prejudice, we were accumulating a prejudice ourselves," he said. "If we had [won] freedom on the outside, we still would be bound inside."

Instead, Peters became a Christian and has begun seeking ways to interact with people of other races.

Bonga Nomvete also was involved in political organizations while in school.

"I never used one, but I was taught the theory of how to use a hand grenade," he said. "I was taught how to use an AK-47 to shoot and kill. But there isn't much I will get in that kind of freedom."

"Instead, I became a Christian and I got an inside freedom. Now I am able to see white persons as my brothers and sisters."

Though progress has been made in some areas, geographic segregation continues. The only blacks found in most white neighborhoods are those working as gardeners or in other menial labor positions.

"Blacks can buy land [now]," Bridgette Daniels said. "But because history has



**Sale held.** Albany, Ore.—The 1991 Mennonite Central Committee Oregon Fall Festival raised some \$70,000 for relief and development. Items sold ranged from baked goods to an Ohio Star quilt that was auctioned for \$2,100. There was a shortage of quality Oregon apples this year, but contacts were made with growers in Washington state and a donor found. Crews picked the apples the week before the Oct. 12 event, and apples were available for the sale.—*Margery Barkman*

# Expectation

The spirit of joy, expectancy, surrounds Jesus' birth. The same expectation abounds as brothers and sisters continue to share humble yet precious gifts of response. Consider a gift for the approved projects for the Mennonite Church Christmas Sharing Fund 1991.

## ..... High Aim

Expect life changes for racial minority students in Mennonite high schools.

Goal: \$5,000

## ..... peace

Expect peace through stronger efforts of peace education in our congregations.

Goal: \$5,000

## ..... MEXICO

Expect many new Mennonite churches in Mexico City by the year 2000.

Goal: \$15,000

Mennonite Church  
Christmas Sharing Fund 1991

*"I expect Christmas Sharing to give as much joy to the giver as to the receiver."*—James M. Lapp



Mennonite  
Church

Make your check or money order out to Christmas Sharing Fund and send it to James M. Lapp, Mennonite Church General Board, 421 S. Second St., Suite 600, Elkhart, IN 46516 or 60 New Dundee Road, Kitchener, ON N2G 3W5.





Jeff Hoffer (right) presents the James and Rowena Lark Award to Raymond and Elizabeth Rohrer. Hoffer is director of Anabaptist Deaf Ministries.

kept blacks in certain jobs, we can't afford to live there [where whites do]."

Much has changed in South Africa, Daley noted, "but the bottom line is that only 20 percent have the vote. This has caused anger and frustration."

Economic and political sanctions "have hurt us and are hurting us," he continued. "But they are bringing about change."

—Lyle Miller

## Rohrers accept award for ministry with deaf

East Earl, Pa. (MBM)—Raymond and Elizabeth Rohrer accepted the James and Rowena Lark Award earlier this fall, in recognition for their work in deaf ministry.

The Rohrers helped to found the first Mennonite congregation for deaf persons, First Deaf Mennonite Church near Lancaster, Pa.

The Lark award has been given annually by Mennonite Board of Missions since 1979. This year, Rohrers share the award with Leroy and Irene Bechler of Sarasota, Fla.

Before presenting the award, Jeff Hoffer thanked the Rohrers for their ministry to him.

"If Raymond and Elizabeth had not been listening to God's call, I don't know if I would be in God's family today," said Hoffer, who is director of Anabaptist Deaf Ministries.

Hoffer's remarks and the couple's acceptance comments were both made in sign language, with Jim Schneck providing verbal translation.

Raymond, the first ordained deaf minister in the Mennonite Church, paid trib-

ute to the couple for whom the award is named.

"James and Rowena Lark pioneered work with African Americans," he said. "Then congregations grew with Hispanics and many other groups. The deaf, too, now have church homes and leadership."

"The deaf shall hear the word of the Lord," he concluded, referring to the words of Isaiah that are the motto of the First Deaf congregation.

The church meets in a renovated building that was formerly Smoketown (Pa.) Elementary School. A hearing congregation shares the same facility.

Both groups began in 1946, when Raymond was 15 years old. The deaf church has about 40 members, while the hearing group numbers about 100.

—Glenn Lehman

## Haitians seek return of leader, workers say

Akron, Pa. (MCC)—The world is receiving a distorted message from the military government now controlling Haiti, Mennonite Central Committee (MCC) workers say.

MCC personnel met in the capital, Port-au-Prince, on Oct. 30 to discuss the situation.

According to Gordon Zook, MCC country representative in Haiti, the majority of Haitians still support ousted President Jean-Bertrand Aristide. However, their voice is "being completely suppressed by the army. This creates the impression that public opinion is divided on whether he should return."

Zook returned to the United States on

Nov. 1 with his wife, Carol, and their two small children.

He says MCC workers have heard reports of killings and arrests by the military since it seized power Sept. 30 and forced Aristide into exile.

"One of the biggest casualties of the coup was hope," Zook observes.

Aristide comes from a poor peasant family. He is a Catholic priest who had worked with the urban poor before being elected president.

Haitians, who have a per capita income of \$300, felt that Aristide understood them and their difficulties, Zook says.

After Aristide's election, people in Port-au-Prince became more conscious of keeping the streets free of garbage and graffiti, Zook says. In addition, Haitians began to feel more secure as Aristide jailed the armed gangs that had terrorized the capital.

Now people are frightened again, he reports. City streets are empty by 8:00 p.m., and Haitian public schools have not opened since the coup. Parents fear their children may become targets of violence, he says.

Nevertheless, "The bulk of Haitian society seems willing to be patient and to wait and see what the outside world will do to return Aristide to power," Zook says. "Aristide has encouraged people not to use violence to overturn the present government."

Zook believes most Haitians support the Organization of American States trade embargo against Haiti, even though it will cause hardship. The embargo was put in place days after the coup, in an effort to pressure the military to reinstate Aristide.

"Haitians seem willing to suffer today in order to have more control over their lives tomorrow," Zook says. However, if they get the impression the world has forgotten them, street demonstrations and strikes may occur, he observes.

Seven MCC volunteers remain in Haiti. Most work with peasant groups in health and agricultural projects in remote areas. However, the groups have been unable to meet since the coup, because people are afraid to gather together.

A training center for peasant group leaders in central Haiti was ransacked by an unidentified group rumored to be associated with the army. Because group leaders teach peasants about their rights, and because the groups have been affiliated with Aristide, the current government sees them as a threat, Zook says.



• **Talks give hope.** The recent Middle East peace talks in Madrid have brought "a breath of hope to many people who have long lived without [it]," says John F. Lapp, a Mennonite Central Committee worker in the Israeli-occupied West Bank. However, he reports deep disagreement among both Palestinians and Israelis about whether negotiations should continue. Meanwhile, Israelis go on establishing settlements in the West Bank, he observes.

• **Thomas elected.** Everett Thomas, executive secretary of the Mennonite Board of Congregational Ministries, has been elected to the Goshen, Ind., city council. Thomas, who ran as a Democrat, outpolled his Republican opponent by a 611-445 margin.—*Tom Price*

• **Dual churches aided.** South Central Conference and the Western District Conference of the General Conference Mennonite Church have made it easier for congregations to have dual affiliation. Both conferences have approved a new category of

associate membership. This allows congregations to be members of both conferences while keeping major financial commitments with only one conference. The 15 churches fully affiliated with both groups are expected to divide their giving equally. But associate members are encouraged to give their associate conference only 10 percent of what they give the other group.—*Paul Schrag*

• **Hymnal events held.** Ken Nafziger led two Nov. 10 gatherings to acquaint Mennonites and Church of the Brethren members in central Pennsylvania with the new joint hymnal. Nafziger is editor of *Hymnal: A Worship Book*, which is scheduled for release this coming June. He led an afternoon hymnsing at Hollidaysburg Church of the Brethren and an evening one at Maple Grove Mennonite Church in Belleville. Using the *Hymnal Sampler*, Nafziger selected both old favorites and new numbers, including songs of non-European origin.

—*Gay N. Brownlee*

• **Canada guidelines set.** Mennonite Central Committee (MCC) has adopted new guidelines for beginning and ending programs in Canada. According to the guidelines, MCC will ask these questions before starting a program: Is there a need? Is MCC involvement the most effective way to address it? Will the program create dependency? Is there support for the program in constituent churches? The new policy states that before a program is launched there should be a clear understanding of its intended life span and objectives.

• **Expansion begins.** The Lancaster (Pa.) Mennonite Historical Society broke ground Nov. 2 for an expansion to its current facility along U.S. Rt. 30. Along with providing more library and archive space, the enlarged building is to house a new exhibit area and an enlarged book shop. Construction and furnishing costs are estimated at \$1.5 million. Another \$500,000 is being raised for a maintenance endowment fund. The historical society is sponsored by its members and Atlantic Coast and Lancaster conferences.

• **MCS makes list.** Mennonite Conciliation Service (MCS) is compiling a directory of Mennonite and Brethren in Christ conflict resolution programs, practitioners, and trainers in the United States. The list will be available to denominational and conference offices, congregations, and individuals. It will include the following categories: community mediation, congregational or organizational consulting, family mediation, conflict resolution trainers for children and youth, and other conflict resolution work. People who want to be considered for listing and have not been contacted may write Ellen Hollinger, MCS, PO Box 500, Akron, PA 17501 before Dec. 15.

• **Pastor transitions:**

*Ann Showalter* began a nine-month term on Oct. 15 as interim pastor of First Mennonite Church, Denver, Colo.

*John M. Ehst* was installed Nov. 10 as lead pastor of Franconia (Pa.) Mennonite Church. He joins associate pastor Russell M. Detweiler and youth pastor Jay Delp.

*Ed Miller* was commissioned and installed as pastor of Springdale

Mennonite Church, Waynesboro, Va., on Sept. 8. He succeeds Duane Gingerich.

*Gary Zook* was ordained Nov. 10 at North Side Mennonite Church, Hagerstown, Md.

• **Coming events:**

*Four States meeting* of Mennonite Economic Development Associates (MEDA), Dec. 6, South Bend, Ind. MEDA president Neil Janzen will speak. The program also will include presentations by the Kern Road Singers and Goshen (Ind.) College business students. For more information and reservations write to Michiana MEDA, Box 871, Goshen, IN 46526, or phone 219 533-6230 before Dec. 2.

• **New books:**

*Anabaptism Revisited*, edited by Walter Klaassen. Anabaptist scholars offer essays on issues important to Anabaptist and Mennonite studies. A tribute to Anabaptist scholar C. J. Dyck, this book also includes biographical vignettes from his life and a bibliography of his works. Herald Press is the publisher.

*Jesus and Divorce* by George R. Ewald. This book offers "a biblical guide for ministry to divorced persons." It is published by Herald Press.

*A Sunday Afternoon: Paintings by Henry Pauls*, edited by Hildi Froese Tiessen and Paul Gerard Tiessen. This limited edition art book celebrates the work of Leamington, Ont., artist Henry Pauls, who began to paint at age 70 after retiring from farming. The book is jointly published by the Institute of Anabaptist Studies at Conrad Grebel College and Sand Hill Books.

*Whisper of Love* by Jewel Miller. This "Amish romance" is set in western Kansas in the early 1900s. It is published by Herald Press.

• **New resources:**

*Two direct mail cards* for early 1992 are available from Mennonite Board of Missions Media Ministries. The first includes a color photo of two children en-



**Service Adventure begins.** *Elkhart, Ind. (MBM)*—Some 14 volunteers and five household leaders began 10-month Service Adventure assignments with Mennonite Board of Missions this fall. Pictured above are members of the *Champaign, Ill.*, unit (left to right): Gayle Troyer, leader; Phil Kaufman, Elkhart, Ind.; Mindy Zook, Newport News, Va.; Anthony Keim, Grottoes, Va.; Julie Schrock, Fort Wayne, Ind.; and Tricia Blosser, Goshen, Ind. Other units and participants are, *Albany, Ore.*: Les and Gwen Gustafson-Zook, leaders; Jenny Helmuth, LaGrange, Ind.; Clara Roemer, Pekin, Ill.; Brad Weirich, Goshen, Ind.; and Eric Wenger, Columbiana, Ohio. *Philippi, W.Va.*: Mike and Mary Hokkanen, leaders; Toni Graber, Millersburg, Ind.; James Lichti, St. Louis, Mo.; Sara Rich, Archbold, Ohio; Stacy Schmucker, Goshen, Ind.; and Jeremy Stoltzfus, Hubbard, Ore.

**Because of a short work week at Mennonite Publishing House in observance of U.S. Thanksgiving Day, Gospel Herald will not be published next week. Our next issue will be dated Dec. 10.**



joying fresh flowers and says "Spring—time for new beginnings." The second card reads: "No matter what kind of boss you face on Monday, it can help to spend time in church on Sunday." Both cards include space for a congregation to list its name, address, pastor's name, and worship times. More information about these materials is available from Melodie Davis or Marian Bauman at MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497; phone 1 800 999-3534.

• **Job openings:**

**Director of housing and residence life,** Eastern Mennonite College and Seminary, Harrisonburg, Va. This is an 11-month, full-time position. Master's degree in student personnel, counseling, higher education, or a related field desired. Responsible to provide a safe, secure, and comfortable housing environment which is conducive to a Christian lifestyle, the pursuit of academic excellence, and personal growth for approximately 500 students. Also responsible for policy development and implementation, selection, training, and supervision of residence staff. Minorities encouraged to apply. If interested, contact Peggy Landis, director of student life, EMC&S, Harrisonburg, VA 22801; phone 703 432-4128.

**Executive director,** Camp Amigo, Sturgis, Mich., to begin summer 1992. Responsibilities include: promoting Camp Amigo's vision locally and churchwide, fund-raising, monitoring and maintaining quality programs, developing marketing strategies, supervising staff, and maintaining financial affairs. Qualifications include: a commitment to Christ's teaching within the Anabaptist tradition and a call to ministering in a camp context, experience in youth camp/retreat center work and administration, ability and willingness to work flexible hours. Send letter of application and résumé, including three references to Indiana-Michigan Mennonite Conference, 212 S. Main St., Goshen, IN 46526, attention Camp Amigo Search Committee.

**M.S.W. or equivalent** to do case management/therapy and supervise a new specialized foster care network in northwest Ohio. Competitive salary and benefits. Send résumé to Maren Seay, Adriel School, PO Box 188, West Liberty, OH 43357.

**BIRTHS**

- Binder,** Neil and Anna Margaret (Sietsema), Port Allegany, Pa., Jonathan Michael (third child), Sept. 30.
- Freed,** Daniel and Donna (Ruster), Souderton, Pa., Ryan Marc (second child), Oct. 19.
- Haas,** Bryan and Melanie (Delagrang), Newport News, Va., David Forrest (second child), June 16.
- Hochstetler,** Michael C. and Diane (Smith), Millersburg, Ohio, Joshua Roy (fourth child), Oct. 24.
- Jantzi,** Tom and Sherri (Young), Kitchener, Ont., Candice Lynn (first child), Oct. 10.
- Koch,** Robert and Linda (Epp), Craig, Colo., Evan Robert (third child), Oct. 10.
- Kuepfer,** David and Lorena (Cordon), Atwood, Ont., Derek (first child), July 23.
- Nice,** Stanley Ray and Kathy (Stewart), Williamsburg, Va., (twins) Travis Jacob and Tyler Jennings (third and fourth children), Oct. 16.
- Nierle,** Judson and Pamela (Young), Newport News, Va., Heather Joy (second child), Oct. 25.
- Nolt,** Barry and Lisa (Bish), Ephrata, Pa., Ryan Michael (first child), Oct. 14.
- Pereira,** Ian and Lillian (Schoenbein), Long Beach, Calif., Douglas Isaiah (first child), July 23.
- Smith,** Bob and Sharon, Topeka, Ind., Lauren Brooke (third child), Oct. 27.
- Walters,** Jim and Carmella (Hochstetler), Kokomo, Ind., Emily Janell (third child), Oct. 17.
- Witmer,** Mark and Linda (Kurtz), Columbiana, Ohio, Taylor Pamela (fourth child), Oct. 23.

**MARRIAGES**

- Barner-Lyman:** Kirk Barner, Circleville, W.Va. (Presbyterian Church), and Cori Lyman, Harrisonburg, Va. (Park View cong.), Oct. 12, by Tom Barner (father of groom).
- Burkholder-Oesch:** Lyle Burkholder, Hutchinson, Kan. (Yoder cong.), and Lori Oesch, Carson, Mich. (Bethel cong.), July 6, by Duane Oesch.
- Carter-Steckly:** Roger Carter, Milverton, Ont. (Riverdale cong.), and Michelle Steckly, Milverton, Ont. (Riverdale cong.), Sept. 27, by Glenn Zehr.

**Gingrich-Weber:** Marvin Gingrich, Elmira, Ont. (Emmanuel Missionary Church), and Dianne Weber, Elmira, Ont. (Hawkesville cong.), July 13, by Don Penner.

**Jackubowski-Frey:** Frank Jackubowski, Dundalk, Ont., and Laurie Frey, Waterloo, Ont. (Hawkesville cong.), July 6, by Don Penner.

**Linscheid-Miller:** Jeffrey Alan Linscheid, Parnell, Iowa (Lower Deer Creek cong.), and Marcille Elizabeth Miller, Kalona, Iowa (Kalona cong.), Oct. 26, by Orie Wenger.

**Maldonado-Martin:** Salvatore Maldonado, Chicago, Ill., and Linda Christine Martin, Goshen, Ind. (North Goshen cong.), May 25, by Martha Smith Good.

**Martin-Lehman:** Don Martin, Baltimore, Md. (North Baltimore cong.), and Barbara Lehman, Baltimore, Md. (North Baltimore cong.), Oct. 19, by John R. Martin (father of groom).

**Miller-Shaffer:** Timothy Miller, Landisville, Pa. (Landisville cong.), and Kelly Shaffer, Mount Joy, Pa. (Landisville cong.), Oct. 19, by Sam Thomas.

**Van Brant-Weber:** Donald Van

Brant, Brantford, Ont., and Kathy Weber, Toronto, Ont. (Hawkesville cong.), Aug 10, by Don Penner.

**Yoder-Gehman:** Jeffrey Dean Yoder, Telford, Pa. (Indian Valley cong.), and Julie Marie Gehman, Morwood, Pa. (Indian Valley cong.), Oct. 12, by David D. Yoder and Harlan De Brun.

**DEATHS**

**Albrecht, Aaron J.,** 91, Goshen, Ind. Born: Dec. 25, 1899, Milverton, Ont. Died: Oct. 22, 1991, Goshen, Ind. Survivors—wife: Kathryn R. Hooley; children: Alfred, Leonard, Willard, Luella Gerig; 10 grandchildren, 12 great-grandchildren; brother: Amos; halfbrothers and sisters: Loren, Emanuel, Harry, George, Ervin, Armand, Clara Schlegel, Selina Boshart, Lena Schantz, Eileen Wolner. Funeral: Oct. 25, Forks Mennonite Church, by John Troyer and Eugene Bontrager. Burial: Shore Cemetery.

**Brenneman, Sadie Alice (Huntsberger),** 89, Orrville, Ohio. Born: April 18, 1902, Dalton, Ohio, to Samuel M. and Ida Ellen (Metzler) Huntsberger.



**Youth team commissioned.** Akron, Pa. (MCC)—A 12-member Youth Discovery Team has begun a seven-month music ministry in southern Africa. The team held a service of commitment Oct. 5 in Bulawayo, Zimbabwe. Members of the group are, back row (left to right): Darryl Barg, Winnipeg, Man.; Wendy Janzen, Winnipeg; Thomson Dowu, Bulawayo, Zimbabwe; Hlengiwe Ngwenya, Bulawayo; Basiki Lebekwe, Mochudi, Botswana; and Steve Abma, Niagara-on-the-Lake, Ont. **Front row:** Mathata Magapatona, Gabarone, Botswana; Liz Horst, Newton, Kan.; Carmen Brubacher, Waterloo, Ont.; Nomazulu Ndlovu, Bulawayo.



Died: Oct. 25, 1991, Orrville, Ohio. Survivors—children: Esther Yoder, Mildred Peachey, Paul H. and Alvin H., Jr.; 11 grandchildren, 8 great-grandchildren; brothers and sister: Raymond, John, Paul, Stella Lautenschlager. Predeceased by: Alvin G. Brenneman (husband). Funeral and burial: Oct. 30, Crown Hill Mennonite Church, by Ernest Hershberger.

**Detweiler, John F.**, 74, Souderton, Pa. Born: March 30, 1917, New Galina, Pa., to Eli and Stella (Fulmer) Detweiler. Died: Aug. 12, 1991, Sellersville, Pa. Survivors—wife: Sallie; children: John, Judy Moyer, Jean, J. Paul, Leona Lightcap, Carol Demacedo, Royden, Nancy Nolan; 17 grandchildren, one great-grandchild; sister: Anna Mary. Funeral and burial: Aug. 14, Plains Mennonite Church, by John Stoltzfus and Dennis Moyer.

**Esh, Katie Handrich**, 93. Born: Jan. 13, 1898, Iowa, to Henry and Elizabeth Lownberg Handrich. Died: Oct. 25, 1991, West Branch, Mich., of heart failure. Survivors—brothers and sister: Harvey Handrich, Rueben Handrich, Laura Swartz. Predeceased by: John Esh (husband). Funeral and burial: Oct. 29, Fairview Mennonite Church, by Virgil Hershberger and Randy Detweiler.

**Frye, Harvey S.**, 102, Goshen, Ind. Born: Jan. 28, 1889, Emma, Ind. Died: Oct. 23, 1991, Goshen, Ind. Survivors—children: Dorothy Roe, E. Jay, Freeman, Ernest, Edward, LeRoy; 2 grandchildren, one great-grandchild; sister: Cassie Miller. Predeceased by: Mary Ann Christner (wife). Funeral: Oct. 25, Yoder-Culp Funeral Home, Goshen, Ind., by Clare Schumm. Burial: Elkhart Prairie Cemetery.

**Hagey, Katie L. (Clemens)**, 87, Souderton, Pa. Born: Dec. 19, 1903, Montgomery Co., Pa., to Henry and Lizzie (Landis) Clemens. Died: Oct. 21, 1991, Souderton, Pa. Survivors—children: Jonas C., Jean C. Miller, Elizabeth C., Alice C. Gotwals, Eva C. Clemmer; stepchildren: Beatrice F. Ruth, Velma F. Derstine; 16 grandchildren, 24 great-grandchildren; sister: Naomi Ruth. Predeceased by: Jonas G. Hagey (husband). Funeral and burial: Oct. 24, Franconia Mennonite Church, by John M. Ehst and Curtis L. Bergey.

**Kreider, Irvin K.**, 92, Landisville, Pa. Born: Feb. 5, 1899, East

Hempfield Twp., Pa., to Frank N. and Lizzie Ann Kauffman Kreider. Died: Oct. 12, 1991, Lititz, Pa. Survivors—children: Roy H., Elizabeth H., Janet H.; 3 grandchildren, 8 great-grandchildren; brother: B. Frank Kreider. Predeceased by: Fannie M. Herr Kreider (wife). Funeral and burial: Oct. 16, East Petersburg Mennonite Church, by Karl E. Steffy, David N. Thomas, John B. Shenk, Donald W. Good.

He was ordained Aug. 4, 1948, at East Petersburg Mennonite Church and was a pastor 35 years.

**Kropf, Melvin D.**, 73, Waterloo, Ont. Born: July 10, 1918, Ont., to John and Catherine (Brenneman) Kropf. Died: Oct. 24, 1991, Kitchener, Ont., of a heart attack. Survivors—wife: Martha Adams; children: Brian, Marvin, Murray, Kathy; stepchildren: Jeanette Pride, Linda Schenk, Paula McCarthy, Shawn LaCombe; 14 grandchildren; sisters: Luella Burgetz, Beatrice Cressman, Alice Martin. Predeceased by: Doreen LaCombe (first wife). Funeral and burial: Oct. 26, First Mennonite Church, by Brice Balmer, Luther Eberhardt.

**Metzler, Isaac John**, 95, Lancaster, Pa. Born: March 5, 1896, Salisbury Twp., Pa., to Christian and Mary Hershey Metzler. Died: Oct. 14, 1991, Lancaster, Pa. Survivors—wife: Mae Groff; children: Mildred Marshall, Virginia Ebersole, Joyce Petro, Nancy, Orpha Leaman, Ella Jean Kopezynski, Carol Harnish, William Wayne, Harold, Everett, Clair, Elvin, Glenn; 41 grandchildren, 32 great-grandchildren, one great-great-grandchild. Predeceased by: Rhoda Wenger (first wife). Funeral: Oct. 18, Landisville Mennonite Church, by Sam Thomas, Robert A. Martin, and Ralph G. Ginder. Burial: Kinzers Mennonite Church Cemetery.

**Miller, Eva R.**, 61, Hollsopple, Pa. Born: April 28, 1930, Somerset County, Pa., to James F. and Minnie (Wingard) Miller. Died: Oct. 22, 1991, Goshen, Ind., from a brain tumor. Survivors—sisters: Louise Gehman, Mary Holsopple, Esther Miller. Funeral: Oct. 26, Carpenter Park Mennonite Church, by Marvin L. Kaufman. Burial: Kaufman Cemetery.

**Schlegel, Carolyn L. (Kandel)**, 33, Shreve, Ohio. Born: Dec. 25, 1957, Orrville, Ohio, to Arthur and Mary (Stauffer) Kandel. Died: Oct. 30, 1991, Shreve, Ohio, of cancer. Survivors—hus-



**Book director bikes.** *Harrisonburg, Va. (MBM)*—Choice Books director Paul Yoder (left) and Oren Shank begin a 762-mile bike trip from Elkhart, Ind., to Harrisonburg, Va. Yoder made the trip to celebrate Choice's sale of nearly 1 million books in 12 months. Shank, from Broadway, Va., is a friend who accompanied Yoder on the Oct. 4-12 journey. Other friends joined them for parts of the trip. Choice is a bookrack ministry coordinated by Mennonite Board of Missions.

band: Kurt Schlegel; children: Nathan and Julianne; brothers and sisters: Joyce Conley, Karen Youngs, Jerry Kandel, Ron Kandel. Funeral and burial: Nov. 2, Martins Mennonite Church, by Vincent Frey and Gary Krabill.

**Schmitt, Beulah Weber**, 82, Cambridge, Ont. Born: June 4, 1909, Waterloo, Ont., to Joseph S. and Hannah (Shantz) Weber. Died: Sept. 7, 1991, Cambridge, Ont., of kidney failure. Survivors—children: Howard S., Dorothy L. Shantz, Betty S. Martin; 5 grandchildren. Funeral and burial: Sept. 12, Manheim Mennonite Church, by Eric Remple, James and Helen Reusser, and Howard S. Schmitt (son).

**Schmitt, Leona Rosenberger**, 81, Cambridge, Ont. Born: March 20, 1910, Guernsey, Sask., to Isaiah and Persida (Shantz) Rosenberger. Died: Oct. 26, 1991, Cambridge, Ont. Survivors—husband: Leighton Schmitt; children: Verdella France, Ruby Schmitt; one grandchild; sisters: Mary Kehl,

Alda Gascho. Funeral: Oct. 29, Fairview Mennonite Home, Cambridge, Ont., by Brice Balmer and Lester Kehl. Burial: First Mennonite Cemetery, Kitchener, Ont.

**Showalter, Elizabeth Margaret Heatwole**, 86, Waynesboro, Va. Born: Nov. 27, 1904, Augusta County, Va., to Etler F. and Margaret Weaver Heatwole. Died: Sept. 29, 1991, Waynesboro, Va., of myasthenia gravis. Survivors—children: Glennys Schrock, Wilma Lee Yoder, Ruth, Louise, Millard, Richard, Marvin, Goldie Huber, Doris Ranck; 18 grandchildren, 10 great-grandchildren; brothers and sisters: Elmer, Roy, Alvin, Galen and Alta Mae Heatwole, Viola Showalter, Florence Smith. Funeral and burial: Oct. 2, Springdale Mennonite Church, by Nelson Showalter, John Risser, Charles Heatwole and Lloyd Horst.

**Ummel, Maretta**, 86, Colorado Springs, Colo. Born: Aug. 31, 1905, Ness County, Kan., to Christian and Ella Mae (Mishler) Ummel. Died: Oct. 25, 1991, Colorado Springs, Colo. Survivors—sister: Nellie McNutt. Predeceased by: Eddie Ummel (son). Funeral: Oct. 29, Limon, Colo., by Willard Conrad and Eldo Miller. Burial: Pershing Memorial Cemetery, Limon, Colo.

**Young, Amber Leah**, 20. Born: March 5, 1971, Grand Island, Neb., to Daymon and Sally Young. Died: Oct. 26, 1991, Fort Dodge, Iowa. Survivors—parents: Daymon and Sally Young; brothers: Monte and John. Funeral: Oct. 29, Fort Dodge Mennonite Church, by Scott Swartzendruber. Burial: Viewfield Cemetery, South Dakota.

## CALENDAR

MMA board of directors meeting, Chicago, Ill., Dec. 6-7  
Pastorate Project Consultation, Chicago, Ill., Dec. 7-9  
Faith and Farming VII retreat, Mt. Pleasant, Pa., Dec. 8-10  
Mennonite Board of Education annual meeting, Chicago, Jan. 9-11  
School for Leadership Training (Ministers Week), Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 13-16  
Pastors Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 27-31  
Afro-American Mennonite Association board meeting, Philadelphia, Jan. 31-Feb. 2



WALTER BACHMAN  
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## THE LAST WORD

# What makes a successful pastor?

Most pastors I know are answer people. Give them a question, and they'll come up with an answer—of some sort.

Except for one: "How will you know when you're a success?" One of my pastor friends actually babbled in trying to come up with an answer:

"Well . . . I'll know if people start coming and the church gets full . . . although, understand, I'm not a numbers person . . . what's most important is that people find Jesus Christ . . . though I'm not one to count there either . . . I do hope through my ministry people find a deeper relationship with God . . . that's difficult to measure, I know. . . ." Five minutes later I still wasn't sure of his answer.

Maybe there isn't one. Of all the callings a person can have, being a pastor has to be one of the hardest to evaluate. Pastoring has so many responsibilities. All have to do with people. And not only with people, but people's relationship to God. At best that can only be approached with awe and humility—being thankful when one can help, praying when one can't.

This week *Gospel Herald* begins a three-part series on what it means to be a pastor. The focus of the series is not on what the pastor *does* but on who the pastor *is*. Also during the next year, *Gospel Herald* will carry a series of testimonials from people currently in pastoral ministry. They'll talk about their call, the excitement and challenge, the discouragements and frustrations. I also hope they'll answer one other question I gave them: "If you had to do it over, would you be a pastor?"

That's not all. In the months ahead you'll read and hear much about pastoring and leadership. They're high on the church's agenda right now. Next month, for example, the Pastorate Project—a two-year study of pastor-congregation relationships—will have its learning and summary meeting. Out of that should come ideas and guidelines that could direct the church for years to come.

The purpose of all this activity is to develop an understanding and appreciation for the role of the pastor in the life of the church. It is to invite others to consider the call. Even more, it is

to challenge all of us to consider who we are and who we are becoming.

The pastor is the focus of all this because the pastor is the obvious leader in the church. But those of us who are not pastors must remember, as we read, that what can be said of our leader can also be said of us. In the ways of the kingdom of God, what we do is not what is most important. It is rather who we are. It is who we are becoming.

That is difficult to measure. Knowing if we are what we should be or becoming who we should become does not come through standardized tests and objective measurements. Often it cannot come from others, who are limited in their perceptions of us by what they see us doing. True measurement of who we are or should become comes only as we quiet ourselves before God and allow the Spirit to speak to our hearts. In our hearts we will know whether we measure up.

Are we who we want to be? Are we who God wants us to be? Those are the measures of faithful disciples. And of successful pastors.—jlp

## Changing faces

Anyone who reads the masthead (does anyone?) may have noted a change recently. There's a new name on our list of editorial consultants.

George R. Brunk III, Harrisonburg, Va., joins the group to replace Ralph Lebold, Waterloo, Ont. This change is part of a rotation system we've developed for bringing new people to our consultant group.

We'll miss Ralph, who had the knack of asking questions that quickly took us to the heart of a matter. He liked to talk issues and brainstorm feature ideas—and admitted that being a *Gospel Herald* consultant was "more fun and more interesting than I thought it would be."

We welcome George, who recently took over the position in the Mennonite Church called "past moderator." George also serves as dean of Eastern Mennonite Seminary.—jlp



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Anne Stuckey, member of the pastoral team at Salem Mennonite Church, Waldron, Mich., was one of five preaching for Oregon 91 worship services. Anne recently joined Mennonite Board of Congregational Ministries staff in leadership work.

Part 2: What does it mean to be a pastor?

## *The pastor as prophet*

*Prophetic pastoral ministry is not so much harsh protest or futuristic forecasting as it is a persistent call, a call to a different way of being in this world.*

**T**he pastor must be a prophet. That is a dangerous thing to say. For the word prophet creates very different, very emotional images in people's minds.

For some prophet conveys images of someone from the Bible able to tell the future. Prophets are those Old Testament eccentrics who, with righteous condemnation and amazing accuracy, declared to Israel what would happen as a result of their misguided behavior and faith.

Others hear prophet and think of impassioned social activists. So committed are these people to their cause they lose sight of much else around them: relationships, love, the capacity for joy. Burdened and burning with their convictions, they are driven individuals. Full of righteous indignation and anger, their lives are often marked by very little grace.

Both these stereotypes of a prophet are dangerous for pastors. Neither accurately depicts what prophetic pastoral ministry is about. Not every angry person is prophetic. And can any person who believes in God's design for the fu-

by  
Alan  
Moore-  
Beitler

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ALSO IN THIS ISSUE

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***The prophetic pastor's task is to prod the community's imagination toward acts that reveal its allegiance to God.***

ture accurately predict when and how it will happen?

There is another way to understand the word prophet, one that truly conveys what prophetic pastoral ministry is about. From my experience the past four years as a pastor I believe that understanding has to do with definition, desire, and direction. It has to do with what a prophetic pastor is, feels, and does. These three verbs help me as I struggle with the call toward being prophetic as a pastor.

**P**rophetic pastoral ministry is not so much harsh protest or futuristic forecasting as it is a persistent call. This is a persistent call to a way of being in this world that is different from the way of secular culture.

Prophetic pastoral ministry is a persistent assault on the dominant culture's worldview. It is an assault aimed at showing that the world's view of reality—rich get richer and the poor get trickle-down, white males dominate, the earth can be used and destroyed, the Northern hemisphere dominates the Southern—this worldview is not absolute. And its assumptions must be brought into serious question.

*Dale Stoltzfus, New Paris, Pa., Allegheny Conference minister, also recently joined MBCM staff half time working with Anne Stuckey (cover) in pastoral and congregational leadership development.*



But in addition to questioning the values of secular society, the prophetic pastor's task is to offer a thinkable, visionary alternative. It is to strike a dissonant chord. It is to present an alternative perspective grounded in a fundamental reality, the sovereign reign of God.

The prophetic pastor's task is to prod the community's imagination toward acts of faith that reveal its unusual allegiance. It is to propose and promote an alternative conscience in people, one that bases its claims on this bedrock conviction: God is sovereign. The self is not primary, as our culture says; God is.

This is a definition of prophetic pastoring. This is the focus of a prophetic pastor. This is what prophetic pastoring is. It is not future forecasting or strident protest. It is the persistent call to an alternative worldview, one centered upon the reality of God.

To accept that agenda, to proclaim that conviction about God, in our time, in this society, is odd. Different. Out of step. And difficult. Uncomfortably so.

It is so difficult that, like Jonah, there are times when pastors flee from the call to be prophetic. There was within Jonah a deep reluctance, an inner resistance that caused him to head in a different direction. We see this same reluctance throughout Jeremiah and in the patriarch of prophets, Moses, especially in the story of his calling at the burning bush. This inner reluctance describes what one challenged to prophetic speech feels.

This feeling of resistance is caused by several factors. First is the recognition of being unfit for the task. Moses' question to Yahweh, "Who am I that I should do this?" hits it on the head. Who am I to say that the gospel's challenge is for us? Who am I to promote an alternative view of reality that challenges the status quo? At times those questions have more power than my puny faith. And like Jonah, I run.

**R**esistance is also based in self-preservation. Who wants to speak what none of us, including myself, wants to hear? The image I've often associated with prophets is of one who told everyone else what they needed to hear. Sort of an Amos type. An impassioned critic of those around him. Caustic. Condemning. I've never felt comfortable and have no interest in that.

If pastors have any prophetic word to offer, we also stand under its challenge and conviction as much or more than anyone else. Prophetic pastoral ministry is not done from some safe place



outside the congregation. It is done from within. It simply cannot be otherwise.

There are times I don't want to hear the challenge that an alternative, gospel-based perspective calls us to any more than anyone else. To speak what people don't want to hear—not because it is unclear, but because it is much clearer than any of us would like to admit—is threatening. At times I shy away, temper my speech. That's another way of taking off for Tarshish instead of going to Nineveh.

For people who care how others feel about them, and most pastors I know are cut from that cloth, the prophetic edge of pastoral ministry feels like a jagged precipice. Yet that is the place one must go. And furthermore, one goes alone.

**T**here is a necessary loneliness to prophetic pastoring. It is found in the balance between desiring to be available and involved in the lives of people in the congregation, but also needing at times not to allow those deep feelings to keep one from saying what must be said.

This aspect of loneliness has been particularly hard for me. I have friends in the church I serve. Many good ones. But there are times when, if I am to do my job well, if I am to really be a prophetic pastor, I can't allow my friendships to keep me from saying what we all need to hear. That's a risky undertaking.

This inner resistance—feeling ill-suited to the task, saying what no one really wants to hear, struggling with the necessary balance of friendship and loneliness—are all wrapped up in the reluctance I feel to the prophetic edge of pastoral ministry. At times, having as little courage as Jonah, I set sail in another direction.

But reluctance, based in ambivalence and fear, is no safe harbor. Choosing to follow it leads to high seas and swirling inner tempests. Allowing our resistance to keep us from going where we know we must go is damaging to conscience and spirit. Surrendering to it puts one in a place that is spiritually dark, restricting, and confining.

This is the challenge for every prophetic pas-

tor. Cast into the deep, tempted to flee because of one's inner reluctance, there is a choice to be made. There is a fundamental question to be answered. "Ultimately, for whom are you working?"

If the response is "the congregation," the pastor will be restrained by the desire to please and run from the call to be prophetic. Pastors need to keep remembering who they're really working for.

The pastor who is willing to wrestle with this inner resistance has the chance to find out what prophetic ministry does. And that is "to hold before the community the story that defines its very existence. And makes it possible, not for the pastor to be prophetic, but for the community to be so," says Hauerwas in *The Pastor as Prophet*.

There is a boldness to such a stance that threatens the status quo. As a claim to authority, the powers of the world ask, "What is legal?" The prophetic church asks, "What, for God's sake, is moral?" "What is faithful?" Often those two questions lead to very different answers. In order to sustain its authority and control, society seeks to intimidate the church by claiming it fringe. On the margins.

**B**ut prophetic ministry contends that the margins are the middle. The fringe is exactly where the focus should be. Because, contrary to the culture's impression that God is irrelevant, or at best important only at crisis time, the prophet's call—whether by pastor or entire congregation—is that God is critically important. God is ultimately sovereign.

Claiming that with conviction speaks an alternative voice in this world. Paying attention to this voice leads individuals and congregations in a very different direction, down a very different road from those others are taking.

It is a voice that claims that the goal of human history is ultimately the full realization of the reign of God. It is a voice that speaks for spirituality in an age of secularism, faith in an age of reason, living the future now into the present.

This different agenda is what the prophetic church speaks and acts into being. This is what prophetic pastoral ministry is, feels, and does. It invites the church beyond resistance, and guidance, and fear toward the courage to be the alternative, God-focused, countercultural community it is intended to be.

*Alan Moore-Beitler is pastor of the Hyattsville (Md.) Mennonite Church, a dually affiliated MC/GC congregation.*

***If pastors have any prophetic word to offer, we also stand under its challenge and conviction as much as anyone.***



# Gospel Herald

*"See, I am sending my messengers to prepare the way before me, and the Lord whom you see will suddenly come to his temple . . . the messenger of the covenant in whom you delight."*

—Malachi 3:1, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Dave Graybill

**Editorial consultants:** George R. Brunk III, Robert Hartzler, Richard A. Kauffman, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 48: Dec. 10, 1991**

**Photos:** cover and page 2 by D. Michael Hostetler, page 9 by Juan Jose Romero, page 10 supplied by Miriam Martin, page 13 supplied by Friendship Mennonite Church, page 14 by Dale D. Gehman.

## READERS SAY

### Editorial contradicts Scripture

Whoa! Wait a minute, editor. While I am enjoying your editorials, and do not wish my comments as a personal attack, the editorial "Neither Male Nor Female" (Oct. 29) struck a nerve.

In the past we were told to apply the literal sense of the word where it made sense. This seems to be in question today. Gal. 3:28 does not refer to various male-female roles in life, such as church administration. It says simply we are all one in Christ in regard to salvation.

Paul was not a woman hater, neither am I. I love, appreciate, and respect women dearly. For this reason alone, I want to see them freed from the pressures of church administration. Women have been given feminine qualities the like of which man can never hope to obtain. Each of us do well to take our place in society, the home, and the church.

Your editorial suggests that men be silent and allow women theologians the floor. That is in direct contradiction to the literal sense of Scripture. Yes, we are all one in Christ for salvation. But God has not given us identical roles in life or church administration.

Kenneth Mast  
Parkesburg, Pa.

### Mennonite priorities?

During the Persian Gulf War, when the Mennonite church called for an emergency Sabbath, I was humbly excited to be able to participate in such an important service. With the emphasis Mennonites put on peace, I was ex-

pecting standing room only at our community service. How disappointed and dismayed I was that Monday evening to find our church only half full.

Recently the Mennonite churches of northwestern Ohio came together for a financial planning symposium. The church was almost filled.

As a person who was not raised a Mennonite, I question the priorities of many people in the church. Is it possible that the copper tube really was invented by two Mennonites pulling on the same penny?

Rick Kauzlick  
Archbold, Ohio

### Sexual harassment not only a male thing

In the editorial "Neither Male Nor Female" (Oct. 29), men are charged with having a language and subtle ways of communicating. Really now, is this only a male thing? As a male and a registered nurse for nearly 30 years, I have found the reverse also true. Women in power are just as capable of discriminating against and sexually harassing men. There is also language and subtle ways that exclude men. Some of my memories fade very slowly.

You asked what you should say about Clarence Thomas. Say that loyal friends are precious. Say that before making an allegation, be ready to prove it. Say that when told something in confidence, keep it that way. Say that before throwing stones, make sure the stones are not from the road we should be traveling together.

Stephen R. Michalovic  
Philadelphia, Miss.

### The editor's in the corn

I'm amazed that you misspelled "maze" as "maize" ("It Must Make a Difference," Nov. 12). Were you trying to be corny?

Ken J. Shenk  
Bellefontaine, Ohio

The word picture of the Inter-Mennonite Confession of Faith Committee trying to find its way through the cornfield is priceless. Then again, it's not such a bad idea. Some of the most profound theology I have discussed was with my dad on the plains of South Dakota as we walked the cornfield pulling cockle-burs. There's something about work

done together in community that keeps our theology real. The confession of faith committee could do worse that find its way through the maize!

S. Roy Kaufman  
Sterling, Ill.

First it was fowl, now it's maize. What next from this farmer-editor? Something corny at the very least!

Will Zuercher  
Hesston, Kan.

*Like they say, you can take the boy out of the country, but you can never take the country out of the boy. Or is it the other way round?*—Editor



**Peace and church membership**

*Responses continue to the question raised in the Sept. 17 issue of Gospel Herald: "Should belief in the way of peace be a requirement for membership in the Mennonite Church?"*

Yes! As long as soldiers are bound by their oaths and commitments to the military, how can they make the commitments expected of candidates for baptism?

Clarence Y. Fretz  
Hagerstown, Md.

Yes. But your question is quite ironic. Is adultery allowed in the church? Is fornication? Is malice? Is gossip? Is divorce? If we say "no" to these, then I say "no" to warfare. But are we not partial to pick out the peace issue?

Margie M. Wolfe  
Lincoln, Neb.

Yes. Mennonites have said that war is sin. Participation in war is sin. The Mennonite church does not accept alternate views, such as the idea of the just war theory.

Franklin D. Semkow  
Litchfield, Ohio

Yes. Though we need to offer friendship, counsel, and dialogue, I do not understand how there can be any compromise on church membership for nonpacifists.

Jesus taught the way of peace, both in words and life. If we are to follow Jesus' example, then we should be seeking that peace in our own lives. It's contradictory to proclaim Jesus and his way of peace, and yet support an institution, the military, that often distorts or opposes peace.

Two foundational beliefs of our Mennonite heritage are pacifism and believers baptism. Just as it would be senseless for Mennonites to practice infant baptism, so it would be senseless for Mennonites to support nonpacifism.

Carol S. Kotva  
Bronx, N.Y.

No. A faithful church does not need legal barriers to keep seekers out. We certainly need to continue to teach diligently against participation in the military complex, but we need also to caution about the snares in the economic structures of society. An honest confession of Jesus as Savior should be

enough to get believers started. If they come to us from another tradition, accept them as believers. I've seen a lot of pain caused by legal barriers to entering the Mennonite Church. Let's live the way of peace, justice, and simplicity and see what happens.

Dorothy Cutrell  
DeLand, Fla.

Yes. That's what most of me wants to say. However, we need to find a way to love and accept people while they struggle to grow in their faith journey. All of us are pilgrims on the journey of discipleship. We are sinners saved by grace and in the process of being transformed by the Holy Spirit. We are still on the way.

Therefore, as we speak, we need to be humble and sensitive to the leading of the Holy Spirit. If we approach issues like this too legalistically, we may end up condemning ourselves.

Vernon Lohrentz  
Hesston, Kan.

No. Do we want an exclusive Mennonite club, or do we want to share the gospel with anyone, in uniform or out, who has a desire to learn about and follow Jesus? What is the purpose of a "test of membership"? Do we test every one who has been a member for years, since most people do undergo change?

I'm disturbed by the harsh and unloving attitude we have toward the "person in uniform." We seem to categorize the soldier as having only one mind-set: to kill the enemy.

I would suggest we direct our criticisms toward the "war system," in which we are all involved as citizens.

"The righteousness of God has been disclosed . . . through faith in Jesus Christ for all who believe" (Rom. 3:21). Anyone who accepts and understands this is qualified to receive baptism and become a member of Christ's body, the church.

Knowing that my own righteousness is as filthy rags before a righteous God, I must rely fully on the righteousness of Christ. Therefore, why should we build walls to keep out anyone who has even a tiny spark of interest in following Jesus?

I would rather open the doors of the church to anyone who would come in, making the entry as pleasing and accepting as is possible. I would also

want my church members to commit to the highest moral and ethical standards embodied in the meaning of Jesus as Lord and Savior of our common life. But I would expect this process to have a very simple beginning of belief in Jesus and a willingness to walk in his way and grow throughout life.

Don D. Reber  
Goshen, Ind.

No. The peace position works well when second-or older-generation Mennonite family young people join the church. However, when thrust upon a first-generation new believer with prior military experience and a patriotic family, it can cause grave problems.

That was my experience, and I found little understanding within the Mennonite Church for the conflicts created both in my mind and between family and friends. What is casually accepted as truth by most Mennonites is irrational in the minds of others. Some of us have a bit further to grow in the Spirit than others when we come to the Lord. Don't make acceptance conditional; the Spirit is to be trusted.

Monroe Roberts  
New Holland, Pa.

No. Do not make it harder to become a Mennonite than it is to become a Christian. Jesus did not leave us a set of rules.

I was born an "outsider." Though attending and contributing faithfully for the last 20 or so years, I never officially joined and have appreciated the total lack of pressure on me to do so. Why did I never join? Because I am afraid of all "isms," pacifism being one of them.

Of course, I am totally against war and against fighting. I suffered great personal loss during WW II.

But that still does not mean that I would like to see pacifism made a legalistic issue. No doubt this would lead to a more select group, but you might end up being only that: a group.

I am thankful that this issue is being raised and that there is freedom in the Mennonite church to discuss and to let the Spirit lead. In fact I feel I'm almost ready to join!

Margaret Overduin  
Waterloo, Ont.

*After 68 letters, this issue is the last in which we'll print responses to the question on peace and church membership. Thanks to all who participated.—Editor*



If I could live life over:

# *I would be a preacher again!*

***If there is an authentic forgiveness offered by the Son of God for sin, then it is a privilege to take part in telling to everyone how to receive this forgiveness.***

*by Bill Detweiler*

When Jacob Shenk fell out of the sky somewhere over Tennessee, I made up my mind: I would be a preacher. Up until then, I had vaguely considered becoming a minister, but I had not yet made any ultimate vocational decision.

That decision came after a long journey. During junior high school, I thought about being a chemist. That was likely because my parents gave my twin brother Bob and me a Chemcraft chemistry set one Christmas. But one course in high school chemistry cured my curiosity about that subject.

Later, for reasons not requiring a psychoanalytical check-out, I was fascinated with the prospect of becoming a funeral director. But I got little encouragement in my pursuit of that fascination, and soon the mortician in me died.

Then Mrs. Murray got to me. Her high school literature classes, though regarded as rigorous, opened up so many worlds that by the time I headed for college in the Shenandoah Valley, I knew that English and literature would be my major. In the classrooms at Eastern Mennonite College, Hubert Pellman and Ruth Brackbill confirmed and nourished my love for the English language and literature. The prospect of a life in teaching and writing began to become more and more attractive.

But when my decision was just about made, Jacob Shenk's Beechcraft Bonanza went down somewhere over Tennessee. I didn't know Shenk well, although Bob and I, as college freshmen, had lived in one of his turkey hatcheries which had been "converted" into a starkly inelegant men's dormitory. But I did know enough about Jacob Shenk and what he had been doing with his life that his abrupt death made me face the essential meaning of living. If his death was capricious and meaningless, then life really was just a dirty trick.

On the other hand, if there truly were a God who took notice and cared when even a "sparrow" fell out of the sky, that was the kind

of knowledge that could do things to you. And if Jacob Shenk actually wasn't dead at all when he died, that absurd truth could generate something worth preaching about!

So, during my sophomore year of college, because Jacob Shenk dropped out of the sky, I made the choice to become a preacher. And I'm sure glad I did. If I had my life to live over, I'd do it again!

I'd do it again *because of what the gospel is!* Even though it is easy for most of us to take Christ's redemptive work for granted because of our regular exposure to its truth, the message of the gospel is the superlative good news: it is the "best news"!

If there is an authentic forgiveness offered by the Son of God for sin (yes, sin—denying a disease does not defeat the death it may deal), then the way to receive this forgiveness should be told to everyone. If the "gift of God is eternal life," what a privilege it is to tell others about it!

My ministry has been weakened by my own failures, but the strength of my ministry has been my complete confidence in the gospel of the Bible. Let us never forget that the Bible alone is the source of the gospel. I have not wasted time in sorting out the words of Scripture which have been declared by some to be in error or plainly untrue. In looking back, I sincerely thank God that I have been spared from nagging doubts about the absolute

***If for no other reason, I would enter the ministry again because of the peerless power of the redeeming Word of God.***

truth of God's Word! Total confidence in the Scriptures has given me the confidence to preach the gospel.

About a century ago, Joseph Parker said, "I will embolden myself to say that the older I grow the more inspired the Bible seems to become." I agree! I will be eternally grateful that my mind received the Scriptures, that my will obeyed the Scriptures, and that my heart trusted the Scriptures. If for no other reason, I would enter the ministry again because of the peerless power of the redeeming Word.

I'd do it again *because of God's people.* I remember hearing William Ward Ayre say years ago that it is the privilege of a pastor to "handle



Bill Detweiler, pastor,  
Kidron (Ohio)  
Mennonite  
Church.



the jewels of life." The truth of those words has often been confirmed in my ministry. Looking back across the years, I can't forget how my life has been strengthened by so many valiant people who showed me what it means to trust in Jesus. I can't forget the indomitable humor that so often came to the surface in the lives of those who were being battered down by defeat and deprivation and death—because they knew the joy of the Lord. No other vocation has the privilege of dealing daily with so many "jewels." How rich they have made me.

This is not to say that the ministry is pure joy. The pastor experiences to a deeper degree than most the hurt of heartbreak and the pain of disillusionment. The Lord himself knew the agony of the deliberate betrayal of friendship. Nor is it to say that the only good and wonderful people are in the church. But it is to say that if you would like to work for and among the most wonderful people in the world, you need look no further than the Christian ministry.

I'd do it again *because I can't do it again!* Even the beer people, in their more sober moments, remind us that "you only go around once!" Years ago, when Bob and I were taken by our parents back to our family "roots" in eastern Pennsylvania for each summer's vacation, I would read on the wall in the home of our three maiden aunts the sixteen-syllable quatrain:

Only one life  
    'Twill soon be past  
Only what's done  
    For Christ will last.

And Richard Baxter, the 17th-century Puritan, knew that he had only one life to live when he wrote:

"I preached as never sure to preach again,  
And as a dying man to dying men!"

If there were the prospect of some New Age kind of reincarnation, then maybe I would have been a chemist or a literature professor or even a funeral director. But since each of us "goes around only once," and because when I stand before God I'll need to tell what I did with my one "once," I'd sure do it again!

Gardner C. Taylor, in his 1976 Lyman Beecher Lectures on Preaching, sums up almost perfectly why I'd do it again, when he says:

"It is a great privilege, I believe the very highest on earth, to be called to the preaching of this gospel. You will not hold me condemned for pressing upon you the privilege of our calling

with an experience which occurred recently in my own ministry.

"On a fall day and under a gently weeping sky, we laid the body of Deacon William Clapp in its grave. I have never in all of these years known a person who received the gospel more eagerly and gladly than William Clapp. . . .

"I stood with his daughter in the intensive care room of one of New York's hospitals on what proved to be the next to last day of his life. By then he was comatose, but she told me of how he spoke in his last rational moments of his love of the church and its time of worship.

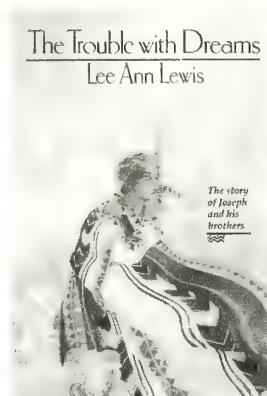
"She said that the last thing he said was, 'I wish I could hear him preach one more time.' Now, no preacher has of himself . . . anything of real significance to say to anyone who is within view of the swelling of Jordan.

But there is a gospel, and you are privileged to be summoned to declare it. It can stand people on their feet for the living of their days. And also—what a privilege almost too precious to be mentioned—it may be that the gospel which you preach will then steady some poor pilgrims as they come to where the bridgeless river is and some of them, feeling the spray of Jordan misting in their faces, just might thank God as they cross the river that he made you a preacher" (from *How Shall They Preach?* by Gardner C. Taylor, used by permission from Progressive National Baptist Convention).

*Bill Detweiler has been pastor of the Kidron (Ohio) Mennonite Church for 33 years. He is also speaker on the weekly radio broadcast, The Calvary Hour.*



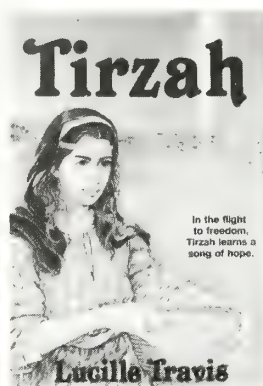
# New Selections in Children's Books



## The Trouble with Dreams

Being the favorite son is not always fun. Young Joseph enjoys lavish gifts and special attention from his father, Jacob. Unaware of his brothers' intense jealousy and hatred, he shares his dreams where sheaves and stars, representing his brothers, bow down to him. Their father's final gift to Joseph, a glorious, multicolored coat, is the last straw for his brothers. In outrage they sell him to slave traders who are passing through the area. Joseph's life looks hopeless. But what about the dreams? Was God speaking to him in those dreams? How could they ever come true now? A novel for 8-to-12-year-olds by **Lee Ann Lewis**.

Paper, \$5.95; in Canada \$7.50



## Tirzah

Twelve-year-old Tirzah and her family are slaves in Egypt. Pharaoh forces the slaves to make mud bricks without straw and they crack their whips to make the slaves work harder and harder. If only Moses could persuade the Pharaoh to let them leave Egypt for a better life somewhere else. Surely Yahweh, the Lord God, will hear their prayers. A novel for 9-to-13-year-olds by **Lucille Travis**.

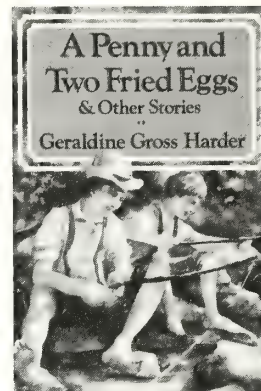
Paper, \$5.95; in Canada \$7.50



## Distant Thunder

In this sequel to *The Christmas Surprise*, Ruth Nulton Moore tells a story of heroism, intrigue, and self-sacrifice during the Revolutionary War. The peaceful Moravians in Bethlehem, Pennsylvania, are forced to house prisoners of war, an army hospital, and supply wagons. With their Indian friend, Brother Aaron, Kate and her cousins try to help an escaped Hessian drummer boy avoid capture by the army. For 9-to-13-year-olds.

Paper, \$5.95; in Canada \$7.50



## A Penny and Two Fried Eggs and Other Stories

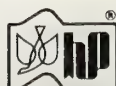
What would it be like to cross the ocean in a sailing ship? Sleep under a blanket covered with snow? Go to a one-room log school? Make a waterwheel that works? Study the stars with a telescope? Christopher Dock, Christian Krehbiel, David Rittenhouse, and Henry Smith were Mennonite boys who grew up to be leaders in early America. They turned their big dreams into reality by experimenting with new ideas and developing new and better ways to do things. Fact-based stories for 7-to-10-year-olds by **Geraldine Gross Harder**. Paper, \$6.95; in Canada \$8.95



## Time to Fly

At 13, Danielle knows she is getting too big for her treehouse. But it is a private place to think about the confusing changes in her life. Especially the biggest one—her mother is having a baby. Danielle must take over the housework and cooking. She is angry at having to grow up so fast. It is hard to know how to relate to the other girls now that she is a teenager. And she has mixed-up, shivery feelings about Michael, a boy at school. A novel for 9-to-13-year-olds by **Karen E. Lansing**. Paper, \$5.95; in Canada \$7.50

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# *An Open Letter from Mennonite Publishing House*

*Dear Readers:*

*We who work at the Mennonite Publishing House appreciate the support we received from delegates and others at Mennonite General Assembly in Oregon this past summer.*

*We took advantage of our reporting time to share with you our new video, "Cover to Cover." We were not able to answer all your questions so we have prepared this insert to provide you additional information.*

*Mennonite Publishing House's business is to make available Mennonite/Anabaptist/Christian material for all ages in a variety of formats. We distribute both to churches and to other interested people. But the sale of some products targeted for our churches do not cover costs. Youth publications are one example. We feel these are important, but they lose money.*

*We have established Provident Bookstores in areas with large numbers of Mennonites. Our U.S. locations are covering their costs. Our Ontario store operation, with different tax laws and business considerations, has not worked for us. So we are selling our stores there.*

*Although many of our publications and bookstores have paid their own way—thanks in good part to our dedicated employees, the losses we have incurred with some products and stores have substantially increased our debt load. In today's banking environment, that makes it difficult for us to borrow short-term money to carry us through slow periods. We have taken drastic measures at the House to help us through our current period of stress. For example, all employees took a 5 percent pay cut this past July. Senior managers volunteered an additional 5 percent cut in their salaries.*

*You can join us in our mission by making a contribution to our work using the envelope included in this insert. This will make it possible to continue some projects that do not pay their own way as well as to restore the 5 percent pay cut to our employees. No amount is too small. We welcome whatever you are able to send.*

*P.S. We at the House felt an outpouring of support from delegates and others who attended Oregon 91. We trust this concern will translate into financial help at this time.*



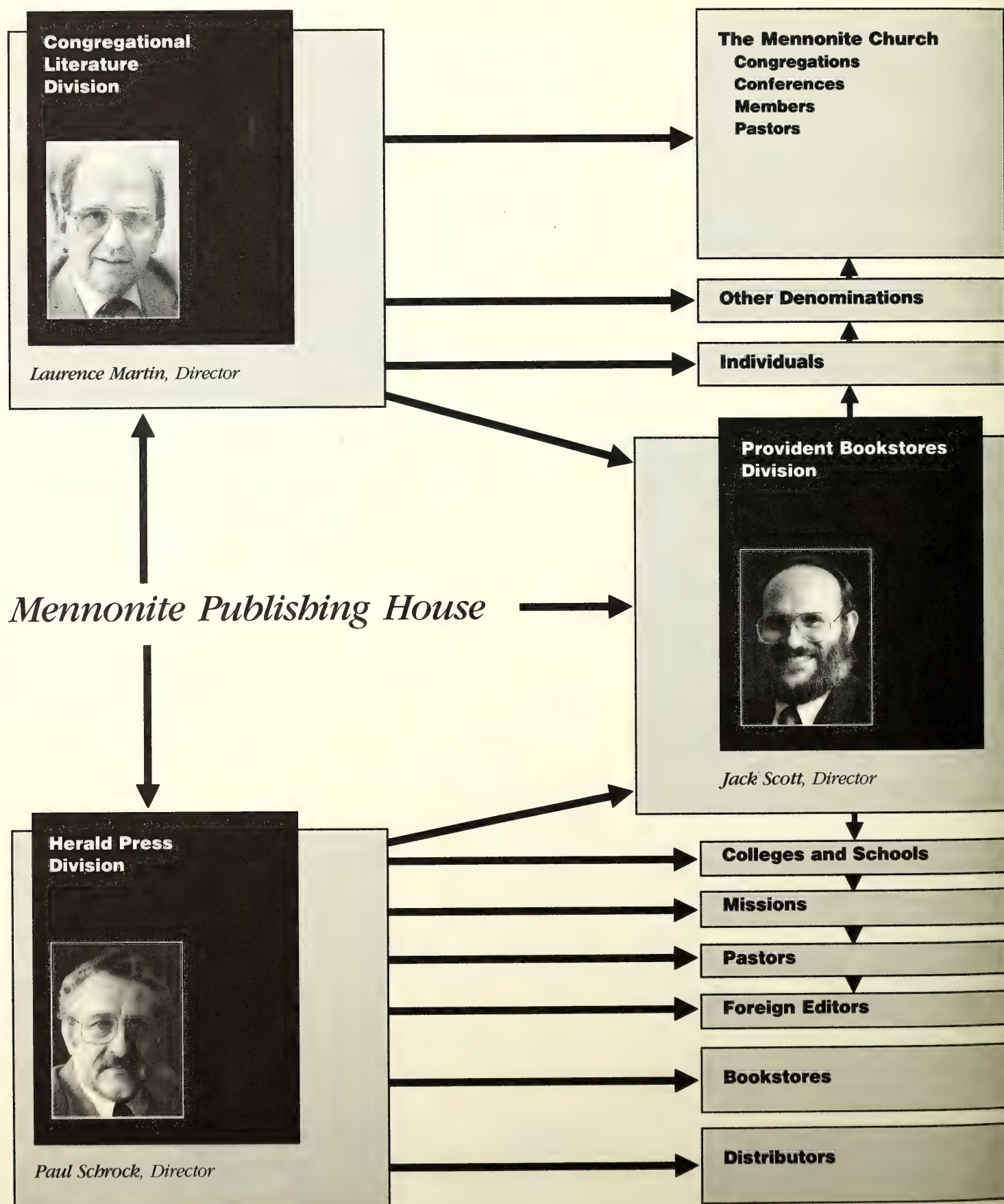
*J. Robert Ramer*  
*Publisher*





# Publishing

# Market





# Mission

## Congregational Literature

This division of the Publishing House provides Sunday school lessons, magazines, and other materials for all age-groups in the Mennonite Church.

Developing curriculum and other resources takes time. The process involves working with congregations and church agencies to discern needs, test feasibility, develop outlines, write and edit material, distribute the product and provide customer service, and evaluate the results.

The new hymnal will be available this coming summer. A joint venture with the General Conference Mennonites and the Church of the Brethren, the hymnal will allow users to enjoy many familiar songs while learning new ones. Development costs for this project are over \$150,000.

In addition, MPH has decided to join the General Conference Mennonites, Church of the Brethren, and Brethren in Christ in the development of a new Sunday school curriculum for children. Our development costs on this project are \$400,000 to \$500,000, money that must be spent before any income from sales is realized. This curriculum is scheduled to be published for the fall of 1994.

## Provident Bookstores

Provident Bookstores' mission is to serve as a resource center for the local community, meeting diverse needs with quality books, Bibles, church supplies, and music. While the nine Provident stores sell significant amounts of Mennonite Publishing House products, most sales are of materials from a wide range of publishers.

Provident reevaluated its presence in Ontario this year and concluded that the best way to put the Canadian stores on firm financial footing was to find local owners to take over these ministries. A group purchased the Kitchener/Waterloo area store.

Key statistics for the total chain are encouraging. Customer counts and sales are rising. There is strong participation with book clubs, children's reading activities, library programs, and *Provident Book Finder*.

Upgrading stores is a pressing need. Several Provident Bookstores underwent much-needed remodeling recently and the Bloomington, Illinois, store is next on the schedule. While sales can support current store operations, additional capital is needed for opening new stores and refurbishing existing ones.

## Herald Press

Herald Press, the trade (wholesale) division of MPH, releases about 30 new books annually. These and 400 titles from previous years are sold through thousands of U.S. and Canadian bookstores (including Provident) and 14 jobbers overseas.

We also promote and sell the Come and See and Herald Summer Bible School Series through bookstores.

We serve our customers both from Scottdale, Pennsylvania, and from Waterloo, Ontario. Catalogs of our books go to 8,000 stores; to 4,000 public, school, and church libraries; to 3,000 appropriate college and seminary professors; and to 3,000 pastors and students of Anabaptist/Mennonite and peace studies.

Foreign rights to about 100 Herald Press books have been sold to British, Spanish, Portuguese, Dutch, Afrikaans, German, French, Swedish, Norwegian, Polish, Russian, Arabic, Japanese, Chinese, Indonesian, and Thai publishers.

Annual sales from more than 400,000 copies of Herald Press books now exceed \$1,500,000. Included in the price of our books is about \$100,000 a year of interest on more than \$1,000,000 of borrowed capital. Many of our scholarly books require subsidy to break even.



*J. W. Sprunger*  
marketing  
director



*Ron Meyer*  
marketing  
director



*Betty Kurtz*  
marketing  
director

## Printing

More than two-thirds of the design, and printing work goes to in-house projects. Projects from other organizations within the Anabaptist family account for about 25 percent of the total, and commercial printing for 5 percent.

Recent jobs for church organizations include printing Bible commentaries in Russian for Mennonite Central Committee, producing a four-color calendar for Mennonite Board of Missions, and printing district-conference papers.

Equipment requirements for printing remain high. Even though we have purchased a new press, \$250,000, upgraded our typesetting system, \$100,000, and computerized our working environment, \$90,000, our equipment needs continue.

During the next year we must upgrade a signature folder, \$8,000, and purchase a three-knife trimmer, \$80,000. The printing field is experiencing rapid technological change. We must keep informed and upgrade our equipment within a long-term perspective. The expenditures for this year help us serve the church in the most cost-effective manner.



*Glenn Millslage*  
production  
manager



# Impact

Dear Sirs:

*We wish to compliment you folks for the way the S.S. quarterly and "teacher" are illustrated and the extra new things you have added.*

Mr. and Mrs. Milton Winborn  
Iowa City, Iowa

Dear Christian Friends:

*I have truly been richly blessed through the years by reading Rejoice! each morning.*

E.M.C.  
Millersburg, Ind.

Dear Becky Sprinkle:

*As a Quaker booklover, I'm a great fan of Provident Book Finder. I respect the carefully thought-out comments of your many reviewers. My only regret is that I can't find time to read all the books your reviewers convince me are important to read.*

Larry MacKenzie  
Birchrunville, Pa.

Dear Editor Horsch:

*Purpose is a good little weekly and I read it, usually, from front to back. It is a Mennonite periodical but I share it with non-Mennonites without apology. It is Christian.*

Esther Heatwole  
Rocky Ford, Colo.

Dear Glenn:

*I am writing on behalf of Mennonite Board of Missions to say thanks for the splendid job you and your staff (including Dan Johnson) and James Horsch and his staff did on the 1991 MBM wall calendar.*

Phil Richard  
Information Services Manager

Dear Wilbur:

*It's a great book [Extending the Table]. It's gotten rave reviews from my students, whose homelands range from Ethiopia to Mexico to Thailand.*

Linda S. Davis  
Carbondale, Ill.

Dear Editor:

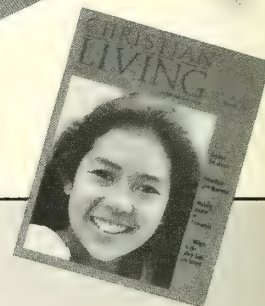
*Thanks so much for an excellent Christian magazine [Christian Living]. Keep up the good work! Welcome to the new editor!*

Peter Rempel  
Rosemary, Alta.

Dear Editor:

*I was happy and heartened to read Levi Miller's article, "Mennonites and the Conservative Impulse" (June 26). I commend Gospel Herald for printing the article.*

Linden M. Wenger  
Harrisonburg, Va.



***Our mission*** is not easy during these turbulent economic times. We are constantly faced with the task of developing meaningful materials for a small denomination. The development costs are high and the audience is relatively small. Many times the cost of the materials is not covered in the selling price. Your contribution indicates sensitivity to this tension.



**Reuben Savanick**  
Operations  
Director



## General Board changes Assembly site, urged to streamline business agenda

*Goshen, Ind.*—The 1993 Mennonite Church convention site, a new associate group, deficit financing, long-range funding, peace education, health, history, integration.

All these and more were on the agenda of the Mennonite Church General Board when it met here Nov. 21-23.

The three-day business marathon prompted a committee reviewing the board's work to call for streamlining to slow the pace and to allow for more time for listening, discussion, and discernment.

Perhaps most dramatic of the board's decisions was the site change for the 1993 General Assembly, originally scheduled for York, Pa. The board voted to move the gathering to the new Pennsylvania Convention Center in Philadelphia.

The move came in response to post-Oregon 91 requests for adult and youth conventions to be at the same site. Assembly 93 plans had been for two separate locations.

To their surprise, board members were told lodging and convention expenses would be lower in Philadelphia than in York.

The decision came easily after the board learned the move had been affirmed by the Lancaster Conference bishop board and the Atlantic Coast overseers, both meeting at the same time as the General Board. These two conferences will host the 1993 conventions.

"I'm excited and a little bit surprised that we can change direction like this so quickly," a board member commented afterwards.

### What is the UNMC?

The United Native Ministries Council was organized in 1987, according to Toney Sells, Atmore, Ala., UNMC's representative to the General Board. At that time there were five Native American churches related to the Mennonite Church; today there are 12.

Prior to the UNMC "different tribes were not aware of each other," Sells said. "Today we meet with each other and worship together." Tribes in the Council include the Choctaw from Mississippi, Creek from Alabama and Florida, Navajo from Arizona, and Ojibway from Ontario. One church in Arizona is intertribal.

Tom Burbank from Chinle, Ariz., is president of UNMC.

What wasn't a surprise was a unanimous yes to a request from the United Native Ministries Council to become an associate group of the board. Initiated during Oregon 91, board action came in response to a formal request from UNMC.

UNMC becomes the fourth associate group of the General Board (see separate story). It joins the Afro-American Mennonite Association (AAMA), the Women's Missionary Service Commission (WMSC), and the Hispanic Mennonite Convention.

Associate groups each have one member on the board.

Financial concerns occupied much of the board's time during the Goshen meeting. Members heard they are currently operating with a \$30,880 deficit. This stems from decreased revenues, not from increased costs, staff told the board.

With the deficit in mind, the board passed a \$620,000 budget for its next fiscal year, a 6 percent decrease from this year. The budget contains no salary increase for staff and cuts funds available for some committees and projects.

The board agreed to establish a task force to "study the decline in financial support from congregational offerings of churchwide ministries and suggest solutions."

This came after board members learned that while 29.5 percent of Mennonite Church contributions were for churchwide institutions in 1963, today that figure is 5.5 percent. By contrast, local congregations now use 73.9 percent of their contributions at home, compared to 50.9 percent in 1963.

But not all financial news was bad. Oregon 91 expenses had been held in check, making more than \$18,000 from offerings available for use by the Ghana Mennonite Church and other overseas work.

The board also approved plans for the 1991 Christmas Sharing Fund to provide \$15,000 to evangelism and church development in Mexico City, \$5,000 for High Aim assistance, and \$5,000 for peace education.

In another action related to Oregon 91, the board agreed to appoint a Peace and Social Concerns Committee. This group will review work on peace in the church, identify peace issues which need attention, evaluate current theological statements on peace, and propose ways to strengthen the church's peace witness.

Also under discussion was who should supervise a spokesperson for the denomi-



**Music adds to story.** *Brussels (MBM)*—Jean Gerber Shank, Mennonite Board of Missions worker in Belgium, demonstrates different bird songs as part of a children's story. The story was part of an activity at the Anatoth Children's Peace Library at Brussels Mennonite Centre.

nation to relate to other groups and inter-Mennonite peace committees.

Mennonite Board of Congregational Ministries has asked not to have this in its area of work with its concentration on congregational life. General Board hesitates to take on this additional function.

Likewise, some hesitation came to a proposal from Mennonite Health Services (MHS) for a relationship with the General Board. An inter-Mennonite group of health-care institutions, MHS is seeking to establish a more formal relationship to the church.

"MHS has observed that institutions tend to adopt the norms of society and become secularized," Carl Good, MHS's executive director, told the board.

"If our institutions are to continue to be part of the church, we need a deep taproot into the church. We need to be accountable in some way."

Board members lauded that request for accountability. But a full agenda made them question whether they had the expertise to provide the counsel and supervision MHS was requesting.

"You have the expertise of knowing how



to relate to and direct other boards," Good told them.

Each meeting the board conducts an in-depth review of two committees, associate groups, or program boards. Reviewed at this session were the Historical Committee and the General Board itself.

This was the first time the General Board had a review of its work.

"The agenda for the board is too full," the committee reviewing the General Board said. "The board [must] keep its focus and primary attention on two key roles: (1) listening to the constituency and (2) articulating the vision."

One solution, which the board will consider in its next meeting, is to establish an executive committee which can function for the board between its semiannual sessions.

During this session, held at the Clinton Frame Mennonite Church, board members talked with leaders from Indiana-Michigan Conference. They also spent time in orientation, since a third of the board's members were new at this meeting.—*J. Lorne Peachey*

## MCC worker expelled by Laotian government

Akron, Pa. (MCC)—Laotian government officials asked Mennonite Central Committee (MCC) worker Gordon Paterson of Port Pirie, Australia, to leave Laos on Nov. 27.

Paterson had worked there for about a year promoting sustainable agricultural practices.

Laotian officials were suspicious of Paterson's contact with Christians in Sayaboury Province, home to 800 Christians.

In addition, Paterson was involved with several repatriate villages. These villages are composed of Laotian refugees who have recently returned to Laos from Thailand.

Sayaboury Province shares a border with Thailand, and resistance groups are active in the area. Provincial leaders fear Christians and repatriates may join the resistance, according to Pat Hostetter Martin, MCC co-secretary for East Asia.

Christian villages suffering from a recent drought had asked Paterson to help them set up a rice bank—a distribution system in which rice is stored until times of hunger. Thinking he had the approval of local officials, Paterson made plans to assist them.

"Gordon is a compassionate person," Martin said. "When people come to him



Noel Santiago (left) of Mennonite Board of Missions spoke on church growth at Atlantic Coast Conference's Fall Festival of Missions. In another activity at the meeting, Rodney Umble (right) presents coins collected by children from Maple Grove Mennonite Church as part of the "Nickels for Neighbors" project.



with needs, he feels he should respond."

Although Paterson tried to be open about his involvements, officials misunderstood and accused him of giving rice to Christians and discriminating against Buddhists, Martin said.

"Given the history of Christian missionary activity in Laos and its close alliance with the U.S.-led war there, it is no wonder the government continues to be suspicious of Christians," she observed.

Laotian officials stressed that although Paterson must leave they are eager to have MCC continue working there. Paterson is being considered for an MCC assignment in another country.

## Be creative in mission, Santiago urges ACC

Lancaster, Pa. (ACC)—Presentations by Noel Santiago, the annual "Nickels for Neighbors" celebration, and reports of 1991 church plantings highlighted the Fall Festival of Missions sponsored by Atlantic Coast Conference (ACC).

The one-day event was held Nov. 2 at Neffsville Mennonite Church.

Santiago, who is evangelism and church development consultant for Mennonite Board of Missions, was the keynote speaker. He described himself as a "Puerto Rican Dutchman" who grew up in New Holland, Pa., on rice and beans and shoofly pie.

Santiago encouraged creativity and in-

tentional discomfort in church planting.

"The mission of the church happens in uncomfortable places," he said. "There was no comfort zone on the cross."

Many barriers to church growth are found in the church, he noted. These include failure to pray, ego problems, fear of rejection, and attitudes such as "we've never done it this way."

But Christians are commanded to share the good news with authority and unconditional love, he said, and to go wherever there are people who need Christ.

In the Nickels for Neighbors celebration, children from ACC congregations brought nickels, dimes, pennies, and quarters they had collected during the year.

As in 1990, the total came to more than \$5,400. The money will go to sponsor Christian programs for children in English and Spanish on Alternative Cable Television, Reading, Pa.

Also creating excitement at the meeting were reports on three new congregations that began this past year. Each is sponsored by an established ACC church.

Good Shepherd Community Church near Denver, Pa., was planted by Hopewell Mennonite Church, Elverson, Pa.

Immanuel Christian Fellowship, located in the Manheim-Lititz area northwest of Lancaster, was begun by Petra Christian Fellowship—itsself a Hopewell church planting in the early 1980s.

Lamb Christian Fellowship, sponsored



by the Neffsville congregation, was formed from a Bible study group in Lancaster. The new congregation now holds Sunday afternoon services at the meeting-house of Salunga (Pa.) Mennonite Church.

Along with reports on these groups, festival participants heard updates on congregations in Baltimore, New York, and Ocean City, Md.

The day concluded with an evening youth rally. Youth Evangelism Service (YES) teams from the YES discipleship center in Baltimore presented music, testimonies, and skits.—*Miriam Martin*

## Enrollment rise allows EMC&S budget increase

*Chicago (EMC&S)*—The Eastern Mennonite College and Seminary (EMC&S) board of trustees increased the 1991-92 budget by 11 percent over the previous year during its Nov. 1-2 meeting here.

The higher expenditures were made possible largely because more students than expected enrolled this fall at the Harrisonburg, Va., school.

The \$12.3 million budget is \$900,000 higher than the preliminary budget approved this past March. That budget was based on a projected full-time equivalent (FTE) of 880 students.

The actual fall FTE was 930.

The extra funds will go to restore cuts made in the March budget, such as faculty travel to professional meetings, director of business affairs Ronald E. Piper said.

The 13-member governing board for EMC&S met in Chicago, in conjunction with a workshop sponsored by Mennonite Board of Education (MBE). Board members from all Mennonite Church colleges and seminaries attended the MBE event.

In other financial business, the EMC&S board heard that the fund drive for a proposed \$4.5 million seminary building has brought in \$1.8 million so far.

According to director of advancement David F. Miller, a major effort is underway to obtain the total amount in time to begin construction next spring. EMC&S earlier had hoped to start construction this year, he noted.

In his report to the board, president Joseph L. Lapp listed five tension points as EMC&S attempts to be "an authentic educational center and authentically Christian within the Mennonite tradition." The five are religious faith, social relationships, economic fairness, intellectual freedom, and political responsibility.

Also at the meeting, the board approved six-month sabbatical leaves for George R. Brunk III, seminary vice-president and dean, and Lee F. Snyder, college vice-president and dean. Brunk plans to take his leave in fall 1992 and Snyder in spring 1993.

## Hesston board adopts set of five-year goals

*Techny, Ill. (HC)*—The board of overseers of Hesston (Kan.) College focused on long-range planning during a Nov. 1-2 meeting here.

The meeting was held in conjunction with a Mennonite Board of Education workshop.

The Hesston board adopted a set of strategic goals for 1991-96. The plan calls for the college to:

- Increase endowment.
- Take an integrated approach to student's academic, spiritual, social, and personal development.
- Build diversity by hiring minority, female, and international faculty and administrators.
- Improve campus facilities in line with assessed needs.

In addition, board members and college officials began work on a new five-year financial plan.

## Goshen appoints two, okays president's leave

*Chicago (GC)*—The Goshen (Ind.) College board of overseers approved two appointments at its fall meeting Oct. 30-31 in Chicago.

Steven E. Edwards was named admissions counselor. Edwards is a 1989 graduate of Hesston College and a 1991 graduate of Goshen College.

He will have responsibility for contacts with prospective students in Illinois, Iowa, Ohio, and Canada.

In addition, Lyle G. Miller was appointed assistant director of sports information. A 1989 Goshen College graduate, Miller has been a sports reporter for the *Elkhart Truth* and part-time coach for the college cross-country and track teams.

Miller's responsibilities will include writing materials for the admissions office, financial aid office, and student development division.

In other actions, the board conferred emeritus status on two retired faculty members. Willard Krabill was designated college physician emeritus and associate

# Expectation

The spirit of joy, expectancy, surrounds Jesus' birth. The same expectation abounds as brothers and sisters continue to share humble yet precious gifts of response. Consider a gift for the approved projects for the Mennonite Church Christmas Sharing Fund 1991.

## ..... High Aim

Expect life changes for racial minority students in Mennonite high schools.  
Goal: \$5,000

## ..... peace

Expect peace through stronger efforts of peace education in our congregations.  
Goal: \$5,000

## ..... MEXICO

Expect many new Mennonite churches in Mexico City by the year 2000.  
Goal: \$15,000

Mennonite Church  
Christmas Sharing Fund 1991

"I expect Christmas Sharing to give as much joy to the giver as to the receiver." —James M. Lapp



Mennonite  
Church

Make your check or money order out to Christmas Sharing Fund and send it to James M. Lapp, Mennonite Church General Board, 421 S. Second St., Suite 600, Elkhart, IN 46516 or 60 New Dundee Road, Kitchener, ON N2G 3W5.



professor emeritus of health education.

Before his retirement this past June, he had been college physician since 1967.

Henry Weaver was named professor emeritus of chemistry and provost emeritus. He was a member of the Goshen faculty from 1957 to 1980 and played a major role in the development of the Study-Service Term program in 1968.

Weaver retired last year from his position as deputy director of international education for the University of California system.

In a separate action, the board approved a three-month sabbatical for president Vic Stoltzfus from mid-April to mid-July 1992.

Stoltzfus will spend the sabbatical studying governance structures and issues in liberal-arts colleges that have maintained close ties to a religious denomination.

In financial matters, the board approved a \$13.3 million budget for 1991-92.

The budget is 2.9 percent higher than the 1990-91 budget.

Also at the meeting, the board heard reports on plans for a campus Night Spot and a multicultural center.

The Night Spot will be located in Newcomer Center and could be the location for such activities as coffee houses, special colloquium events, improvisational theater, film classics, weekend residence-hall parties, and poetry readings.

The tasks of the multicultural center include:

- Making the campus more hospitable for minority students.
- Increasing instructional resources.
- Giving multicultural issues more visibility on campus and in the curriculum.
- Developing a long-term funding strategy for itself.

A \$190,000 matching grant from Lilly Endowment, Inc., is providing initial money.

—John D. Yoder

## Members asked to help in setting MC, GC goals

Elkhart, Ind. (MCGB, GCMC)—The general secretaries of the Mennonite Church (MC) and the General Conference Mennonite Church (GC) are inviting members to help set direction for the groups in the next decade.

James M. Lapp (MC) and Vern Preheim (GC) are asking for response to three questions:

- What do you think God is calling the church to be and do in the next decade?
- What strengths and gifts do you think Mennonites could offer for local and global ministry?
- What creative ways can Mennonites carry out their ministries?

Lapp and Preheim would like to receive responses by Jan. 31, 1992. MC members can write to Lapp at 421 S. Second St., Suite 600, Elkhart, IN 46516.

The two general secretaries serve as staff for the Vision and Goals Committee—"really two committees doing their work jointly," Lapp said.

According to Preheim, the GC church plans to review and update its existing goals. The Mennonite Church wants to develop "continuity with Vision 95 efforts," Lapp said.

The GC denomination currently has four broad goals—to "evangelize, teach and practice biblical principles, train and develop leaders, and work for Christian unity."

The MC Vision 95 goals focus on increased outreach and financial giving.


In its most recent meeting, the joint committee approved a statement that will give theological focus to its work.

"Called by God, redeemed by Jesus Christ, [and] empowered by the Holy Spirit," the statement says, "we seek to be a community characterized by grace, joy, hope, and love; engaged in reconciling all creation to God; committed to peace and wholeness; and disciplined through and for worship, community, and mission."

In addition to Lapp and Preheim, members of the Vision and Goals Committee include Abe Bergen, Winnipeg, Man.; Janeen Bertsche Johnson, Wichita, Kan.; Donella Clemens, Souderton, Pa.; Stanley Green, Monrovia, Calif.; Gerald Hughes, Cleveland Heights, Ohio; Ron Krehbiel, Freeman, S.D.; José Ortíz, Goshen, Ind.; Clare Ann Ruth-Heffelbower, Fresno, Calif.; Alberto Quintela, Jr., St. Paul, Minn.; Eleanor Snyder, Kitchener, Ont.; and Rick Stiffney, Goshen, Ind.

## Mennonite Church Historical Association

Nate Yoder revisits the Mennonite fundamentalists (sympathetically); Sam Steiner reflects on a sixties radical (himself); Julia Kasdorf reviews recent martyr books; and Leonard Gross analyzes how the Swiss Brethren rewrote the Dordrecht Confession.

 Join the conversation of the Mennonite historical community

 Receive the Mennonite Historical Bulletin

 Support the Archives of the Mennonite Church

 Pray for your children's faith

 Membership has its responsibilities

### A free copy of Bulletin

Write or call us: Historical Committee of the Mennonite Church, 1700 South Main, Goshen, IN 46526. Telephone 219 535-7477.



• **Somali war goes on.** Heavy fighting continues in the east African nation of Somalia, according to a report from Eastern Mennonite Board of Missions. Bonnie Bergey, who represents both Eastern Board and Mennonite Central Committee (MCC) visited northern Somalia in November. She and MCC worker Jacob Schiere contacted government officials about MCC involvement in cleaning up rubble from the ongoing civil war.

• **Congratulations sent.** John A. Lapp, executive secretary of Mennonite Central Committee (MCC), has sent a congratulatory letter to 1991 Nobel Peace Prize winner Aung San Suu Kyi. She was awarded the prize for her nonviolent struggle for democracy and human rights in Myanmar, formerly Burma. Since July 1989, she has been under house arrest in the capital. "Our prayers are with you and your people in your search for freedom and wholeness," Lapp wrote.

• **Integration discussed.** The possibility of integration between the Mennonite Church (MC) and the General Conference Mennonite Church (GC) headed discussion at a meeting of the GC General Board, held Nov. 8-9 in Newton, Kan. "We've tried to respect each other's tradition and values, but there has to be give and take," GC general secretary Vern Preheim said in a report on behalf of the Integration Exploration Committee. "We can't necessarily conceive of a tidy structure where everything fits neatly," he added. "Perhaps it will take creative messiness."

• **Parents meet educators.** The presidents of three Mennonite Church colleges met with eastern Pennsylvania parents Nov. 12. Kirk Alliman of Hesston (Kan.) College, Joseph Lapp of Eastern Mennonite College in Harrisonburg, Va., and Victor Stoltzfus of Goshen (Ind.) College spoke and answered questions about their schools. The meeting was sponsored by Atlantic Coast Conference, Lancaster Conference, and Lancaster Mennonite High School.

• **Bartel speaks.** North American Mennonites need to renew their peace witness, Siegfried Bartel said at the Associated Mennonite Biblical Seminaries,

Elkhart, Ind., earlier this fall. Bartel, now of Agassiz, B.C., grew up in a Prussian Mennonite family but fought in the German army in World War II. He told an AMBS forum about his conversion to pacifism and said he sees North American Mennonites moving from peacemaking to patriotic thinking, as his parents' generation in Europe did.

• **Harder appointed.** Willis Harder, Moundridge, Kan., has been named president of Schowalter Foundation. He succeeds William Friesen, who will retire at the end of 1991 after 16 years of service. The inter-Mennonite organization gives grants to church, peacemaking, and social service groups.

• **Brunk to Lancaster.** Eastern Mennonite Seminary dean George R. Brunk III will teach at the school's Lancaster, Pa., campus this coming winter and spring. In addition, he will serve as scholar-in-residence for Lancaster Conference and speak in local churches. Brunk will teach a 15-week credit course on "The Epistle to the Galatians" beginning Jan. 28. In addition, he will teach a 10-week course on "Biblical Interpretation" for members of Atlantic Coast, Franconia, and Lancaster conferences.

• **Advising offered.** Hesston (Kan.) College is starting a new advising program for students and alumni. The program will offer both a placement service for people who have completed two-year career programs and an academic advising service for students interested in transferring into four-year degree programs. Funds to establish the program are part of a three-year, \$600,000 grant from the U.S. Education Department.

• **Augsburgers speak.** Myron Augsburg was guest speaker for an interdenominational Festival of Faith in Archbold, Ohio, on Oct. 18-24. Esther Augsburg presented morning workshops on "The Christian and the Arts."—Bev Miller

• **Ohio women meet.** Women need to learn to say no, Anne Stuckey told a meeting of the Northwest Ohio Mennonite Business and Professional Women's Organization earlier this fall. Women are taught to give, but it is impossible to give



**Grebel speaks.** Bedford Heights, Ohio—"Conrad Grebel" was the Reformation Day speaker at Friendship Mennonite Church in this Cleveland suburb. Pastor David Orr assumed the identity and costume of the 16th-century Swiss Anabaptist leader. Member Jane Yousey created the costume, and John L. Ruth's book *Conrad Grebel: Son of Zurich* provided the source for many of "Grebel's" remarks.

all the time, Stuckey said. So women must learn to set limits and define their worth on the basis of God's love for them, rather than how much they do, Stuckey told the group.—Karen Ringenberg

• **Volunteers oriented.** Eight Mennonite Church people took part in orientation for Mennonite Voluntary Service (MVS) on Oct. 21-25 at Camp Mennoscah, Murdock, Kan. MVS is a program of the General Conference Mennonite Church. The volunteers are: Bob Campbell, Waterloo, Ont., to Kansas City, Kan.; Karis Engle, Harrisonburg, Va., to Winnipeg, Man.; Brent Frey, Elmira, Ont., to Wichita, Kan.; Danielle Gugler, Hamilton, Ont., to Cincinnati, Ohio; Darlene Shantz, Elkhart, Ind., to Denver, Colo.; Chad Sherman, Goshen, Ind., to Winnipeg; Donna Tracey, Kitchener, Ont., to Winnipeg; and Jonathan Wenger, Fresno, Calif., to Brandon, Man.

• **Pastor transitions:** Richard Gehring was installed and licensed Oct. 27 at Sermon on the Mount Mennonite Church, Sioux Falls, S.D.

• **Coming events:** *Program on the failed Soviet coup*, Lombard (Ill.) Mennonite Peace Center, Jan. 11. Jim Halteman

and Clyde Weaver will speak. Halteman was in the Soviet Union during the attempted coup, and Weaver visited immediately afterward. More information from the center at 528 E. Madison, Lombard, IL 60148.

• **Ministers Week.** Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 13-16. Duane Beck, Anne Stuckey, and United Methodist seminary president Leonard Sweet will speak. George R. Brunk III and Marlene Kropf will lead worship and Bible studies, and Karen Moshier Shenk will introduce material from the new hymnal. Other speakers and workshop leaders will include Donella Clemens, John Esau, Paul Gaskins, Naomi Lederach, and Alice Price. More information from Eastern Mennonite Seminary, Harrisonburg, VA 22801.

• **Mennonite Arts Weekend.** Cincinnati, Ohio, Feb. 7-9. The event is sponsored by Cincinnati Mennonite Fellowship and will include presentations of dance, drama, fiction, music, poetry, storytelling, and visual arts. Choral groups from Eastern Mennonite College, Harrisonburg, Va., and Lee Heights Community Church, Cleveland, will perform. More information from Cynthia Stayrook at 513 721-6373.

• **Church Planter Discernment Days.** April 2-5, Chicago. The event is designed to help people learn more about church planting and reflect on whether they are being called to such a ministry. Sponsors include the Associated Mennonite Biblical Seminaries, Eastern Mennonite Seminary, the General Conference Commission on Home Ministries, Hesston College, and Mennonite Board of Missions. More information from Noel Santiago, Box 370, Elkhart, IN 46515-0370.

• **New books:** *The Nature of Things* is a collection of poetry by Goshen (Ind.) College senior Regina Weaver. The book is published by Pinchpenny Press and is available through the Goshen College English department.

• **New resources:** Brochures for congregations are available from Mennonite Board of Missions Media Ministries. Designed for outreach in various settings, the brochures describe Mennonite beliefs and can be customized with information



specific to an individual church. More information is available from MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801; phone 1 800 999-3534.

A *planning calendar* for congregations is available from Mennonite Board of Congregational Ministries (MBCM). The calendar lists special days designated by the Mennonite Church and provides readings for congregations wishing to follow a three-year cycle of teaching from the entire Bible. Free copies of the calendar were distributed in the November issue of "Memo to Pastors." More information is available from MBCM, PO Box 1245, Elkhart, IN 46515; phone 219 294-7523.

A *poster* about the arrival of Columbus in the Americas is available from Mennonite Central Committee. Designed by graphic artist Ronald Tinsley, the red, yellow, and blue poster includes illustrations of Columbus and a Caribbean Indian, along with quotes from Columbus's log. The poster measures 11 x 17 inches and can be ordered from MCC, PO Box 500, Akron, PA 17501, or MCC Canada, 134 Plaza Dr., Winnipeg, Man. R3T 5K9.

Two *videos* related to the Persian Gulf War are available from Mennonite Central Committee. "MCC Interview: Iraq, Carol McLean" features a public health nurse who worked in Iraq this past July and August. A study guide is available. "MCC Interview: Noel Nickle" features an MCC worker in Jordan who assisted evacuees fleeing Kuwait and Iraq in late 1990. More information is available from MCC, PO Box 500, Akron, PA 17501, as well as regional and provincial MCC offices.

#### • Job openings:

*Executive director* needed immediately for full-time position. The Nazareth Project, Inc., is a non-profit organization supporting Nazareth Hospital, Nazareth, Israel. More information is available from Darryl L. Landis, president, Nazareth Project, Inc., 8 N. Queen St., Suite 700G, Lancaster, PA 17603; phone 717 392-4365.

*Teachers*, New Covenant Christian School, Lebanon, Pa. Math and science teacher for grades 6-8 needed immediately. Art and music teacher for kindergarten-Grade 8 also needed. The school is a member of the Lancaster

area council of Mennonite schools. Contact Vel Shearer, administrator, at 717 274-2423.

### NEW MEMBERS

**Assembly, Goshen, Ind.:** Patty Borntrager and Lenora Hirschler.  
**Bellefontaine, Ohio:** Rudi Bucher Kauffman.  
**Erismann, Manheim, Pa.:** Eric Henderson and Marilyn Henderson.  
**Franconia, Pa.:** John Ehst, Beverly Ehst, Jeremy Ehst, Suzanne Ehst, and Douglas Ehst.  
**Garden Chapel, Victory Gardens, N.J.:** Ginny Worthy and Dorothy Mincey.  
**Groffdale, Leola, Pa.:** Lisa Kaye Nolt.  
**Huntington, Newport News, Va.:** Sammantha Taylor.  
**Oak Hill, Winston-Salem, N.C.:** Jean Zook, Jessica Zook, Tom Zook, Sam Parker, Tim Parker, and Darrell Grieser.  
**Riverdale, Millbank, Ont.:** Roger Carter, Gordon and Jeanette Chapman, and Stan Wagler.  
**Salem, Ore.:** Jim McKinnell and Trudy McKinnell.  
**Springdale, Waynesboro, Va.:** Ed and Wendy Miller.  
**Walnut Creek, Ohio:** Galen and Anna Mae Amstutz.  
**Washington, Iowa:** Katie Graber, Charlotte Gingerich, Shannon Miller, Travis Roth, Joni Stutzman, and Nicole Widmer.

### BIRTHS

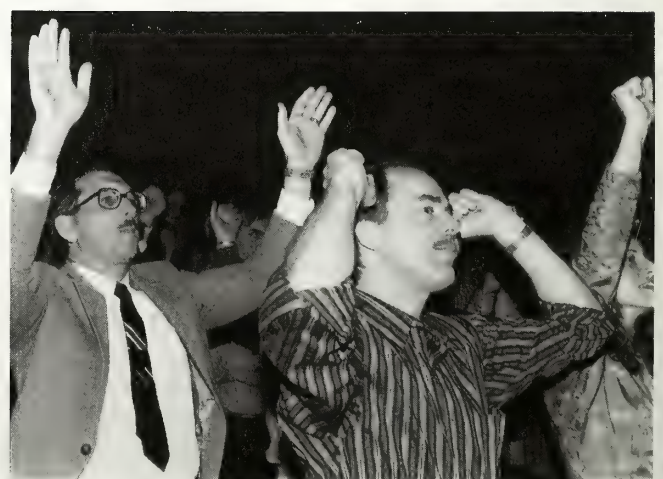
**Beachy, Brad and Beverly** (Yoder), Hartville, Ohio, Bradley Vernon (fourth child), June 17.  
**Brass, Dave and Mindy** (Schultz), Coldwater, Kan., Hannah Lyn (first child), Oct. 16.  
**Bontrager, Kevin and Natalie** (Lockhart), Greentown, Ind., Austin Levi (second child), Oct. 9.  
**Bontrager, Steve and Shelley** (Stoner), Middlebury, Ind., Jordan Steven (second child), Oct. 12.  
**Brubaker-Zehr, Scott and Mary**, Bogota, Colombia, Benjamin Andrés (first child), Oct. 13.  
**Chupp, Mark and Sharon** (Shumaker), Elkhart, Ind., Emily Marie Shumaker Chupp (second child), July 8.  
**Critchney, Tim and Margaret** (Miller), Owasso, Okla., Eric Alan (second child), Oct. 21.  
**Dalebroux, Mark and Cinda,**

Madison, Wis., Kate Elizabeth (second child), Oct. 7.  
**Elias Piche, Benjamin and Rachel**, Kitchener, Ont., Jay (fourth child), Sept. 30.  
**Grabner, Joe and Karen** (Miller), West Unity, Ohio, Kenneth David, July 17.  
**Harms, Tim and Lisa** (Gingerich), Wichita, Kan., Philip Edward (first child), Oct. 11.  
**Hinojosa, Gregorio and Maria** (Garcia), Brownsville, Tex., Samuel (fourth child), Nov. 4.  
**Jantzi, Loren and Melissa** (Gydesen), Greig, N.Y., Devin Gydesen (second child), Oct. 31.  
**Kiser, Brian and Bonnie** (Schlosser), Pennsburg, Pa., Brittany Kathrine (second child), Oct. 24.  
**Klemm, Ulli and Theda** (Siegrist), Chicago, Ill., Kelvin Richard, Aug. 16.  
**Lantz, Randy and Mary**, Moundridge, Kan., Katie Noelle (second child), Oct. 4.  
**Link, Dave and Michelle** (Yoder), Bellefontaine, Ohio, Colin Ray (fifth child), Oct. 29.  
**Loberg, Lance and Frances** (Butz), Salem, Ore., Emily Adela (second child), Oct. 27.  
**Mininger, Richard and Linda** (Huber), Boswell, Pa., Emily Huber (second child), Oct. 23.  
**Moyer, Brett and Brenda** (Willover), Silverdale, Pa., Jenna Elizabeth (first child), Nov. 5.  
**Nissley, Tim and Miriam** (Law-

ton), Charlottesville, Va., David Anthony (third child), Aug. 14.  
**Otto, Willard and Dianna** (Murray), Leonard, Mo., Nolan Kendall (second child), Sept. 9.  
**Regier, Randy and Vicki** (Roth), Salem, Ore., Rachael Nicole (second child), Oct. 20.  
**Rues, Kevin and Yvonne** (Roggie), Lowville, N.Y., Brandy Mae (third child), Nov. 3.  
**Widmer, Tim and Cindy** (Yoder), Washington, Iowa, Erika Anne (third child), born Feb. 10, 1990, adopted Sept. 3, 1991.  
**Yoder, John H. and Joni** (Miller), Wellman, Iowa, Kaitlyn Rae (second child), Oct. 28.  
**Zehr, Edwin and Judy** (Noftsier), Croghan, N.Y., Tyler Thomas (second child), Oct. 11.

### MARRIAGES

**Landes-Landis:** Corey Landes, Telford, Pa. (Covenant Community Fellowship), and Gwendolyn Landis, Souderton, Pa. (Finland cong.), Oct. 19, by Earl Anders and Steven Landis.  
**Rohr-Holsopple:** Charles Rohr, Pettisville, Ohio, and Darla Holsopple, Goshen, Ind. (Clinton Brick cong.), Oct. 12, by Elvin Holsopple (uncle of bride) and Ross Goldfus.  
**Wood-Roggie:** Harold Wood and Judy Roggie (First Mennonite cong., New Bremen, N.Y.), Oct.



**Landisville district meets.** *Mount Joy, Pa.*—Glen Hostetler and Dan and Naomi Leaman give a Quechua greeting at the annual "Missionfest" sponsored by the Landisville district of Lancaster Conference. Hostetler's sister Doris Miller is a missionary to the Quechuas in Peru. The theme of the Nov. 10-12 meeting was "Loving Hearts for Diverse Peoples."—Dale D. Gehman



13, by Lester Bauman.

**Yoder-Burkhardt:** Kyle Yoder, Elkhart, Ind. (Olive cong.), and Nancy Burkhardt, Petersburg, Ont. (Manheim cong.), Sept. 21, by Dale Shenk.

**Zehr-Dutcher:** Colin Zehr, Grand Rapids, Mich. (First Mennonite, New Bremen), and Patti Dutcher, Grand Rapids, Mich., May 25, by Lester Bauman.

## DEATHS

**Baer, Velina,** 85. Born: March 5, 1906, Woolwich Twp., to Norman and Magdalena (Bowman) Martin. Died: Oct. 21, 1991, Kitchener, Ont., of a heart attack. Survivors—husband: Oscar Baer; children: Esther Etchells, Abner; 3 grandchildren, one great-grandchild; brothers and sisters: Norman, Oscar, Lena Schmitt, Almeda Schiedel. Funeral: Oct. 24, Nith Valley Mennonite Church, by Harold Schilk. Burial: Blenheim Mennonite Cemetery.

**Erb, Gordon H.,** 75, Zurich, Ont. Born: April 27, 1916, Zurich, Ont., to Aaron and Veronica (Gerber) Erb. Died: Oct. 29, 1991, Exeter, Ont., from a stroke. Survivors—children: Charles, Philip, Delphine Zehr, Joy Klassen, Carol Gingerich, Eleanor Jantzi, Kathryn Steckle, Marjorie Steckle; 17 grandchildren, 3 great-grandchildren; brothers: Leroy and Harold. Predeceased by: Mabel M. Jantzi (wife). Funeral: Nov. 1, Zurich Mennonite Church, by Ephraim Gingerich and Paul Brunner. Burial: Blake Mennonite Cemetery.

**Feick, Mary Magdalena (Lena) (Sauder),** 73, St. Jacobs, Ont. Born: Aug. 19, 1918, St. Jacobs, Ont., to Ezra and Sarah (Houser) Sauder. Died: Oct. 24, 1991, St. Jacobs, Ont., of cancer. Survivors—children: Ardith Toogood, Valerie Feick, Vivienne Collinson, Deborah Musselman, Felicity Finn, Winnifred Faries, Andrea Horst; 12 grandchildren; brothers: Vernon, Lewis, Clayton. Funeral and burial: Oct. 26, St. Jacobs Mennonite Church, by Sue C. Steiner and Harold Schlegel.

**Gascho, Nicholas J.,** 93. Born: Feb. 17, 1898, Tavistock, Ont., to John and Mattie (Roth) Gascho. Died: Oct. 11, 1991, Pigeon, Mich. Survivors—children: Gerald, Stanley, Celesta Snyder; 15 grandchildren, 23 great-grandchildren. Predeceased by: Me-

linda Brenneman (first wife), Mary Reber (second wife), Leon Gunden (son), Dellit Auvil (foster son). Funeral and burial: Oct. 14, Pigeon River Mennonite Church, by Thomas Beachy and Luke Yoder.

**Goshow, Margaret (Krout),** 80, Souderton, Pa. Born: June 1, 1911, Souderton, Pa., to William and Stella (Meyers) Krout. Died: Nov. 1, 1991, Souderton, Pa. Survivors—husband: Marvin M. Goshow; son: Dennis; sister: Myrtle Gross; 3 grandchildren, one great-grandchild. Funeral: Nov. 5, Souderton Mennonite Homes chapel room, by Steven C. Nyce and Henry L. Ruth. Burial: Souderton Mennonite Church Cemetery.

**Headrick, Mary,** 35, Cheraw, Colo. Born: May 22, 1956, La Junta, Colo., to Melvin and Clara (Esch) Headrick. Died: Oct. 10, 1991, Cheraw, Colo., of cancer. Survivors—parents: Melvin and Clara Headrick; sisters: Betsy McCrae, Susan Wheeler, Christina, Rachel Boehs. Memorial service and burial: Oct. 12, East Holbrook Mennonite Church, by Merritt Welty and Darrel Otto.

**Kauffman, Wilma L. Boller,** 76, Kalona, Iowa. Born: Dec. 5, 1914, Kalona, Iowa, to Jason G. and Emma Miller Boller. Died: Nov. 2, 1991, Kalona, Iowa. Survivors—husband: Joe N. Kauffman; sons: John, Nyle; 8 grandchildren, 4 great-grandchildren. Funeral and burial: Nov. 4, East Union Mennonite Church, by Michael Loss and Wilbur Nachtigal.

**Kolb, Verna,** 95. Born: 1896, Trail, Ohio, to Emanuel M. and Susannah (Miller) Troyer. Died: Oct. 28, 1991, Walnut Creek, Ohio. Survivors—stepchildren: Wilma Basinger, Margaret Castro; 8 stepgrandchildren, 12 stepgreat-grandchildren. Predeceased by: William Kolb (husband). Funeral: Oct. 31, Gresser Funeral Home, Orrville, Ohio, by Richard Ross. Burial: Maple Grove Cemetery.

**Miller, Arlene Louise,** 58, Grabill, Ind. Born: Aug. 18, 1933, Midland, Mich., to Sam and Clara Miller. Died: Nov. 6, 1991, Grabill, Ind., from a stroke. Survivors—sisters: Viola Lengacher, Cara Mae Glanzer. Funeral: Nov. 8, North Leo Mennonite Church, by Charlie DeSanto, Don Delagrange, and Scot Wilson. Burial: Yaggy Cemetery.

**Ramirez, Joe H.,** 49, Brownsville, Tex. Born: Jan. 1, 1942, Brownsville, Tex., to Domingo

and Oralia (Gomez) Ramirez. Survivors—wife: Laura A. Ramirez; son: Joe H., Jr.; one grandchild. Funeral: Nov. 5, Iglesia Menonita del Cordero, by Conrado Hinojosa. Burial: Buena Vista Burial Park.

**Ranck, Kenneth Eugene,** 41, Philadelphia, Pa. Born: Sept. 2, 1950, Manheim Twp., Pa., to Glenn and Erla Heller Ranck. Died: Sept. 6, 1991, Philadelphia, Pa., homicide. Survivors—brothers and sister: Donald, James, Karen Rush. Funeral services: Sept. 10, Oxford Circle Mennonite Church, Sept. 11, Habecker Mennonite Church, by Charles A. Ness, James Leaman, and John Leaman. Burial: Habecker Mennonite Cemetery.

**Raum, Elsie,** 83, Lancaster, Pa. Born: April 27, 1908, Lancaster, Pa., to John K. and Lydia Umble Raum. Died: Nov. 1, 1991, Lancaster, Pa. Survivor—sister: Anna Mast. Funeral: Nov. 6, Forest Hills Mennonite Church, by J. Lester Graybill and Mark R. Wenger. Burial: Millwood Mennonite Cemetery.

**Shellenberger, William H.,** 90, Manheim, Pa. Born: March 7, 1901, Oakland Mills, Pa., to Henry B. and Clara Musser Shellenberger. Died: Oct. 24, 1991, Lancaster, Pa. Survivors: wife: Jessie Sholtzberger Fultz; children: Shelly R., Marlin C., W. Robert; stepchild: Olive M. Foltz; brothers and sisters: Mae Solace, David, Esther C. Gebhard; 16 grandchildren, 31 great-grandchildren, 4 stepgreat-grandchildren, 14 stepgreat-grandchildren. Predeceased by: Joyce Shelly Shellenberger (first wife). Funeral and burial: Oct. 28, Erisman Mennonite Church, by Norman G. Shenk, Andrew G. Miller, and Eric B. Henderson.

**Smucker, Mary Ann Neuhauser,** 83, Winter Park, Fla. Born: Nov. 29, 1908, Eureka, Ill., to Amos and Katie Householder Neuhauser. Died: Nov. 4, 1991, Winter Park, Fla. Survivors—husband: George Smucker; children: Judy Chambers, Georgeann Neff; 6 grandchildren, 5 great-grandchildren; brother and sisters: Tim Neuhauser, Ruth Stalter, Martha Pappas. Funeral: Nov. 9, Maitland, Fla., by Ron Guiles. Burial: Roanoke Mennonite Church Cemetery.

**Snyder, James Albert,** 50, Breslau, Ont. Born: Aug. 30, 1941, Kitchener, Ont., to John and Lena (Martin) Snyder. Died: Sept. 28, 1991, Kitchener, Ont., from diabetes complications.

Survivors—wife: Margaret (Peggy) Musselman; children: Jennifer, Bradley, Joanna; brother and sisters: Stuart, Kathleen, Brenda Hallman. Funeral and burial: Oct. 1, Bloomingdale Mennonite Church, by Bertha Landers and John Snyder.

**Swartzendruber, Harvey J.,** 70. Born: March 16, 1921, Pigeon, Mich., to Emanuel and Kathryn (Zehr) Swartzendruber. Died: Oct. 31, 1991, Pigeon, Mich., of leukemia. Survivors—wife: Mabel Schrock; sister: Ruth N. Swartzendruber. Funeral and burial: Nov. 2, Pigeon River Mennonite Church, by Thomas Beachy and Luke Yoder.

**Weber, David E.,** 38. Born: Oct. 4, 1952, Reading, Pa., to Monroe H. and Viola (Eberly) Weber. Died: Sept. 30, 1991, Kutztown, Pa., of a brain tumor. Survivors—parents: Monroe H. and Viola Weber; daughter: Jennifer; brothers and sisters: Edith Leaman, Lois McPherson, Rhoda Mack, Leon, Nelson, Linford, Monroe. Memorial service: Oct. 1, Hopewell Mennonite Church, by Calvin Kurtz.

**Witmeyer, Byron B.,** 75, Goshen, Ind. Born: April 13, 1916, Miami County, Ind., to Fleet and Gertrude Brubaker Witmeyer. Died: Nov. 1, 1991, Goshen, Ind. Survivors—wife: Donna Unger Lee Bontrager; sister: Martha Jean Wollenhaupt. Predeceased by: Marjorie Hight (first wife). Funeral: Nov. 4, College Mennonite Church, by James H. Waltnier. Burial: Violet Cemetery, Goshen, Ind.

## CALENDAR

Mennonite Board of Education annual meeting, Chicago, Jan. 9-11  
School for Leadership Training (Ministers Week), Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 13-16  
Pastors Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 27-31  
Afro-American Mennonite Association board meeting, Philadelphia, Jan. 31-Feb. 2  
Meeting on Litigation Issues Facing Mennonites, Leola, Pa., Feb. 1  
Mennonite Arts Weekend, Cincinnati, Ohio, Feb. 7-9  
Mennonite Central Committee annual meeting, Wichita, Kan., Feb. 13-15  
Mennonite and Brethren Health Assembly, Indianapolis, Ind., March 6-11



## THE LAST WORD

### *An open letter to the Integration Exploration Committee*

**D**ear Friends:  
 Were I a card-sending Mennonite, I might have sent you a large, flowery one back in 1989. That's when you were appointed to explore whether the Mennonite Church and the General Conference Mennonite Church should merge. Some of us saw your committee as exciting, one in which to dream and plan. Being part of it certainly seemed to deserve congratulations.

Were I a card-sending Mennonite today, I'd tend more toward a staid and proper expression of sympathy. For something has happened on the road to determining whether the MCs and the GCs should integrate.

Not that you haven't done your work well. You've come up with an articulate, well-crafted, and convincing rationale for integration. The same can be said for your rationale for cooperation.

Response from the church? *Yawn!*

At least that's the indication from an informal poll Muriel Stackley, editor of *The Mennonite*, and I conducted in our conjoint Oct. 22 issues on integration. "Should the MCs and the GCs merge?" we asked.

Muriel received 17 responses. Ten readers of *The Mennonite* said "yes," six "no," one was undecided.

Though the Mennonite Church is larger than the General Conference, my responses were less than half of Muriel's: eight. Three said "yes," one "no," and four can best be described as "no decision" (including one offended that our Oct. 22 covers featured a cartoon).

So what has happened to the initial enthusiasm for integration? At Normal 89, close to 87 percent of both GCs and MCs voted to explore merger. Today few get excited about discussing it. At a recent Mennonite Church General Board, for example, leaders had to push hard to get the conversation going. Said one member: "The longer we get into this discussion, the less I feel I have to say. . . . And then we wonder how local people are going to talk about this."

When the discussion does happen, it's inconclusive at best. A Sunday school class at the

Souderton (Pa.) Mennonite Church discussed the Oct. 22 issue of *Gospel Herald* at length. Afterward they voted: exactly half wanted to integrate; the other half opted to cooperate.

So what has happened?

A lot since 1989. More of us are in danger of losing our jobs. If we still have them, we have less real dollars to spend. We've had to cope with another war. AIDS. Abuse. Racism. And a host of other issues. Churchwise, denominational loyalty isn't as strong—nor are the dollars to support church structures. In all this, what we Mennonites have come to call integration doesn't seem that important to many of us anymore.

Then there's the matter of geography. Some of us say integration won't affect us. We don't know anyone from the other group. They don't live in our communities.

Others of us have for all practical purposes already integrated. We share conference offices and staff. We attend dually affiliated congregations. We too ask, "Why all the fuss?"

**C**an you as a committee bring these two groups together? Do you have to? Are the only options integration or cooperation? Or is there another alternative, a third way? (We Mennonites like that term; this time we may need to apply it to ourselves.)

As MCs and GCs, we already share a seminary—AMBS—and a relief and service organization—MCC. Would we dare combine our resources into one mission board, one publishing house, one board of education? Would we dare do that without asking our congregations to come together under one Mennonite umbrella?

Does the congregation always have to lead the way? We have said our theology and polity come out of the pew. But are there times when structures can show the way for the pew?

Those are a lot of questions, I know. My sympathies. On the other hand, help us learn the answers, and I suspect you'll find most of us ready to follow your lead. And give you congratulations.—jlp



# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



*Memories of good times of worship and celebration challenge us to a growing relationship with the one our Christmas festivities are all about. See page 6.*

## ALSO IN THIS ISSUE

- Christmas is memories,  
most pleasant, some not . . . . . 6**
- Meeting identifies  
pastor-church issues . . . . . 9**
- MEDA suspends work  
in Haiti following coup . . . . . 10**

Part 3: What does it mean to be a pastor?

## *The pastor as priest*

*The important questions about being a pastor have more to do with soul and less with style. Concluding a three-part series on a pastor as person and leader.*

by  
Alan  
Moore-  
Beitler

At times in a pastor's ministry, someone will come as a person desperately seeking assurance of God's grace. There are times when a person invites a pastor to be a mediating presence of that grace. These are not normal, everyday occurrences. They are occasional, special, rare. And it is in those holy moments that pastors bear a priestly role.

This is hard for Mennonite ears to hear. It is awkward for this Mennonite pastor to acknowledge. The word "priest" arouses strong objections emotionally and theologically for us.

For example, Jesus never commended priests. In fact, he used them as examples of the wrong kind of faith. Recall the story of the good Samaritan. Other Scriptures don't really promote this image either. Other than a few verses in Heb. 5, there is little in the New Testament about what a Christian priest is or does.

In addition, our Anabaptist heritage and theology comes out of a reaction to the hierarchical and dominating pattern of leadership often illus-



***The pastor as priest experiences sacred moments when invited by people to walk along on the journey of their inner lives. When it happens is a moment of grace.***

trated by power-driven priests. Anabaptism rejects the notion of a priest holding special power or authority. And rightly so.

So why do I suggest pastors have at times a priestly role? Must this image be so loaded negatively that it is impossible to use in a Mennonite context? I hope not, for though our tradition doesn't accept this image, my experience as a pastor points otherwise. There have been times for me as a pastor—special times, sacred times, holy moments—when I have been asked by people to be their priest.

Nor is what I have experienced unique to being a pastor. Our Anabaptist theology would say there are times when we all are priests for others. Yet because I am a pastor—and perhaps for that reason alone—I am invited to this depth of relationship more often than I deserve.

Let me illustrate what I mean:

**T**he young man was dying. Only 40, he had been the picture of health when I first met him soon after we moved to Washington, D.C., four summers ago. I knew him through his sister and brother-in-law, who were members of our church.

Later that fall I learned Stan had been diagnosed with cancer. I wrote him a letter expressing my concern and offered to come visit him if he would appreciate that. I didn't really expect a reply. We didn't really know each other. And he didn't reply for several months.

But when he went to the hospital for the beginning of treatment, his sister mentioned Stan might appreciate a call. After talking by phone, we set up a time for me to see him.

Those early conversations are a blur for me. They weren't lengthy or frequent. I kept in touch through an occasional phone call. But as the months progressed and the urgency of his illness increased, I offered to go back to see him. I was not prepared for what I saw.

The earlier optimism for a full recovery had been damaged by the pain of chemotherapy. There was still hope, but the odds were slim. After a bone marrow transplant and intense radiation treatments, hope returned. Then just a day or two before Stan was to be released from the hospital, he felt something again under his arm. His worst fears were realized.

**W**hat do you say to a forty-year-old man who has suffered extremely through treatment, thought it had been successful, and then must face the grief and terror of his impending death?

During those days I remember feeling so ill-equipped. I was unsure of what to say or do. But I also remember very clearly walking down the corridors of the medical center in the midst of excellent surgeons, nurses, and social workers valiantly caring for this man. And it became very clear to me why I was there.

The others were there to care for Stan's body. I was there to care for Stan's soul. To be available to talk with him about matters of life, death, and eternity. Though I still felt ill-prepared, the awareness of my role gave me clarity in the face of personal uncertainty. I still consider that experience in the hallway one of grace being offered me.

As Stan's life began to slip away, he began to ask his other visitors if they knew if and when I was coming again. When I was told he was asking for me, I didn't understand at the time why he did this. Only much later did it become clear to me.

Though he hadn't participated in church, in those last days of his life, Stan was asking me to be his pastor. More than that, he was inviting me to be his priest. I was to somehow be a mediating presence of God's grace as he prepared to die. It was an experience, an invitation, I'll never forget. Such an invitation is mysterious. And profoundly humbling.

There have been other times as well. There have been occasions when people have come to

***The priestly role is not one a pastor controls, directs, or sustains. It comes only as offered by those one serves.***

me to tell me things I frankly had no right to know. At times people talk to their pastor about something so deep and personal that they have not shared with their spouse, their children, their parents, their closest friend.

It doesn't happen often. It is infrequent enough that it still grabs my attention when a conversation moves to that level, that depth. Invariably the question that runs through my mind is, "Why are you telling *me* this? Why are you sharing this with *me*?"

I used to wonder more than I do now. Now I take it for what I believe it is: A holy moment when I, as a pastor, am being invited by people



to walk along the sacred journey of their inner lives. When I am being asked to hear a "confession." When I am drawn into someone else's search to experience grace in the midst of inner agony and darkness.

These are sacred moments. Time for a while seems to stand still. Is there any other way to understand spiritually what is happening in those times but to recognize that I'm being asked to be a priest? Not to bestow grace or direct it. For both those acts are not possible for any human person to do. But to offer it and somehow, some-

***Matters of the Spirit have their own timing. The task of the pastor is to be available when the invitation comes.***

how in those moments, mysteriously mediate God's divine grace and love.

If indeed there is a priestly role to pastoral ministry, where do Mennonite pastors learn what this role means? And just as important, what it doesn't mean? Heb. 5 gives important guidance.

In a few verses this text offers much of what is needed to shape the priestly conscience of a pastor. It is important because it describes the limits of priestly power and authority.

Three important points come from Heb. 5. A priest is appointed from among the people to act on their behalf in matters related to God. Priests are aware of their own weaknesses. And priests are invited by people to be a mediating presence to God. It is a role offered a pastor, not one a pastor controls, directs, or sustains.

Pastors must always remember this fact: whatever authority they have as spiritual leaders comes from being among the congregation, not some position above it. Too many pastors lose sight of this. And too many congregations let them.

**T**here is no prestige, status, or personal authority to the priestly side of pastoring. As Heb. 5 suggests, the authority for priestly ministry is not internal. It comes from the people. It is given by the congregation.

This is not an abdication of their spiritual responsibility. Rather it is a congregation's decision to invite one or more persons to the task of calling people in the community to take seriously

their own spiritual responsibility. The priest is one who invites, reminds, confronts people with their need to deal with questions of God, life, eternity, says Maggie Ross in *Pillars of Flame*.

Heb. 5 also emphasizes that those asked to be priests are to "deal gently" with people who come to them, because priests are aware of their own personal weaknesses. Compassion not condemnation is a priestly response. Grace is what redeems, not criticism or judgment.

Nor are pastors priests all the time, especially in a Mennonite setting. This is not an invitation or a continuous role. These invitations are serendipitous, intermittent, occasional. That should come as no surprise. Matters of spirit always have their own rhythm, their own timing.

The task of a pastor, then, is to be available—mentally, emotionally, spiritually—when these holy invitations come. They aren't usually expressed. People don't say, "Will you be my priest now?" It's more subtle, hidden, tender, and reverent than that.

When these sacred moments of confession and searching take place, for a short time a pastor is invited to be present at the very depth of another's inner journey. And then they pass.

**A**nd the pastor is no longer priest. The experience of those holy moments may never be forgotten. But the priestly nature of pastoral ministry has limits. Boundaries. It comes and goes.

Pastors too caught up by an accomplishment-oriented agenda will often be too busy to sense this rhythm. Listening well takes great discipline. A frantic schedule allows little time for this to happen.

The conscience of a pastor must be shaped by remembering the limits of the priestly nature of pastoral ministry. It's not about status, authority, prestige. It's about willingness. A willingness to be used. To be available. A willingness to be a mediating presence.

To be present when people share their deepest selves and offer them the scandal, the absolute scandal, of God's grace. In those holy moments, pastors serve as priests, hoping that scandal will be heard. And believed.

*Alan Moore-Beitler is the pastor of the Hyattsville (Md.) Mennonite Church, a dually affiliated MC/GC congregation. He and his wife, Karen, are the parents of two children, Rachel (8) and David (3). Alan is a graduate of Bluffton College (1976) and of the Associated Mennonite Biblical Seminars (1982).*



# Gospel Herald

*"The Lord your God is in your midst . . . he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing."*

—Zephaniah 3:17, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Dave Graybill

**Editorial consultants:** George R. Brunk III, Robert Hartzler, Richard A. Kauffman, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

**Vol. 84, No. 49: Dec. 17, 1991**

Photos: page 12 provided by Glenn Lehman, page 13 provided by Annabelle Kratz.

## READERS SAY

### Yes! Integrate!

I grew up in the Newton, Kan., area and because of intermarriage now live in Scottdale, Pa. This permitted me to be a part of both the GC and MC church. Our Anabaptist theology is broadly accepted by both groups. The primary differences I have experienced is ethnic idiosyncrasies and church polity. It is still difficult for me to accept only a few persons making local church decisions after coming from a more democratic church-decision making process.

Integration is being addressed comprehensively and articulately by church leaders. It is time to do extensive homework at the congregational level. The names of MC leaders are unknown to GC's, and the names of GC leaders are unknown to MC's. Past images remain strong. The strengths of each group remains vague to the other. Can the decision of church leaders and 300 delegates at Mennonite General Assembly implement the integration of thousands of persons?

Our sons, to a limited degree, have experienced both church groups. When attending Bethlehem 83, they asked for the first time the meaning of MC and GC. I take that to show focus as parents on a larger Mennonite church was effective. Doing homework on the congregational level may permit the next generation to experience true integration.

*Phebe Erb Cressman  
Scottdale, Pa.*

### Integration may be a survival tactic

Some reflections on the proposed MC/GC merger (Oct. 22):

In the last 35 years, our congregation—Steinmann Mennonite—has experienced three conference changes: from Amish Mennonite to Western Ontario, from Western Ontario to Mennonite Conference of Eastern Canada. The latter was a merger of MC and GC churches. Our congregation was not visibly affected. Most of the members did not experience any noticeable difference.

Let the denominations merge. But the financial reality will dictate a more simplified, leaner structure. Denominational bureaucrats will have their wings clipped. Institutions will continue to live, but with less monetary support.

A merger of MC and GC structures

may be a survival tactic. The local congregations will hardly notice the difference. Their security is based on long-standing Christian commitment and tradition, not on the shifting sands of denominational structures.

*Vernon B. Zehr  
New Hamburg, Ont.*

### Time to stop and refocus

In response to the integration issue (Oct. 22), I am concerned that we are pleased to be distracted from the real questions. We are wasting time, energy, and money in a desire to be an efficient, mainline denomination. This is instead of housing the homeless, feeding the hungry, and all the other work Christ wants us to do. The fact that you received only two letters on the subject (Nov. 5) should tell our leaders to stop the process and refocus on what is important to the faithful.

*Mieke C. Malandra  
Lebanon, Pa.*

### Time for a truly international publication

I affirm Weaver and Huebner in their article, "We Dare Not Restructure Along National Boundaries" (Oct. 22). The ethnic strife in many parts of the world today amply illustrates what the church should *not* be. Let's not be sucked into the mood of the times to isolate ourselves nationally or ethnically into increasingly tiny enclaves. Rather, from the richness of our ethnic and national roots let us be free to share our insights for the good of the whole.

In fact, it may be time for *Gospel Herald* to represent in a better way the global character of the church. I have often wished that regularly we could be hearing from writers in all parts of the global church. Likewise, I wish many *Gospel Herald* articles could be read by many sisters and brothers in all parts of the world.

The church, rather than news magazines, should really have been the first to do this. The church is the only truly global community that spans all ethnic and national loyalties and differences. Practically, such an approach may require some subsidy from the one-third world, but it could be worth that extra expense.

More and more persons are being attracted to Anabaptist churches because of the nonethnic character of that witness, despite ourselves. It may be one



thing for an ecumenical body to have a periodical that gets worldwide circulation. But it would be an even greater witness, it seems to me, if we as a denomination could express the real non-ethnic character of the church by having a magazine that is read and written by the church in all parts of the world.

*Milo D. Stahl  
Mandeville, Jamaica*

### Having eyes we see not

In "Reject False Prophets, Brunk Tells FCM Meeting" (Nov. 12), I read that false beliefs are common among Mennonites. Voices contrary to the word of God are in the church. Topping the list of departures from the faith is the diminishing of belief in the authority of the Scriptures.

How can we adequately communicate this to local congregations? How may a local body, whose theology remains solid, speak to the greater Mennonite church: its leadership, its publication, its schools? It seems like having eyes we see not and having ears we hear not. Has the god of this world so blinded our minds lest the light of the truth of Christ shines unto us?

*Clayton Peters  
Milford, Neb.*

### Values for our children

"What I Would Like My Children to Learn" (Oct. 29) was of particular interest to me. In a time when there is so much far-out, ridiculous things for children to watch on TV, Reimer's desires for his children are desires of mine. I like the fact that he regards the tradition of his parents and grandparents as values worthy of being passed on to his children.

This was an excellent article. Thank you for printing it.

*Ruby L. Yoder  
Allensville, Pa.*

### Law must regulate behavior

"This Controversy Is About More Than Abortion" (Oct. 15) ends on a very uncertain note. It says, "But I fear that when the law determines moral behavior, we may face a new kind of violence."

This implies that the law should *not* regulate moral behavior. If this were the case, then such things as thievery and homicides would be legalized. Since no reasonable person would consider this alternative, then neither should we support legalized abortion, which results in the murder of the unborn.

*Martha Ann Kanagy  
Kidron, Ohio*

### No letters, more silence

"The Silence Increases on the Questions of Faith and Wealth" by Cal Redekop (Oct. 1) was an outstanding article. I don't remember reading a single letter to the editor in response. Is this part of the "increasing silence"?

We have been attending a non-Mennonite church (in the absence of a Mennonite fellowship in DeLand). The alternative Sunday school class invited us to talk about Mennonite faith and life one Sunday. We started by trying to find out what class members knew about Mennonites. What emerged, surprisingly, was our emphasis, not on peace, but on simple living. The overwhelming impression seemed to be that Mennonites live simply even though many of them are wealthy and could live otherwise.

It seems to me Mennonite General Assembly's list of important issues misses one—materialism and how it affects the life and witness of the church. It takes thoughtful, intentional action to combat the lure of consumerism. We need all the help we can get.

*Dorothy Cutrell  
DeLand, Fla.*

### Baptism does not mean church membership

In "Should Pacifism Be a Requirement for Church Membership?" (Sept. 17), I was somewhat troubled by the statement that in the Mennonite church baptism means membership. In my congregation, baptism does *not* mean church membership.

New believers are baptized at their request. Church membership, however, is a choice. It is not automatic. Baptism needs to be a rather immediate response to faith in Jesus. Church membership, however, is a commitment which may require more preparation.

Believers of Jesus, whether members or nonmembers, are fully accepted into the body of our church fellowship. There are only a few leadership positions which are restricted to church members. When choosing membership, persons are aware of the commitment involved. They sign a covenant that eliminates any misunderstandings about the meaning of church membership.

*Anita Whisler  
Morgantown, Pa.*

### Mennonite education determines church's future

Recently I attended a meeting of the presidents of three Mennonite colleges. Not competing with each other, they were together making a strong case for Mennonite colleges education. They articulated well the uniquenesses of Mennonite colleges: balanced curriculum adapted to our Anabaptist understanding of the Bible; cross-cultural experience; church ownership; a unique environment for teaching the spiritual, moral, and social values important to Mennonites. I wished there had been many times more persons present than the 50 or so who were there.

One of our major tasks is to convince parents that what we say about Mennonite colleges is more than self-interested rhetoric. Seventy percent of college students decide they are going to college while in elementary school, and many of these have chosen their college by the age 15 or 16. The burden of the right choice rests largely on the shoulders of parents.

Our Mennonite colleges offer the most scholar-per-dollar of any college or university in North America. The future of the Mennonite church depends on it.

*D. Lowell Nissley  
Lancaster, Pa.*

### Pontius' Puddle





# Christmas is memories, most

*Our memories of good times of worship and celebration can challenge us to a growing relationship with the one that our Christmas festivities are all about.*

by Nancy Witmer

What makes Christmas special? Elaborate gifts? Family dinners? Church programs? What about those years when Christmas comes with sadness and unfulfilled dreams?

To find out what makes Christmas a special time of year, I asked a number of people to share their best and worst Christmas memories. For some, these memories were filled with warmth and love. For others, the memories leave pain and anguish. For all, past experiences have helped them understand more fully what Christmas is all about.

For Bessie Short, a great-grandmother from Archbold, Ohio, Christmas two years ago was special because the whole family came home. Bessie's daughter Bev and her family live in British Columbia and aren't always there for the holidays. The Short family spent several days together and enjoyed a traditional Christmas feast that included Bessie's molasses cookies in the shapes of camels, bells, stars, and candles.

Bessie also made pumpkin and pecan pies. "I wanted to do more baking," she says, "but I didn't get it done with all the people staying at my house. But we had enough to eat," she says, smiling, "and we enjoyed just being with each other."

After eating, Bessie gathered the family around her and read to them from the book, *The Gift of the Child*, by Marion Stroud. She read about accepting the baby Jesus into the family and then spoke about accepting the new two-month-old great-granddaughter into their family. She applied other sections of the book to the 10 grandchildren and still others to their parents.

The loss of a family member made Christmas 1989 the worst for Betsy Martin. Christmas came just two weeks after her husband, Ike, was murdered in Miami, Fla. Ike and Betsy had traveled to Miami from their Lancaster Pa., home to arrange to ship a bus to their daughter and son-in-law's church in Costa Rica. Two men accosted them on the street, demanded Betsy's purse, and then shot Ike while Betsy looked on.

"I was still in shock on Christmas Day when Ike's family got together," Betsy says. "That was a difficult day for all of us."

Nevertheless, it was the support of family and friends and Betsy's faith in God that helped her get through that first Christmas without Ike.

Harry Hess, a great-grandfather, fondly recalls the Christmas when he was ten years old and received a new suit. He can remember his mother kneeling in front of him and adjusting his new necktie.

Two years later, Harry got a three-man bobsled as a Christmas gift. He had fun with the sled until too many of the older students at school piled on it and broke a runner.

Two years ago, Christmas was a sad one for Harry. His wife had died in February, and even though the rest of the family got together, it wasn't the same.

"I'm looking for a brighter Christmas sometime," Harry says, wiping a tear. "But it might not be here on this earth."

Paul and Dorothy Martin, Des Moines, Iowa, found Christmas especially meaningful when they shared the story of Christ's birth with people hearing it for the first time.

In the early '80s, their church, Des Moines Mennonite, sponsored a number of refugees from Asia. Over the Christmas season, the Martins and others in their congregations spent three months teaching these people about the events surrounding Christ's birth.

The Asians listened intently. At first, they asked no questions, because, in their culture, questioning a teacher indicates disrespect. Later, they did ask questions. "Why is there so





# *pleasant, some not*

much about sheep and shepherds?" they wondered.

Other parts of the story were especially relevant to their experiences. "The women could identify with Mary having her child without benefit of a doctor or hospital," Dorothy explains. "They had had their own children at home and unattended by health professionals."

**C**hristmas 1980 started out like any other happy one for John and Barb Brubaker from Christiana, Pa. They spent Christmas Day with John's family and later in the week hosted Barb's family. But events several days later almost wiped out those good memories.

One evening as the young couple was in the barn doing the milking, a fire raced through their home. The flames destroyed most of their material possessions, but the Brubakers were spared a greater tragedy. That night, they had taken little Andrea in her infant seat along to the barn.

The next morning, John and Barb walked through their house to assess the damages. They saw wedding gifts that had barely been used; now they were worthless. Walls that they had papered and painted only two years earlier were blackened with smoke and streaked with water. In despair, the young couple surveyed the rubble that had been their home. How would they ever clean up the mess?

Before long, however, friends and relatives arrived and went to work. They removed the debris and returned day after day to scrub, paint, and hang wallpaper.

Now when Barb looks back on those difficult days, she remembers most how other people responded. "I couldn't believe how many people reached out and helped us when we needed it most," she says.

**F**lorence Mellinger, a resident at the Mennonite Home, Lancaster, Pa., vividly remembers the Christmas when she was in first grade at a one-room country school. Although that was 70 years ago, she still can repeat the poem she gave to welcome the guests at the school's Christmas program.

"That poem has become even more meaningful to me as I grow older," Florence says. "It speaks about wishing everyone all over the world a Merry Christmas, and I now correspond with friends all over the world."

Florence also remembers the Christmas several years later when her parents surprised the family with the gift of a Victrola.

"It was after supper when the chores were done and the dishes washed," she recalls, "that my parents brought the new Victrola from another part of the house into the warm kitchen." Florence and her brothers and sisters eagerly gathered around the record player and listened to the records their parents had bought.

"That gift was special because I think my parents sacrificed to buy it," Florence says. "It gave us so many happy hours."

**J**eremy Stauffer, 11, remembers his best Christmas as the one when he and his brother and sister each received a life-sized doll. "I named my baby, Sammy," Jeremy says, "and we pretended that we had triplets."

Jeremy's worst Christmas was the year when the family went to a friend's house and a pouring rain disintegrated the wrapping paper," Jeremy says, sadly. "It wasn't a surprise when I opened it." Nevertheless, Jeremy has had fun with his sleeping bag in the years since then.

**F**or Albert and Gertrude Landis, who now reside at Mennonite Home, their best and worst Christmases were just one year apart.

"Christmas 1943 was the worst," Gertrude says. "It was our first year at the mission station in Chile, South America. I had a new baby and, as the missionary's wife, I was expected to plan the Christmas program."

This program was a special event because everyone in the village attended, and it was an opportunity to share the gospel with those who weren't Christians. Gertrude wanted the program to be perfect, but events seemed to conspire to wreck her plans.

Osvaldo, the little boy who was supposed to give the welcome speech, was nowhere to be





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## Christmas memories

(continued  
from page 7)

found when it was time to start. His grandmother said that his mother had taken him to buy a pair of shoes. Consequently, the program began with singing instead of the speech. When Osvaldo did arrive, he gave his welcome. But nobody looked at him; they were too busy looking at his new shoes.

"I was very frustrated," Gertrude says, "but it didn't matter to them that the welcome was in the middle of the program."

For another part of the program, Senora Sophia played the guitar. But the senora knew only one set of chords so all the songs were sung in the same key. As Gertrude listened to the unharmonious sounds, her frustration mounted. This was not the flawless program she had envisioned.

After the program, however, a woman told Gertrude that she thought the senora's guitar playing was wonderful. "We should start an orchestra," the woman suggested.

Gertrude laughs now as she remembers that

evening. "I was all hot and bothered by the things that I thought went wrong," she says. "But the local people thought the program was great. The Lord received glory in spite of our mistakes."

The next Christmas was much better.

That year the women at church observed that one little boy who would be in the program always wore tattered clothing. To help him and others, they decided to provide something for all the children in the Sunday school. So the women cut apart feed bags and sewed shirts for the boys and aprons for the girls.

For all of us, Christmas is memories. As is true for those I talked with, some of these memories are good, some are not. But each challenges us to a growing relationship with the one that our Christmas celebration is all about.

*Nancy Witmer is a free-lance writer from Manheim, Pa. She is a member of Hernley Mennonite Church.*



## Pastorate Project summary meeting quick on problems, slow on solutions

Chicago, Ill. (Meetinghouse)—In what turned into one of the largest gathering of Mennonite leaders ever, some 200 persons met here Dec. 7 and 8 to learn the results of the Pastorate Project, a four-year study of the relationships between congregations and pastors.

Participants came from almost every General Conference Mennonite district and Mennonite Church conference. They included pastors, conference commission members, churchwide agency staff, and representatives and consultants from the pilot congregations of the Pastorate Project (see separate story).

They came with high expectations. "It is most appropriate to conduct this consultation during Advent," Dorothy Nickel Friesen of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., said in an opening worship. "This is a season of hope. And of waiting."

Consultation participants found they would wait more than they had hoped. For it soon became obvious that problems in pastor-congregation relationships are easier to identify than to solve.

What are the problems? James E. Lapp, Mennonite Church General Secretary, identified five:

- "Involuntary terminations" (firings).
- Loss of experienced leaders.
- Freedom of persons with poor leadership skills to move from church to church.
- Poor image of pastoral ministry, particularly among young people.
- Pain, low self-esteem, and loss of energy in congregations because of unresolved conflicts.

"The problem is not just with individuals or with certain congregations," Lapp said. "It is with our system."

How do we change that system? Participants listened to stories from the 16 pilot congregations for clues.

Several told of establishing "pastoral care relations committees" (PCRCs) to work at the well-being of pastors as persons. Establish PCRCs in every congregation, participants summarized.

Well, no, said Pastorate Project consultants. This may work in some congregations but not in others.

Other pilot congregations told of strengthening lay leadership teams to work with pastors. Should we bring back "the bench"—a mostly unused Mennonite Church model for shared ministry through having several pastors in one congregation? No, said consultants, this isn't a panacea.

A few pilot congregations wrote mission statements and established long-range out-

reach goals through participation in the project. But while this solved problems for some congregations, it did not for others.

By this time consultation participants seemed tired of waiting. "We have been told what has happened in these congregations," one of them said. "But this isn't giving us an answer to what we can do in our churches."

"Did consultants go into congregations with a model to test?" several asked. (No.) "Are you saying we need a consultant for every Mennonite congregation?" (Again, no.)

"We need to be more modest in what we are trying to do," said Marlin Miller of the steering committee. He noted that while the Pastorate Project had identified some of the problems and tested some ideas in pilot congregations, much more work had to be done before suggesting system changes.

"I'm almost frightened when I see the high expectations for the Pastorate Project in the church," said James Lapp. He characterized the Chicago meeting as only one point "on a longer journey of change."

So consultation participants kept talking and processing, mostly in small table groups. Out of a wealth of information and data, several ideas appeared to emerge.

One was to promote a new view of the pastor. Too many leaders see themselves as facilitators while congregations need and often want clearer direction in vision and mission.

Pastors also need constant support, both for who they are as people and for their roles as leaders. "The signal we are trying to give is that the pastor should not be out there alone," said Dale Stoltzfus, New Paris, Pa., a Pastorate Project consultant. "Every pastor needs a group with whom to work."

Participants also agreed the language of leadership needs to change. Terms such as "servant leaders" and "the priesthood of all believers" have come to mean that churches ask for "non-leader leaders," a term used by Laura Loewen of the Mennonite Fellowship of Montreal.

Marlin Miller, president of AMBS, noted that these terms have also made some feel they are betraying the Anabaptist vision if they have just one pastor. What these terms should mean is that "faithfulness to Anabaptism is the pastor functioning as leader from within the congregation," Miller said.

Other themes included the need for lines of communication between all leaders in the congregation ("a simple thing we too often forget") and the need for denominational offices "to create confidence and self-esteem on the part of the ministry," as John Esau of the GC ministerial leadership office put it.

Participants were also cautioned about how to institute change.

"Lay people are very well intentioned, but they are not sure how to work at relationships with their pastors," said

## Project works on pastor-congregation relations

Chicago, Ill. (Meetinghouse)—What is the Pastorate Project?

Participants in the Dec. 7-8 summary meeting (see separate story) learned it was a systematic study of ways to work at pastor-congregation relations in the Mennonite and the General Conference Mennonite churches. Begun in 1987, the four-year study was funded by a \$368,000 grant from the Lilly Foundation.

The Pastorate Project steering committee chose 16 churches to serve as "pilot congregations." District conference leaders helped identify these churches as "relatively healthy" and "open to change." Seven of the 16 volunteered for the project through notices in *The Mennonite* and *Gospel Herald*.

The steering committee also identified 10 "consultants" who worked with pilot congregations through six visits. They helped identify and implement ways to

improve pastor-congregational functioning in each setting.

The 16 pilot congregations were East Goshen (Ind.); Emmanuel, Reinholds, Pa.; First, Edmonton, Alta; First, Reedley, Calif.; First, Iowa City, Iowa; First, Richmond, Va.; Frazer (Pa.); Houston (Tex.); Hyde Park, Boise, Ida.; Mennonite Fellowship of Montreal (Que.); Pleasant Valley, Harper, Kan.; Portland (Ore.); Ridgeview, Gordonville, Pa.; Sterling, Winnipeg, Man.; Wooster (Ohio); and Zion, Elbing, Kan.

Staff work on the Pastorate Project was done by Mennonite Board of Education, under the supervision of the GC and MC general boards.

At the summary meeting, MBE executive secretary Albert Meyer announced that Lilly Foundation will fund additional work on summarizing and publishing the findings of the Pastorate Project.

—J. Lorne Peachey



James Gingerich, Moundridge, Kan., one of the Pastorate Project consultants. Gingerich and others also noted that change in structure doesn't necessarily mean change in attitudes and behavior. The latter takes years of patience and work.

"Change is possible" became a theme of the event. In fact, change is inevitable. Healthy congregations will be those who plan to change and make themselves ready for it.

How? In a Sunday morning sermon, Marlene Kropf of the Mennonite Board of Congregational Ministries (MBCM) challenged the group to help make congregations centers of spiritual discernment: "Just as spiritual discernment is a discipline for the individual, so it must become for the congregation."

Kropf called for churches to integrate worship and decision making, with times of silence and prayer to discern the mind of the Spirit. Disciplined spiritual discernment will go far to renewing and building both the congregation and its leaders.

Discernment may also be needed on the part of the denominational leadership offices. Work on the Pastorate Project's findings will continue through MBCM and the GC ministerial leadership staff.

—J. Lorne Peachey

## MEDA suspends work in Haiti following coup

Winnipeg, Man. (MEDA)—Discouragement. Disappointment. Disarray.

These were some of the words used by Mennonite Economic Development Associates (MEDA) staff to describe Haiti following the Sept. 30 ouster of President Jean-Bertrand Aristide.

MEDA's three expatriate staff members in Haiti—Henry Hunse, Kim Pityn, and Lowell Peachey—returned to North America in October when international aid programs were suspended.

With the Haitian economy nearly paralyzed from the trade embargo imposed by the Organization of American States, there was little point in continuing, they said during MEDA's annual general meeting Nov. 15.

MEDA has had one of its largest programs in Haiti. The agency has some \$850,000 invested in micro-enterprise and cocoa cooperative programs there, much of it in revolving loan funds.

"There's no functioning economy for us to operate in," said Peachey, director of the Small Business Development Pro-

gram. "The legal environment also is not functioning.

"There's no fuel, so cocoa can't be shipped," he continued. "And in our micro-enterprise program, at least a third of our urban clients have fled to the countryside."

Pityn, director of the Rural Business Development Program, said the decision to leave was wrenching. "You don't make a decision like that lightly," she said.

Many Haitians support the economic embargo and understand MEDA's departure, she observed. Even so, "when the foreign community pulls out they lose hope and feel abandoned."

The disappointment of the past few months contrasts sharply with the excitement that followed Aristide's installation as Haiti's first democratically elected president earlier this year.

The country "was enthusiastic," Pityn said. "The economy was moving forward, our projects were moving forward. Then all of a sudden, the hope was punched out of them."

Staff members say they're anxious to return.

"MEDA's in there for the long haul," country manager Henry Hunse said, "not only in economics but in standing with the people."

But as of early December, MEDA still had no idea when—or if—its programs could resume in Haiti. Much of the agency's funding comes from the Canadian International Development Agency, and those monies are frozen for as long as the economic embargo is in effect.

"We'll continue to monitor the situation closely," MEDA operations director Allan Sauder said. "Before we make any decision to resume, we have to go back and assess how many of our clients are still in business and how much of our loan portfolio is still solid.

"We'd like to be able to make that kind of assessment early in the new year, but right now the situation is too volatile," Sauder continued.

At the annual meeting, MEDA staff reviewed recent events with members of other organizations involved in Haiti.

International workers give little credence to the coup leaders' claims of human rights abuses by the Aristide government. Instead, they cite greed and hatred for the peasants as reasons for the takeover.

"Eighty percent of the wealth in Haiti is controlled by 3 percent of the people," said a person who has worked for a number of agencies there. "Aristide repre-

sented the other 97 percent."

The elite "were angry because Aristide was making them pay their taxes, which they hadn't done for years," the source continued. "And he was going through the records to take back wealth they had stolen."

The worker also said that Aristide was "trying to close down the drug trade—a major source of funds to the army."

—Wally Kroeker

## Indiana leaders talk about local outreach

Elkhart, Ind.—Leaders from three northern Indiana congregations discussed community outreach methods at a Dec. 5 forum at the Associated Mennonite Biblical Seminaries (AMBS).

Randy Grossman of Faith Mennonite Church in Goshen, Wayne Welch of the Church Without Walls in Elkhart, and Duane Beck and Rhea Zimmerman of Belmont Mennonite Church, also in Elkhart, described activities that have brought them in contact with people who have no association with a local church.

Zimmerman, a community worker for the Belmont congregation, spends her days visiting 300 homes in the church's neighborhood. She talks with residents to learn their needs and organizes church projects, such as raking leaves and winterizing a home for a 77-year-old resident.

"The one thing people are amazed at is that church people will come and do something for them when they don't attend our church," said Zimmerman, who is the third staff community worker since the program began in 1980.

"If Belmont's community work were justified on how many people were brought into the church, probably [the congregation] would not have [provided] a community worker after the first year," she noted.

Grossman, pastoral elder at Faith Mennonite Church, said he ministers to "14 community people who have yet to darken the church doors," including one man who openly states he does not want a pastor.

"If I find that someone in the Goshen community is unchurched, I become their pastor," said Grossman, a church planter who in 1989 helped 12 people from Assembly Mennonite in Goshen launch a congregation that meets for worship on Sunday nights.

One church member befriended a woman with four children, occasionally volunteering to care for the children. This



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provides a break for the woman and her live-in boyfriend, who has resisted Grossman's ministry.

In addition to supporting Zimmerman's work, the Belmont congregation has added a noon Sunday worship service to reach people not served by its earlier, more traditional format.

"We realize that most of our people listen to the country-and-western radio station, so our songs have to be geared to that," pastor Duane Beck said. He joked that one day participants in the noon service may "sing 606 with a banjo."

Welch, assistant pastor of the Church Without Walls, described how his congregation is serving a predominantly African-American neighborhood in south-central Elkhart.

People from the church, which was planted with help from Indiana-Michigan Conference, have taken inner-city youths to a summer camp. In addition, members continue to hold bimonthly meetings with teens on topics from gangs and drugs to sex and AIDS.

The congregation's pastor, David McKissic, found his car burned not long after a community anti-drug march in which he had a visible role.

The seminary forum on outreach came one month after a public challenge by Welch and McKissic.

In November, the two sent a letter to regional and national church leaders, many of whom have offices next door to the south-central neighborhood. The pastors called for local mission efforts to live up to the standard set internationally by Mennonite Board of Missions (MBM).

"How can we facilitate missions thousands of miles away, when we have yet to begin in south-central Elkhart?" they wrote. "When will we begin to see death, crime, gangs, drugs, and hopelessness as mission?"

Copies of the letter went to Mennonite Church general secretary James Lapp, MBM president Paul Gingrich, Indiana-Michigan Conference executive secretary Sherm Kauffman, AMBS president Marlin Miller, and Goshen College president Victor Stoltzfus.

McKissic and Welch called for Mennonites to adopt an "African-American agenda," in which the church would make a "collective effort" to get as involved in south-central Elkhart as secular social service agencies.

Although the pastors have not gotten replies from everyone, "for the most part responses have been positive and supportive," Welch said. McKissic has addressed a chapel audience at the national church offices and Welch was featured in the seminary forum.—Tom Price

## **Airport program tops Virginia mission event**

Lyndhurst, Va.—Activities at a local airport raised money and awareness during a November missions festival sponsored by the southern district churches of Virginia Conference.

Richard Showalter, president of Rosedale Bible Institute in Irwin, Ohio, spoke at evening sessions at Lynside Mennonite Church. In addition, a children's choir directed by Linda Burkholder sang.

But a Saturday program at Waynesboro (Va.) Airport highlighted the festival.

Mission displays were set up in one of the hangers, and music groups performed. There were puppet shows for children, and tickets were sold for brief airplane and helicopter rides.

Southern District overseer Richard H. Showalter had offered to give a free airplane ride to each child who read three missionary books. About 30 children earned the prize.

Meanwhile, amateur radio operators set up antennas and tried to contact overseas missionaries. Several people were able to talk with Sue Horst, Virginia Mennonite Board of Missions worker in Sicily.

The airport events netted some \$1,300 for Virginia mission programs. Another \$2,000 was received in offerings.



• **Base closes.** The United States closed Clark Air Base in the Philippines on Nov. 27. Talks on a possible withdrawal from Subic Bay naval base seem likely to occur soon, according to an Associated Press report. Mennonite Central Committee (MCC) has long opposed the bases and has developed programs for Amerasian street children and the "hospitality women" of Olongapo, just outside Subic Bay. This past October, nine MCC volunteers and 18 other church workers signed a letter objecting to the bases. The letter urged U.S. Christians to call on their government to honor a Sept. 16 vote by the Philippine Senate against the U.S. military presence.

• **Iraq letter sent.** Canada should release frozen Iraqi assets and urge the United Nations to loosen trade sanctions, the Canadian office of Mennonite Central Committee (MCC) said in a November letter to Prime Minister Brian Mulroney. The letter said the actions are needed to prevent the deaths of thousands of people from malnourishment, lack of medicine, and unsafe water supplies.

• **Youth to Philadelphia.** The 1993 Mennonite Church youth convention, like the adult assembly, will be held in Philadelphia. Earlier plans had called for the youth to meet in Baltimore and the adults in York, Pa. The youth site change was approved by the Mennonite Board of Congregational Ministries executive council.

• **Romania considered.** Eastern Mennonite Board of Ministries is exploring the possibility of sending a Youth Evangelism Service (YES) team to Romania. Galen Burkholder of Eastern Board visited the former Communist Bloc nation in October, along with a group from Weaverland Mennonite Church, East Earl, Pa.

• **Church celebrates.** Peace Mennonite Church of Dallas, Tex. (formerly Dallas Mennonite Fellowship), celebrated its 20th anniversary on Nov. 17. Ernst Harder, who served as pastor from 1979-1986, was the speaker. Earlier, the congregation received the 1991 Peace-maker Award from the Dallas Peace Center for the church's work in juvenile mediation, ref-

ugee assistance, and coordination of peace and justice programs.

• **Proceeds reported.** The Canadian office of Mennonite Central Committee (MCC) reports that \$1.1 million was raised at 13 MCC relief sales and church fundraisers in Canada this year. In addition, MCC thrift stores across Canada earned more than \$1.6 million in 1991. Money from the sales and stores will go to relief and development work around the world.

• **Volunteers increase.** Eastern Mennonite Board of Missions reports that nearly 1,300 people served in its volunteer programs during the 1980s. According to the agency, the number of volunteers rose steadily through the decade.

• **Jobs program grows.** More than 500 Canadians have received employment or job training this year through the Employment Concerns program of Mennonite Central Committee. Since the program began five years ago, the number of people served has jumped nearly 1500 percent. All but \$80,000 of the program's \$5 million budget comes from contracts with federal and municipal governments and private business.

• **School holds auction.** Lancaster (Pa.) Mennonite High School raised some \$85,000 at its annual benefit auction Nov. 22-23. Some \$17,000 of the total came from the sale of 50 special edition copies of the school's new

book, *Passing on the Faith* by Donald Kraybill. The book, which describes growth and change during the school's first 50 years, is published by Good Books, Intercourse, Pa. Other items sold ranged from quilts to a championship soccer ball.

• **Name changed.** New York State Fellowship has officially become New York Mennonite Conference. Delegates approved the change at the group's September business meeting.

• **Weaver resigns.** Jerry Weaver has resigned as dean of students at Hesston (Kan.) College, effective June 30. He has directed the Hesston student life program since 1986. According to a statement from the school, Weaver's tenure has been marked by "increased integration of academic and residence life" and the expansion of career and personal counseling services.

• **Gifts exceed goal.** Eastern Mennonite College's annual alumni phonathon Nov. 4-9 raised a record \$91,000 in contributions, exceeding the \$75,000 goal. Matching funds from two anonymous donors raised the total to \$116,000.

• **Steury gets award.** Goshen (Ind.) College gardener Lores Steury has received an award for serving as an official weather observer for the National Weather Service. At 7:00 a.m. each day, Steury checks his instruments in the college weather station for barometric pressure, humidity, temperature, wind di-

rection and speed, and precipitation during the previous 24 hours. Steury, who is now semi-retired, has been a weather volunteer for 13 years. He says keeping track of the weather gives him "a good excuse to get up in the morning and get some exercise."

• **Seminarians to city.** A small group of students from the Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Ind., visited Chicago on Nov. 1-3. The group visited churches, community service programs, and the office of the Seminary Consortium for Urban Pastoral Education (SCUPE). Two AMBS students are currently enrolled in SCUPE.

• **Festival held.** Cornerstone Mennonite Fellowship, Broadway, Va., held a Fall Harvest Festival on Nov. 15-17. The keynote speaker was Howard Foltz, professor of missions at Regent University, Virginia Beach, Va. The event included the commissioning of some 65 people for a new church planting in Augusta County, Va.

• **Athletes honored.** Radella Todd Vrolijk of Eastern Mennonite College (EMC) has been named women's field hockey "player of the year" in the Old Dominion Athletic Conference. At Eastern Mennonite High School (EMHS), Joy Kingsley shattered an 11-year scoring record in girls basketball. Vrolijk, a senior from Manheim, Pa., led EMC to a 12-3-2 record. Kingsley, a junior, averaged 20 points



**Group celebrates 1953 hymnal.** Lancaster, Pa.—Some 45 singers from 35 Lancaster Conference congregations are presenting a series of programs celebrating *Songs of the Church*, a 1953 hymnal edited by Walter Yoder. The "Table Singers Three" offer renditions of some 20 hymns from the collection, which is now out of print. A 50-minute cassette by the group is available from the conference Board of Congregational Resources.—Glenn Lehman



a game and broke a season scoring mark dating back to 1980.

• **Teams improve.** The men's soccer team at Eastern Mennonite College, Harrisonburg, Va., enjoyed its first winning season since 1988 this fall. The team finished with a 9-8 regular season record. Meanwhile, the women's cross country team posted a perfect 12-0 mark in dual meet competition, while the men's cross-country team finished at 12-3.

• **Pastor transitions:**

*Steven C. Nyce* was ordained Nov. 24 at Souderton (Pa.) Mennonite Church, where he serves as associate pastor.

*Joe M. Haines* was installed as pastor of Ambler (Pa.) Mennonite Church on Oct. 20.

• **Coming events:**

*Pastors' Week*, Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Ind., Jan. 27-31. Activities include teaching, preaching, an evening of music led by Mary Oyer, and a banquet at Yellow Creek Mennonite Church. Dan Lord, a United Methodist pastor and professor from Wichita, Kan., will lead a daylong workshop on "Pastoring in Suffering and Hope." Renee Sauder will lead a meeting for women pastors. Other speakers include Mary Schertz and June Alliman Yoder. More information from Bev Sawatzky, AMBS, 3003 Benham Ave., Elkhart, IN 46517; phone 219 295-3726.

*Mennonite Central Committee annual meeting*, Wichita, Kan., Feb. 13-15. Along with sessions of the MCC and MCC U.S. boards, the meeting will include Feb. 14 presentations on "1492-1992: Implications for the Christian Task." MCC staff and board members will speak in area churches Feb. 16. More information from MCC, PO Box 500, Akron, PA 17501.

*Association of Mennonite Psychologists*, annual conference, Hesston (Kan.) College, March 5-7. The meeting is open to Mennonite psychology professors and practitioners, undergraduate and graduate psychology students, and others with similar interests. More information from Phil Osborne, Box 3000, Hesston, KS 67062; phone 316 327-8330.

*Genealogy Conference*, Lancaster, Pa., March 28. The event is sponsored by the Lancaster Mennonite Historical Society

and will include an address by John L. Ruth. More information from Lola Lehman, Lancaster Mennonite Historical Society, 2215 Millstream Rd., Lancaster, PA 17602-1499; phone 717 393-9745.

• **New resources:**

*Wall calendars* for 1992 have been published by Mennonite Board of Missions (MBM). Copies of the "Circling the Globe" calendars should arrive in Mennonite Church congregations—except those in Conservative and Lancaster conferences—during December. Churches that do not receive copies may contact MBM Church Relations, Box 370, Elkhart, IN 46515-0370; phone 219 294-7523.

• **Job openings:**

*Graphic designer*, Mennonite Mutual Aid (MMA), Goshen, Ind. MMA is seeking a full-time designer to work in its Goshen office in helping meet the communications needs of the agency and its programs. Candidates must: have at least four years of full-time, hands-on experience as a designer or a degree in art or graphic design with two years full-time experience; have at least one year of experience using a PageMaker desktop publishing system; be able to work independently and take initiative. Interested people may phone the MMA personnel office at 1-800-348-7468 or send résumé to MMA, 1110 N. Main St., Goshen, IN 46526.

## BIRTHS

**Abrahams**, Edward and Cythia, Brooklyn, N.Y., Shani Safiya (third child), Oct. 25.

**Anders**, Blaine and Becky (Martin), Wasilla, Alaska, Lillian Kristine (first child), Nov. 7.

**Bauman**, Tim and Sonia (Martin), St. Jacobs, Ont., Nicholas Paul (second child), Oct. 18.

**Brenneman**, Randy and Marci, Accident, Md., Amanda Nicole (first child), Nov. 8.

**Buckmaster**, Mike and Tami (Beachy), Deland, Fla., Brett Ronald (second child), Oct. 29.

**Driver**, Daryl and Kay (Hartzler), Hydro, Okla., Bethany Dawn (second child), Sept. 21.

**Eigsti**, Mike and Starla (Albrecht), Sebewaing, Mich., Caitlin Leight (first child), Oct. 23.

**Ely**, Jeff and Lori (Banks), Goshen, Ind., Megan Rebecca



**Host and hostess start.** *Washington, D.C. (IGH)*—Howard and Miriam Cressman (left) of Cambridge, Ont., have begun a voluntary service term as host and hostess at the International Guest House. They succeed Harold and Anna Brenneman (right) of Houston, Del. A project of Allegheny Conference, the guest house provides lodging for overseas visitors. One-year volunteer assignments as hosting assistants are available, starting this winter. Interested people may contact Annabelle Kratz, 13495 Brighton Dam Rd., Clarks-ville, MD 21029; phone 301 596-9057.

(second child), Oct. 28.

**Emswiler**, Verlin and Ruth (Slabach), South Boston, Va., Mindy Leigh (second child), Aug. 2.

**Esh**, Douglas and Cynthia (Rager), Milroy, Pa., Benjamin Warren (second child), Oct. 28.

**Hollinger**, J. Daniel and Dawn (Martin), Washington, D.C., Aaron Martin (first child), Oct. 22.

**Lentz**, Dave and Glynette, Marion, Pa., Natasha Renae (second child), Oct. 3.

**Macaluso**, Joseph and Amy, Waynesboro, Pa., Seth Joseph (third child), Sept. 29.

**Mast**, Delvin and Anita (Nyce), Weatherford, Okla., Courtney Elizabeth (second child), Oct. 14.

**Miller**, Loren and Sharon (Nisly), Austin, Tex., Katie Lorellen (first child), Oct. 26.

**Moore**, James and Bonnie (Good), Alton, Va., Christopher Henry (first child), Mar. 14.

**Nevin**, Denise (Newswanger) Horning, Lititz, Pa., Destinee Yvonne (first child), July 26.

**Rands**, Barry and Janine (Kenel), Niamey, Niger, West Africa, Daniel William (first child), Oct. 26.

**Schlabach**, Roger and Kendra (Nice), Amity, Ore., Joshua Roger (second child), Oct. 15.

**Schrock**, Stan and Rita (Evers),

Sheridan, Ore., Melinda Ann (fourth child), Oct. 18.

**Shenk**, Jeff and Heidi (Marr), Portland, Ore., Sarah Noel (second child), Nov. 10.

**Slabach**, David and Gertrude (Miller), Earlysville, Va., Sarah Elizabeth (fourth child), June 25.

**Stoltzfus**, Donald and Joanne (Kunkel), Morgantown, Pa., Ashley Grace (first child), Oct. 5.

**Waybill**, Steven and Suzi (Ferguson), Columbus, Ohio, David Steven (second child), Sept. 14.

**Wayne**, Loretta (Newswanger) Kuepfer, Millbank, Ont., Alicia Ada (first child), May 22.

**Weber**, Phil and Phylis (Krabill), Pottstown, Pa., Christian Edward Krabill (second child), Oct. 15.

**Yoder**, Edward and Carol (Good), Huntingdon, Pa., Evan Hans (fourth child), Nov. 3.

**Yoder**, Willard, Jr., and Betsy (Stitt), Huntingdon, Pa., Joshua Willard (third child), Oct. 30.

## MARRIAGES

**Brubacher-White**: Ron Brubacher, Elora, Ont. (Bethel cong.), and Karen White, Elora, Ont. (Bethel cong.), Sept. 7, by Art Byer.

**Erb-Wideman**: Tony Erb, New Hamburg, Ont., and Cindy Wideman, Elmira, Ont. (Bethel



cong.), Oct. 5, by Art Byer.

**Hays-Gautsche:** Steve Hays, Mobile, Ala., and Lisa Gautsche, Coldwater, Mich. (Locust Grove cong.), Oct. 26, by Dean Brubaker.

**Reesor-Hamilton:** Merle Reesor, Stouffville, Ont. (Hagerman cong.), and Catherine Hamilton, Uxbridge, Ont. (Catholic Church), Aug. 17, by Art Byer.

**Spittle-Reesor:** Robert Spittle, Richmond Hill, Ont. (Presbyterian Church), and Helen Reesor, Stouffville, Ont. (Hagerman cong.), Sept. 28, by Art Byer.

## DEATHS

**Beiler, Stephen M.,** 83. Born: Aug. 25, 1908, Morgantown, Pa., to Levi and Sarah Stoltzfus Beiler, Sr. Died: Nov. 8, 1991, Tampa, Fla. Survivors—children: Allen R., Lavern U., Merle D., Glen G., Pearl Good, Marian Miller; 17 grandchildren, 12 great-grandchildren; brothers and sister: Martha, Isaac, Irvin, Harvey. Predeceased by: Gertrude Stoltzfus Beiler (wife). Funeral and burial: Nov. 11, Conestoga Mennonite Church, by Harvey Z. Stoltzfus and Nathan Stoltzfus.

**Bucher, Alma Rudy,** 87, Lititz, Pa. Born: May 1, 1904, Bareville, Pa., to Aaron L. and Lizzie Groff Groff. Died: Nov. 6, 1991, Lititz, Pa. Survivors—children: John Rudy, Paul Rudy, Clarence Rudy, Mary Jane Detweiler, Sarah Sauder, Nancy Martin; stepchildren: Samuel Bucher, Harold Bucher, John Bucher, Anna Lois Charles; 22 grandchildren, 29 great-grandchildren. Predeceased by: Bela L. Bucher (second husband) and James S. Rudy (first husband). Funeral and burial: Nov. 9, Stony Brook Mennonite Church.

**Cotsones, Addie Bender,** 95. Born: July 1, 1896, Kalona, Iowa, to William C. and Rebecca (Kauffman) Bender. Died: Sept. 19, 1991, Iowa City, Iowa. Predeceased by: James Cotsones (husband). Funeral: Sept. 21, Wellman, Iowa, by Larry Evers and Paul E. M. Yoder. Burial: East Union Cemetery.

**Hartzler, Eva May (Welday),** 90, West Liberty, Ohio. Born: March 6, 1901, Medina County, Ohio, to Grant and Cora (Spangler) Welday. Died: Nov. 2, 1991, West Liberty, Ohio. Survivors—son: Donald; 3 grand-

children, 7 great-grandchildren; brother: Jay E. Welday. Predeceased by: Harry Hartzler (husband). Funeral and burial: Nov. 6, Oak Grove Mennonite Church, by Larry Augsburger.

**Kauffman, Floyd D.,** 62, Goshen, Ind. Born: Sept. 14, 1929, West Branch, Mich., to David and Katie (Jantzi) Kauffman. Died: Nov. 8, 1991, Indianapolis, Ind., from heart failure. Survivors—wife: Jean Delegrange; children: Vicki Yoder, Cindy Beck, Kris Kauffman; 5 grandchildren; brothers and sisters: Fannie Eash, Barbara Gingerick, Adeline Graber, Maudie Graber, Henry Kauffman, Alvin Kauffman. Funeral: Nov. 12, North Goshen Mennonite Church. Burial: Elkhart Prairie Cemetery.

**Keller, Anna B.,** 97, Lititz, Pa. Born: Feb. 2, 1894, to Ruben and Susan Bollinger Brubaker. Died: Aug. 10, 1991. Survivors—children: Mildred B. Nolt, Anna Mary, Ruth A. Charles, John B., Lloyd B.; 21 grandchildren, 66 great-grandchildren, 13 great-great-grandchildren. Predeceased by: John R. Keller (husband). Funeral and burial: Aug. 14, Erb Mennonite Church, by Lester Zimmerman, Don Good, and Mervin Keller (grandson).

**Leakey, William Eugene,** 61, Harrisonburg, Va. Born: Nov. 30, 1929, Ephrata, Pa., to Clarence and Esther Shelley Leakey. Died: Sept. 16, 1991, Harrisonburg, Va., of renal failure. Survivors—wife: Anna Stahl; children: J. Michael, J. Kenneth; 2 grandchildren; brothers and sisters: Shirley Peachey, Stella Eshleman, Jack, Janet Weber, Doris Weidner; half brother: John Everdige. Funeral: Sept. 19, Lindale Mennonite Church, by Laban Peachey and Ralph Ziegler. Burial: Blainsport (Pa.) Mennonite Church Cemetery.

**Miller, Velma,** 68. Born: June 22, 1923, Berlin, Ohio, to John and Eva (Miller) Kandel. Died: Nov. 8, 1991, Apple Creek, Ohio, of cancer. Survivors—husband: P. Jay Miller; children: Marlene Collier, Anita Bixler, Dallas, Gary, Fred, Jim, Eric; 12 grandchildren; brothers: Homer, David, and Reuben Kandel. Funeral and burial: Nov. 10, Smithville Mennonite Church, by Richard Ross and Glenn Steiner.

**Roth, Levi G.,** 86, Wayland, Iowa. Born: Oct. 6, 1905, Henry County, Iowa, to Joseph and Fannie (Gerig) Roth. Died: Nov.

7, 1991, Mt. Pleasant, Iowa, of a stroke. Survivors—children: Dorothy Boese, James, David; 20 grandchildren, 36 great-grandchildren; brothers and sisters: Ray, Orie, Mary Swartzendruber, Helen Beachy. Predeceased by: Mayme Wyse (wife). Funeral and burial: Nov. 9, Sugar Creek Mennonite Church, by Dean Swartzendruber.

**Rutt, Peter Roy,** 79, Lititz, Pa. Born: Sept. 16, 1912, Ephrata Twp., Pa., to Edwin and Emma Brubaker Rutt. Died: Nov. 6, 1991, Coatesville, Pa. Survivors—children: Peter, Mary Arlene Hostetter, Emma Keens; 9 grandchildren, 7 great-grandchildren. Predeceased by: Susie Rutt (wife). Funeral: Nov. 9, Ephrata Mennonite Church, by J. Elvin Martin, A. Richard Weaver, and Leroy Martin. Burial: Weaverland Brick Mennonite Cemetery.

**Schrock, Raymond P.,** 77, Wayland, Iowa. Born: Feb. 27, 1914, Shickley, Neb., to Dan and Anna (Roth) Schrock. Died: Oct. 16, 1991, Wayland, Iowa. Survivors—brothers and sisters: Ervin, Edwin, Elmer, Daniel, Fred, Jacob, Howard, Mabel McKittrick, Bessie Swartzendruber, Bertha Miller, Lillie Thomas, Esther Siville, Lydia Ann Kennel. Funeral: Oct. 19, Salem Mennonite Fellowship, by Wilford Stutzman and Dean Swartzendruber. Burial: Lower Deer Creek Cemetery.

**Shank, E. Clayton,** 87, Harrisonburg, Va. Born: March 5, 1904, Waynesboro, Va., to Erasmus C. and Ida Rhodes Shank. Died: Oct. 9, 1991, Harrisonburg, Va., from pneumonia. Survivors—wife: Mary Holsinger; daughters: Lucille Allen and Elizabeth Histing; 9 grandchildren, 16 great-grandchildren; brother: Russell M. Shank. Funeral and burial: Oct. 12, Lindale Mennonite Church, by Duane Bishop, Regan Savage, Linden Wenger, Robert Harding, Ralph Ziegler and Laban Peachey.

**Snead, Lucy Watts,** 91, South Boston, Va. Born: Dec. 10, 1899. Died: Oct. 30, 1991. Survivors—son: Otis Bowie, Jr.; 4 grandchildren, 9 great-grandchildren. Predeceased by: Otis Bowie, Sr., (husband) and Miriam (daughter). Funeral: Powell Funeral Home Chapel, by Monroe Slabach and Paul Slabach. Burial: Oakland Cemetery, Scottsburg, Va.

**Souder, Wilmer B., Sr.,** 95, Souderton, Pa. Born: April 13, 1896, Franconia, Pa., to Chris-

tian D. and Lizzie (Bergey) Souder. Died: Nov. 10, 1991, Sellersville, Pa. Survivors—children: Irene B. Derstine, Erma B. Halteman, Mary Kathryn Young, Rhoda B. Landis, Roberta B. Moyer, Wilmer, Raymond B.; 28 grandchildren, 41 great-grandchildren, 7 great-great-grandchildren. Predeceased by: Marietta M. (Bergey) Souder (wife), Stanley B. (son), and Harley B. (son). Funeral and burial: Nov. 13, Franconia Mennonite Church, by Russell M. Detweiler, Floyd M. Hackman, and John M. Ehst.

**Swanger, Florence M.,** 74. Born: Feb. 16, 1917, Mount Joy, Pa., to Irvin G. and Elizabeth Sweigart Swanger. Died: Oct. 16, 1991, Mount Joy, Pa. Survivors—brothers: Elmer S., Ray N. Funeral: Oct. 19, Mount Joy Mennonite Church, by Shelley R. Shellenberger and Robert H. Garber. Burial: Cross Roads Cemetery, Mount Joy, Pa.

**Troyer, Roy M.,** 81, Walnut Creek, Ohio. Born: June 2, 1910, Walnut Creek, Ohio, to Mose E. and Susan Miller Troyer. Died: Nov. 8, 1991, Mt. Vernon, Ohio, of a heart attack. Survivors—wife: Opal Miller Troyer; children: Larry, Muriel Yoder; 4 grandchildren. Funeral and burial: Nov. 12, Walnut Creek Mennonite Church, by Ross A. Miller.

## CALENDAR

Mennonite Board of Education annual meeting, Chicago, Jan. 9-11  
School for Leadership Training (Ministers Week), Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 13-16  
Pastors Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 27-31  
Afro-American Mennonite Association board meeting, Philadelphia, Jan. 31-Feb. 2  
Meeting on Litigation Issues Facing Mennonites, Leola, Pa., Feb. 1  
Mennonite Arts Weekend, Cincinnati, Ohio, Feb. 7-9  
Integration Exploration Committee, Elkhart, Ind., Feb. 8-11  
Mennonite Central Committee annual meeting, Wichita, Kan., Feb. 13-15  
Mennonite Publication Board directors meeting, Pittsburgh, Feb. 14-15  
Mennonite Board of Missions directors meeting, Elkhart, Ind., Feb. 20-22



*"Now when I hear the Christmas story about angels singing of goodwill to all people, I know that reconciliation, made possible by Christ's birth, happens today. I have seen it!"*

Ruth Boehm, of Winnipeg, Manitoba, (MCC service, 1987 to 1989) worked as a mediator and conflict resolution trainer at the Community Dispute Centre in Winnipeg. Ruth is now assistant pastor at Bethel Mennonite Church in Winnipeg.

**PEOPLE ARE OUR BEST RESOURCE.**



**Mennonite  
Central  
Committee**

**Mennonite Central Committee and MCC U.S.**

21 South 12th Street, PO Box 500, Akron, PA

17501-0500

(717) 859-1151 (717) 859-3889

**Mennonite Central Committee Canada**

134 Plaza Drive, Winnipeg, MB R3T 5K9

(204) 261-6381



## THE LAST WORD

# It's going to be a great Christmas

Thanksgiving Day (Canadian *and* U.S.) wasn't even upon us yet before predictions about Christmas 1991 began to appear:

- It was going to be a great season. We shoppers were lining up at the doors, clutching our credit cards and our long wish lists. With our cooperation, the North American recession was about to end.

- Well, not quite. There were also predictions it could be a flat holiday. Too many of us were just clutching, not using those credit cards. Our wish lists were just that: *wish* lists. If we didn't get out there and loosen up, who knows what the economic outlook would be.

Hey, don't look at me! My family knows it's impossible to get me feeling guilty about any part I might have in the upswing or downturn of some economy. Mention the possibility of a shopping trip, and I can come up with more excuses than a 10-year-old facing piano lessons. If none of them works and I trudge along, chances are you'll find me by the ubiquitous mall waterfall, reading a book or a magazine, refusing to do my part to end a recession. I've even heard the words *stubborn* and *Scrooge* on occasion when I become obnoxious with my views about Christmas and commercialism.

It's not that I don't enjoy Christmas. It's just that something inside me rebels at joining crowds of bargain hunters mostly failing to make available cash and gift lists meet. Is this what Christmas is all about?

But every year, somewhere along the way, I come to realize that gift-buying too should be part of Christmas. I think it comes from reading the story of Jesus' birth in Matthew or Luke. Maybe it's when I hear again the tale of Bob Cratchet and Tiny Tim in Dickens' *Christmas Carol*.

For it is in hearing these stories that I again survey my world, my relationships, my life. And I become grateful for what Christmas is about:

- That God came to earth, taking on the difficulties and frailties and uncertainties that I experience, but also knowing the joy and delight and pleasure of being human.

- That somehow that incarnation, in ways yet mysterious, is the key to meaning in this life as well as to salvation in the life to come.

- That Jesus the babe makes it possible for Lorne the adult to experience forgiveness and acceptance and understanding.

- That this mystery and joy are mine through the grace of God alone, not through anything that I have done or deserve.

When once again I realize all that I've received, suddenly I find myself wanting to give to others. Joy and acceptance and love can't be experienced alone. I need to give to others.

So I join my family at the mall, this time because I want to. And I find it fun to hunt for just the right thing to surprise one of them. Or to take a spur-of-the-moment break together at the ice-cream shop or the pizza parlor.

As I listen to the talk around me, I realize there are others just like us. They too are reveling in relationships and secrets and surprises. They too have a spirit of fun and festivity and joy that's catching.

Sure, there's way too much commercialism and complaining and frustration. But listen, and you'll come to realize that at this time of year people tend to talk more about others and less about themselves than at most other times. As Jesus taught us later, that too is what his coming to earth is all about (see, for example, Mark 12:31).

Furthermore, dig into the history of the celebration of Christmas, and you'll discover a strange mixture of practices that come from both church and culture. Gift-giving is one of these. True, today it often seems to get out of hand. But done simply and humbly, it can be an expression of gratitude and love and awe.

Every year, it takes me a while to get to that point. I guess it's part of how I experience Christmas. You'd think that after 51 chances I'd learn. Some year I hope to get it right from the start.

It's going to be a great Christmas.—jlp



December 24, 1991

# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

## *The simple lines of the heavenly host*

*We know the words well: "Glory to God, peace on earth, good will to all." But in their familiarity, we often forget the significance of these words for our lives.*

by  
John  
Paul  
Lederach

Like many, Christmas is an event that brings a wealth of memories from childhood for me. In church, among other things, Christmas meant a program, a memorized line, a bright juicy orange we all got for participating. One of the first Bible verses I memorized was for a Christmas program. I was lucky that year because I was with the Multitude of Heavenly Host that joined in chorus with the Angel of the Lord. That was much better than the poor guy who was Joseph with far too many lines to remember. We may have stuttered through it, but the words, gender specific as they may be, are still there: "Glory to God in the highest, peace on earth, and goodwill among men."

Every Christmas we hear those words, over and over again. What do they mean, so oft repeated, in times like these?

*Glory to God.* Because the words are so familiar, we tend to forget the profound significance of giving God the glory. More than anything else, glory to God is about putting things in their proper perspective. It is recognizing who we are

*Peace is not a utopian dream. It is the matter and stuff of kingdom work. The manger is a symbol of life against the warring madness we see around us.*

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***More than anything else, giving "glory to God" is putting things into proper perspective: We are God's creation and God's children. But we are not God.***

and who God is. It is knowing that while we were created in God's image, we remain simply that: God's creation and God's children. We are not God.

From early on, however, we have struggled with this simple notion. We have strived to work around God, without God, beyond God, as if we were God. But the angel and the host proclaim the divine and earthly reality of a God who is "before all things and who holds all things together."

**M**ore than two Christmases ago, I was working with a very volatile and violent situation involving armed Mohawks and the Canadian government. Negotiations failed, and the Quebec and Canadian governments sent nearly 4,000 troops to confront the Mohawks. On the morning when it looked as if they would move on the Mohawk barricades, I spoke with one of the clan mothers, a traditional leader, a grandmother whose children and grandchildren were at the barricades. She lamented the violence and the threat of violence and then said, "Some people believe they are above the Creator." She continued, "Nobody stands above the Creator."

To give glory to God is to recognize the source and sustenance of our gift of life, and to give ourselves—our service and our lives—back to the Creator. This simple act involves a choice. At essence, the biblical story of faith is a story of choices, of people who chose to put themselves and their allegiances in relationship to God. "I have set before you life and death," God said; "therefore choose life, that you and your descendants may live, loving the Lord your God, obeying his voice, and cleaving to him" (Deut. 30:19).

Glory to God is a profound recognition that life is a gift from God, that each life is a child of God. We are not God that ultimately gives or takes life away. No one of us stands above the Creator.

**P**ace on earth. The babe in swaddling clothes lying in a manger announced the coming of peace on earth. Peace on earth? Is it possible? Is it even thinkable this Christmas?

Reality tells us it is not possible. Many would have us believe peace is an unrealistic hope, an idealist's dream, a utopia for pacifists. The argument is strong, especially when we consider the real world this Christmas.

The cold war may have thawed, but the race for nuclear superiority fought between East and West has hidden the reality of warfare in our world. Consider today's geography of war.

Researchers tell us there are currently approximately around 40 armed conflicts being fought around our globe. That is 40 wars. The vast majority are fought in the third world, in countries burdened with impossible national debts, poverty, and often starvation. Though these wars tend to be internal rather than international, the vast majority of the weapons being used are supplied to all sides from sources outside the country.

To put it bluntly, guns, ideologies, and relief aid flow from the North; blood, sweat, and tears come from the South. We are entering an era in which the lines of global conflict are no longer East and West. Rather the prosperous, consuming North is in conflict with the open veins of the South. Draw the new Berlin wall along the Mexican border and the Mediterranean Sea. This is the voice of realism this Christmas.

The causes of the 40 wars are essentially social, political, and economic in nature. They are

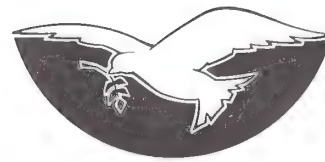
***When tempted to ask, is peace possible, we must remember the angel's words were a proclamation, not a question.***

problems of unequal access to resources and benefits; of historic contentions for land, borders, and governance; of out-of-control regional arms races. Yet for some odd reason the world continues to believe we can solve these problems by military means. This is the real world this Christmas.

Yet we sing, "To us a child is born. To us a gift is given." As Zechariah prophesied, we celebrate again this Christmas the gift that will "give light to those who sit in darkness and in the shadow of death, to guide our feet in the way of peace." Is peace on earth possible? For the angels, peace on earth was a proclamation, not a question.

The significance of God's Christmas gift is the presence not just of the word, but the word be-





coming flesh. The Christ child born humbly in a violent world is the presence, in the here and the now, of what God desires for all people. That is the Christmas story. We do not deny the harsh reality of violence in our world, but we acknowledge the presence of a new way, a redemptive and reconciling project. That is the Christmas story.

Faith, we are told, is not blindness to the reality around us but conviction of things not seen. Hope against hope, we, the people of faith, believe that peace on earth is possible because we have experienced the redemptive love and sacrifice of our Lord Jesus Christ.

**A**nd we join that odd cloud of witnesses that went before us: crazy Noah, who was told to build a boat when it wasn't even raining; wandering Abraham, who left his home to receive his inheritance without even knowing where he was going; spunky Sara, who continued to believe she would have a baby even though she was impossibly past her prime; Anabaptist Dirk Willems, who seeing his executioner fall through the ice stopped his flight and returned to save him.

Ah, with such a cloud of witnesses, how can we but run the race that has been put before us, looking to Jesus the pioneer and perfecter of our faith, who endured the cross and is seated at the right hand of God? But Jesus also calls us to the challenge of continuing the ministry of reconciliation, of breaking down the walls of hostility, of bringing enemies together.

Peace is not a utopian dream. It is the matter and stuff of kingdom work. This Christmas, as we gather to worship the baby in the manger, we know that the manger event stands as a symbol of life against the warring madness that stirs around us.

**G**ood will. Good will is about action. But usually, when we hear about people of good will, we also hear about naivete. You know, "Well, they are people of good faith, well intentioned, but they just got in over their heads; they're naive."

Good will may be naive, but it is a divine naivete that often brings fresh approaches to old ways of resolving problems. It is what I was taught as a child and what I try to teach my children because it is what I believe God calls us to. So it is good to remember that Christmas is about a baby and little children.

What are those teachings of good will from childhood? It takes two to get into a fight, and it

***Good will may be naive, but it is a divine naivete that often brings fresh approaches to old ways of resolving problems.***

takes two to get out. Be honest. Say what you need, and understand what your brother and sister need. Don't hit; hitting doesn't solve the problem. Talk it over. Admit when you are wrong. Make it right. Don't do it again.

Is it too much to think these simple ideas apply to our world? Maybe, just maybe, that is how lives are saved and wars are prevented. Maybe that is the divine part about being naive; it leaves a place for God to work in our lives and relationships.

As people of good will, we embrace the difficulty of human conflict, seeing it as a problem to be solved, not a battle to be won. We move toward the enemy as a challenge to be confronted, understood, and loved, not an evil to be destroyed. Most important, we accept the challenge of looking first to the part we play rather than laying blame at the feet of others.

**T**his year again, in the midst of all the problems of our world which encroach on our Christmas, we as people of faith hear the song of angels to the shepherds below.

*Glory to God in the highest.* Nobody stands above the Creator. Life is God's to give and take.

*Peace on earth.* In spite of a violent reality around us, we are a part of a kingdom movement that believes peace is possible. We even act like it is.

*Good will to all.* Recognizing the facility of creation and our complicity in human conflict, we actively pursue alternatives for resolving problems without taking life.

This Christmas we hear and speak to God's truth and desire for creation: seek peace and pursue it. Thus we pray incessantly and are moved to active compassion for all God's children around the globe.

*John Paul Lederach, Harrisonburg, Va., is an associate professor of sociology at Eastern Mennonite College. He is also director of the International Conciliation Program for Mennonite Central Committee.*



# Gospel Herald

*"For the Mighty One has done great things for me, and holy is his name. His mercy is for those who fear him from generation to generation."*

—Luke 1:49-50, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Dave Graybill

**Editorial consultants:** George R. Brunk III, Robert Hartzler, Richard A. Kauffman, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 50: Dec. 24, 1991**

**Photos:** cover by Paul M. Schrock, page 9 by Madeline Bender, page 10 by Larry Bartel, page 11 by Wayne Steffen, page 12 by Dale D. Gehman, page 13 by Nancy Witmer.

## READERS SAY

### Cult awareness

"Living Among the Saints" (Nov. 19) reminded me how fortunate I was to sit in on much cult awareness teaching, both at my Mennonite church and also at Women's Aglow Fellowship meetings. All people, especially Christians, should be aware of what is being disseminated erroneously in our neighborhoods and magazines in the name of Christ (e.g., Jehovah's Witnesses, Mormons, Christian Scientists).

*Cathy Middleton Raphael  
Newark, Del.*

### Informative and thought-provoking

I found your Nov. 19 issue informative and thought-provoking. I especially appreciated the three pieces authored by women.

"Stories Women Tell" was not pleasant to read. But as long as women are not treated with equal value and respect, these stories need to be repeated until they are heard.

Nancy Frey's letter, "Language Is Not a Minor Issue," is a good reminder that our language reflects our theology and behavior. Let us hear the real pain our sisters experience and consider how we might strive to include all people in the life of the church.

"Living Among the Saints" by Rebecca Lehman is a terrific account of a Christian willing to love and relate to people without paranoia or a judgmental spirit. With an attitude like that (like Christ's), she will no doubt have many opportunities to share her faith with LDS friends and acquaintances.

*Randall J. Roth  
Des Moines, Iowa*

### Some abuse stories have another side

Abuse is an ugly, horrible happening. It is rightfully becoming an issue that needs to be dealt with in our churches, our feminist groups, our communities, and our health centers.

But be careful. My sister falsely accused my parents of abuse, spinning yarns of untruths. She had a history of inability to separate fact from fantasy long before she first told her abuse story. Her stories are now believed by a Mennonite pastor counselor, a Mennonite social worker, and many in her and my family's Mennonite community.

The climate in our Mennonite communities is currently to embrace all "stories" and "confessions" without any

validation of the alleged events. So my sister was encouraged by Mennonite counselors "to tell her story." My Mennonite church, community, her minister, and her social worker have done tremendous injustice and harm to me and my family. We are all betrayed. My mother and dad have been convicted without a trial.

I am aware that those falsely accused fall into a very small percentile of all abuse stories. Our family's pain is no less because of that fact. As I read abuse stories in our church papers, I wonder if other innocent people are being devastated.

My questions: (1) How can one deny false accusation without being accused of participating in the crime? (2) How can those falsely accused forgive when the accusers do not admit to the wrong? (3) What processes do Mennonite mental health staff have in place to admit wrong to those falsely accused? (4) How does healing take place in the church and in our Mennonite community once these wrongs occur?

I plead for justice and peace to all, to the abused, to the abusers, to the falsely accused, and to their families.

*Name withheld by request*

### Where are Christian voices against violence of abortion?

Having been in the pro-life movement for almost three years, I have been disappointed with the lack of response to the abortion issue by Christians.

Now Katie Funk Wiebe ("This Controversy Is About More Than Abortion," Oct. 15) writes of Operation Rescue protests as noisy and angry. She questions the tactics of the protesters.

I have tremendous respect for those who risk imprisonment and being misunderstood. We are not angry or noisy enough about this issue. Have we become so "peaceful" that we have been willed into inactivity? When are we going to stop looking the other way and start to see the horrible violence that takes place against women and their unborn children?

We feel so comfortable with the clinical and sterile language that the media perpetuates when speaking of abortion. In reality, unborn children are being poisoned and dismembered, and women are paying for it with their spiritual, physical, and emotional well-being.

*Heike Ingram  
Fairview, Alta.*



### God's controlling hand

With Ted Koontz in "A Dark Cloud of Our Life Is Lifting" (Nov. 19) I too remember when bomb shelters were first talked about. I also recall accounts of cities of people through the years trapped and waiting to be starved out and killed by an invading army. Wars are as old as humankind, though tactics and weaponry change. The innocent still suffer along with those who hold power.

The lifting of a dark cloud of possible nuclear attack, however, cannot bring as much individual or national peace as my acceptance and dependence of God's controlling hand even in the middle of a dark cloud.

*Rhoda H. Sauder  
York, Pa.*

### To love God first

In "What I Would Like My Children to Learn" (Oct. 29), the writer makes one statement that leaves me uncomfortable. He says, "The first, and by far the most important thing, I would like my children to learn is the Bible: learn to feel it, to touch it, to handle it, to read it, to become familiar with it, to argue with it, and to think of it as the most important source of truth."

Instead of focusing first on the Bible, I believe parents should help their children to love God, giving priority to God's saving actions, God's love and power, God's ongoing self-disclosure through the witness of the Spirit. For me the Scriptures are important because they witness to Jesus Christ by calling us to faith and guiding us to a life of discipleship.

*Vernon Leis  
Tavistock, Ont.*

### Understanding the Bible not a clear or simple process

In his letter, "Can the Average Person Understand the Bible?" (Nov. 19) Warren M. Wenger writes about a crucial issue in the life of our church: how we interpret the Bible.

If we acknowledge the Scriptures to be written over a 1000-year period, among God's people in many different places and times, with very different types of literature (narrative history, law codes, poetry, letters, parables), we begin to see why the "clear word" is not so clear.

Many of us would not really advocate we follow every statement in the Bible

(e.g., Exod. 31:14; 34:22; Num. 15:37-38). We each interpret as we read. This isn't sinful obfuscation or obstinacy. As disciples searching the word, we bring our perspectives without realizing it. All are not equally valid, but neither is the sorting out as simple as some would make it.

I believe we need teaching in our churches about issues of biblical interpretation because they are so central to our faith. This includes attention to our translations themselves as interpretations of words written down long ago. It includes understanding the historical contexts which God through the writers addressed. This will help us not to distort God's word or mold it to fit our own particular worldview.

We do need to use our God-given intelligence as we read the Bible. Commentaries, dictionaries, and guidelines are tools.

Knowing the importance of these issues—and the damage done by misuse of Scripture—I too sometimes wonder, with Warren, how God may make these essential skills available to the "average person" in the pew. And I speak for myself.

*Anne Meyer Byler  
Champaign, Ill.*

### Mennonite stereotypes are all too true

Unfortunately, there is more truth than fiction to the stereotype of the Mennonite church outlined in the article, "How We Phrase the Question May Determine How We Find the Answer" (Oct. 22). Coerciveness in discipline and close-mindedness may not be seen in the academic and theological centers of the church. But they do exist.

I grew up in the Mennonite church and would not have believed these stereotypes for a second. But I have now experienced them. Leaders in a congrega-

tion know all the right words and phrases, but subtle actions and politics within the church speak a different language. I felt accepted as long as I agreed with everything leadership said and did. I was soon pushed out of any meaningful role in congregational life when I voiced opinions contrary to that of the leaders.

There is major discrepancy between the teachings of Mennonite theologians and that of leaders at the grass roots. I have seen this difference drive away young dynamic leaders of a congregation, leaving only those members who are followers.

*David L. Weldy  
Mantua, Ohio*

### Using rather than discerning on the leadership question

As I read the continuing debate on male and female roles in leadership, time and again I find proof-texting and using Scripture out of context. For example, Gal. 3:28 is often used to make the point that male and female roles in the church can be alike.

I have read this passage in various translations. I've read what is before it and what follows. This passage is teaching us that "we may be justified by faith." This passage is about being children of God and belonging to Jesus Christ. This passage teaches that Jews and Greeks, slaves and free persons, males and females, can receive the adoption and become children of God through Jesus Christ.

I find nothing in the context of this text that teaches on the role of leadership, the use of spiritual gifts, or church administration. Quoting Gal. 3:28 as a proof-text in the leadership debate comes closer to "using" the text than "rightly dividing" the word of truth.

*Simon Schrock  
Fairfax, Va.*

### Pontius' Puddle







# 'The hopes and fears of

*Once I found it easiest to believe God spoke through me to others. Today I listen to make sure that I don't miss what God is trying to say to me.*

by Ronald J. Hunsicker

**O** Little Town of Bethlehem." I've sung it often at Christmas. Without thinking I know the words, including the end of verse one: "The hopes and fears of all the years are met in thee tonight."

I used those words last year as a central theme in a sermon preached for my congregation on Dec. 16, 1990. In that sermon I attempted to illustrate how the Christ event can meet the hopes and fears in each of our lives. I further suggested that with Christ's advent we can embrace these hopes and the fears which make up our individual and corporate lives.

Exactly two weeks later, I—an avid and regular jogger, nonsmoker, only 45 years old—suffered a heart attack. Four days more, and I underwent open heart, double bypass surgery. *The hopes and fears of all the years are met in thee tonight!*

**F**or most of my life, I have provided care to others. I guess that is how I learned life as the oldest child in a family of four children. I also learned there wasn't much that I could not do if I just set my mind to it. I was successful. I was an achiever. Along the way, I even left a few positive impressions on others.

As a minister, I was there when others needed me. I was there when the first child was born, when the anxiety of waiting was enormous. I was there when a young couple was killed in an auto accident, leaving two small children. I was there when parents were so desperately trying to understand their teenage children. I was there when marital conflict wrenched the life out of well-meaning couples. I was there when a congregation struggled with their response to the Vietnam war.

As a chaplain, I was there when no doctor wanted to tell the family that their 18-year-old daughter would never function again. I was there when the emergency room was overrun with accident victims. I was there when family and

friends asked why? I was there when a 54-year-old, holding my hand, said, "I'm going now," and died. I was there when hospital employees were laid off and lost their jobs.

As a health care administrator, I was there in all the discussions about the uninsured and the underinsured. I was there and helped to establish new programs to treat alcoholics and addicts. I was there and fought with insurance companies to recognize the disease of addiction with as much conviction as they recognized heart disease.

I was there, in most all the right places at the right time. I was there with a lot of people who were in need. I attempted to reassure and to represent to those people the power and love and consistency of God. I attempted to represent to them the healing and consistency of our Lord. And all the while, I figured that I could keep on doing this forever.

**I** was there! Usually I was able to fulfill all my dreams of life. Oh, there were some detours and some rough spots, but I managed to "tough" those out and continue to move forward. Most of the time I thought that this drive, this push, this "I was there," was what God wanted me to do.

But slowly my tank was being drained. Deep down inside me, there was a fear, an emptiness, a soreness in my heart (literally and figuratively) that every so often would surface as I wondered how I would face my own fears if I ever found out that I was not as strong or as in charge as I thought I was.

On Dec. 30, 1990, those fears came charging into the open. My struggle was to embrace the hope that would see me through the next several terrifying days. That relatively normal Sunday turned into a day of intense chest pressure with pain in the elbow, shoulders, and jaw.

**A**s the first pain became real to me, I sensed something was wrong and I was not going to like the outcome. My wife, with more sense than I, called our family physician, and soon we were on our way to the emergency room. The drawing of blood, blood pressure cuffs, EKGs, and nitroglycerine became the focus of that Sunday afternoon for me instead of the NFL playoffs. With only minor protests from me, I was admitted to the hospital for a "few tests." So far my hopes were working just fine and I had my fears under control: It must have been something I ate. It was "just a reaction." That seemed to be the best explanation I wanted to hear.



# all the years . . . ’

However, during that first night in the hospital, I knew that things were going to be different. I knew that I was going to have to let others minister to me as I had ministered to others.

The morning came and with it those “just to be sure” tests. “Sure I can run on the treadmill; how long would you like me to run?” My attempts at wit were mostly ignored by the people assigned to collect the data. They injected radioactive dye into me in order to determine if all my heart was getting enough oxygen.

**A**t 5:10 p.m. that afternoon, the cardiologists and my family physician came into my room. They were no longer smiling. “There is an area of your heart that is not getting enough oxygen; it also looks like there has been some prior heart damage” were all the words I heard. I know they said more, but I lost them. I fought back the tears and reached for my wife’s hand. This was not supposed to be happening to me. This was not part of my plan!

The following day was New Year’s day, my only day to think. The next day I was to have a cardiac catheterization, and then we would know for sure what we were facing. Now helpless and with rising fears, I was beginning to wonder

***Sometimes I wondered how I would face my own fears if I ever found out that I wasn’t as strong as I thought I was.***

where the strength would come from to have my fears met by hopes so that I, too, could always rejoice.

The catheterization procedure was simple, painless, and mostly comfortable. In less than thirty minutes it was over, but not before I knew the results. One artery was blocked 95 percent, and another was blocked 70 percent. Because of the size and location, the procedure would be open-heart surgery. No longer able to fight back the tears, I began to cry. I cried when I was returned to my room and the nurses said that they were sorry to hear the results. I cried when my wife came into the room after she had also talked to the cardiologists. Open-heart surgery. I thought this only happened when, well, when you got old. Furthermore, I had ministered to families who had a member who died during open-heart surgery.

There was no hiding it now. My fears were

real. They were strong, and they were powerful—and I did not like it one bit.

In a few hours I met with the surgeon, and I was told what a good candidate I was for the procedure. After a bit of negotiating, I suddenly discovered that I was scheduled for surgery the next morning. Things were moving too fast. I was no longer in control.

During those next hours, as the “technicians” began to organize my life and arrange my body for the surgery, I was ministered to. Our pastor, my pastor, made several visits to the hospital. Through the powerful words of Isaiah, he slowly began to mend my broken heart and allow me to embrace Christ. Through those powerful words, the constant companionship of my wife, the encouragement from my congregation and house church connections, hopes began to replace my fears. I was able to approach surgery with a new sense of “I was there.” But this time I was receiving, not giving.

**I**n the wee hours of the next morning, I began to become aware that it was now over. I felt my chest, and it was very tender. I knew that I had a tube in my nose and one down my throat. My first act of thanksgiving was to offer a silent (of course) prayer to God. My fears had been met with the hopes of countless people who had rallied around me. My fears had been met with the hope that God offered me as well.

During the early recovery process, I continued to be ministered to by the church. More words from Isaiah and other biblical passages spoke to me. I began to open up and share with my pastor some of those fears that had swelled up inside me through this experience. Those were the fears I was not supposed to have.

Since then, my recovery has gone very well. Oh, I still want to work longer than others think I should. I still want to achieve. I still make demands of myself and of others. And when I am really honest, I want to pretend that this did not happen to me.

God spoke to me through that event. Before Dec. 30, it was easier for me to believe that God was speaking through me to others. Now I will be spending more time listening to make sure that I don’t miss what God might be saying to me.

*The hopes and fears of all the years are met in thee tonight.*

*Ronald J. Hunsicker is executive director of The Terraces, a center for addiction medicine in Ephrata, Pa. He and his family attend the Akron Mennonite Church.*



**Bishops oppose budget cuts in Central American nations**

Roman Catholic bishops from across Central America have expressed strong opposition to hefty cuts in health and social programs by the region's governments in order to make larger payments on foreign debt.

The cuts come at the same time the area is experiencing an outbreak of cholera, a deadly disease caused by impure drinking water and poor sanitation. (RNS)

**Salvation Army top recipient of U.S. charity contributions**

The Salvation Army is the favorite charity in the United States, according to data released by the *Chronicle for Philanthropy*.

The group received gifts totaling \$1.2 billion in 1990, topping the list of non-profit organizations.

*NonProfit Times*, which published a similar list of charities this past November, said that the majority of charitable groups did not experience a significant decrease in revenue, despite the recession. (NIRR)

**Lausanne director forecasts growth in Latin nations, India**

The largest response to the gospel in the remainder of this decade will be in Latin America, India, and China.

That's the prediction of Tom Houston, international director of the Lausanne Committee for World Evangelization.

Houston estimates that by A.D. 2000 there could be 50 million new believers in Latin America, 40 million in India, and 30 million in China. (WEIS)

**Jesus' advice not relevant for church funds, lawyer says**

Jesus' advice in the Sermon on the Mount not to be anxious about tomorrow doesn't apply to investments of Church of England funds, a lawyer argued in British High Court.

Attorney Robert Walker gave his biblical commentary in a case challenging the refusal of the Church Commissioners—the 95 men and women who oversee the church's \$5 billion investment portfolio—to divest from any holdings in companies that do business with South Africa.

The General Synod, the church's policy-making body, has repeatedly told the commissioners to divest from such holdings. In their defense, the commissioners have claimed that as trustees of pension funds they are bound by the national Charities Law to place funds into the

highest-yielding investments.

Jesus' teaching is "all very well for those seeking personal sanctity," Walker said, but it is neither "permissible nor admirable" in a situation involving salaries, pensions, and housing of present and future generations of clergy. (RNS)

**Jewish group seeks ban on ads denying Holocaust**

The Anti-Defamation League of B'nai B'rith is urging college newspapers to reject ads by individuals or groups denying the reality of the Holocaust.

Declaring the issue "not debatable," the Jewish organization announced its position in response to the publication of such ads in student newspapers at Cornell, Duke, and the University of Michigan. (RNS)

**Natives want land from Quebec if province opts to leave Canada**

Native Canadians will try to keep most of Quebec if that province separates from Canada, Assembly of First Nations chief Ovide Mercredi said.

Mercredi added that aboriginal peoples will expect the federal government to protect their rights.

Quebec denies native groups the same rights to self-determination being sought by the province's French-speaking majority, River Desert chief Jean-Guy Whiteduck said. (CMC)

**Interfaith group looks at ways to fight prejudice in New York**

Christian, Jewish, and Muslim clergy from throughout New York City gathered earlier this month to discuss ways they can fight bigotry in their neighborhoods and congregations.

Pastor Austin H. Armistead described his church's innovative approach to cooperation and understanding across ethnic lines.

The congregation—Community United Methodist Church in the Jackson Heights neighborhood of Queens—has members from more than 60 nations and holds Sunday services in Korean, Chinese, English, and Spanish. (RNS)

**Africans need own theology, former president tells scholars**

African Christians need to gain theological independence from Europe and North America, just as African nations became politically independent earlier in this century.

Canaan Sodindo Banana, who made

that assertion to a meeting of religious scholars, knows both politics and theology firsthand. He served as Zimbabwe's president from 1980 to 1987 and now teaches religious studies, classics, and philosophy at the University of Zimbabwe.

"Western theology is theoretical, whereas we are faced with practical problems of living," he said. "We want to eat today rather than tomorrow. We don't want to postpone living." (RNS)

**Soviet Christians ask for help from Africa and Latin America**

Christians from the Soviet republics have urged Christians from Africa, Asia, and Latin America to help them in evangelization.

The appeal was made by an eight-member delegation at a meeting organized by the Lausanne Committee for World Evangelization earlier this fall.

Delegation leader Johannes Reimer said Christians from southern nations can be more effective than those from North America and Europe in reaching people in the republics. (MWC)

**Anglican leader urges restraint as ordination vote approaches**

Archbishop of Canterbury George Carey has urged Church of England leaders to reject acrimony in debate over the ordination of women.

Carey made the appeal in his first address to the church's synod since he became archbishop this past April.

Noting that Anglican unity has already been stretched to the breaking point, the archbishop warned that a sharper test is yet to come when the synod votes next year on the issue. (RNS)

**Pope's visit shows importance of Brazil to Catholic Church**

Pope John Paul II repeated two familiar themes during a 12-day trip to Brazil.

On one hand, he offered hope for the poor and straightforward criticism of civil authorities. On the other, the pope warned priests against deep political involvement.

To some observers, the visit and message show the importance of Brazil to the church's future. Brazil has the largest Catholic population of any country in the world. An estimated 88 percent of the nation's 150 million people are Catholics.

In addition, Brazil embodies the struggle taking place throughout the region between progressive and traditionalist forces. (RNS)



## MCC to send food shipment to ease hunger in Zaire capital

*Akron, Pa. (MCC)*—Mennonite Central Committee plans to send at least 1,000 metric tons of food to Kinshasa, Zaire, in response to growing hunger in that African capital.

In addition, the agency has given \$25,000 to the National Inter-Mennonite Committee (CONIM) to buy local food.

MCC is inviting U.S. farmers to donate corn and soybeans to the food shipment, which is to be sent in early January. Other people, including Canadians, are invited to contribute money to the project.

According to MCC, ocean freight costs will be at least \$155,000.

The food crisis follows inflation, currency devaluation, and political unrest in Zaire.

This past September, riots broke out when members of the nation's military refused their salaries, about \$5-10 a month. The soldiers said the pay was inadequate in light of rapid inflation.

In the past few months, prices in the capital have increased 3,000 percent. In addition, Kinshasa's unemployment rate has soared to 70 or 80 percent.

Food remains available in rural areas. But security problems and high costs make getting it to the city difficult.

Moreover, many of Kinshasa's 4 million residents cannot afford current food prices.

Mennonite pastors in the city report

that their children are suffering from malnutrition.

MCC's food shipment will go to CDI Bwamanda, a development program that has a large milling operation in Kinshasa.

Farmers interested in donating food may contact the MCC office nearest them for information about collection sites. Cash contributions can be mailed to any MCC office and designated "Corn and Beans for Kinshasa."

If contributions exceed costs, the money will go to other MCC relief activities or the agency's agricultural work in Zaire.

## Two children hurt by rocks in Botswana

*Akron, Pa. (MCC/AIMM)*—Lori Fast, nine-year-old daughter of Botswana Mennonite Ministries country representatives Eric and Kathleen Fast, was injured in a Nov. 30 rock-throwing incident in Gabarone, Botswana's capital.

Also hurt was Mueni Mutava, a friend of the Fast girl.

According to the Fast, the incident was not politically or racially motivated.

The injuries occurred when the Fast family and two friends were returning from a birthday party at 10:30 p.m.

Youths leaving a concert at the local stadium threw rocks and bottles at pass-

ing vehicles, including the Fast car.

Rocks broke two side windows and the windshield of the car, striking both Lori and Mueni in the head. Both girls sustained skull fractures.

The Fast, drove immediately to a nearby hospital, where both children underwent emergency surgery.

As of early December, both girls were still hospitalized. However, both were doing well, Kathleen Fast said by phone.

Lori suffered a depressed fracture and is fortunate not to be paralyzed or have brain damage, her mother said.

Kathleen expressed appreciation for the work of the two Cuban surgeons who operated on the girls. Both have been coming in on their own time to check on the children, she said.

The rock-throwing was drug or alcohol-related, Fast said, noting that consumption of both is common at stadium concerts in Gabarone.

Many vehicles were stoned on the night of the incident, the couple noted, and Lori and Mueni were not the only people injured.

Ironically, an important part of the work of Botswana Mennonite Ministries has been raising awareness about drug and alcohol abuse.

The morning of Nov. 30, the Fast had attended a public alcohol awareness event organized by Mennonite Ministries worker Glenn Swier of Grand Rapids, Mich.

The Fast are from Altona, Man., and are jointly appointed by Mennonite Central Committee (MCC) and Africa Inter-Mennonite Mission (AIMM). All MCC and AIMM work in Botswana is done jointly through Mennonite Ministries.

## Workers keep teaching despite Yugoslav war

*Murska Sabota, Yugoslavia (MCC)*—Two Mennonite Central Committee workers are finding new direction for their work amid Yugoslavia's civil war.

Emmanuel and Helen Gitlin of Hickory, N.C., were teaching at a nondenominational seminary in Osijek, Croatia, when fighting broke out. At the beginning of October, the Gitlins and the school were forced to relocate in nearby Slovenia.

Closed roads and disrupted communications made it impossible for some students to attend. By the middle of November, however, enrollment had stabilized at about 30.

Last year some 100 students attended



**EMC hosts Suzuki program.** *Harrisonburg, Va. (EMC)*—Eastern Mennonite College junior Edie Lantz gives violin lessons to twins Kate and Meg Schrock. Lantz is a student intern in the college's Suzuki music program, the only one of its kind in the central Shenandoah Valley. Each week some 110 children and youth take lessons in violin, viola, cello, and piano. Some 40 of the older students in the program make up the Shenandoah Valley Youth Symphony.



the seminary, known as the Evangelical Theological Faculty.

The current student body includes Albanians, Bulgarians, Russians, Ukrainians, and two Ethiopian Mennonites, along with members of three of Yugoslavia's ethnic groups—Croats, Serbs, and Slovenes.

War and the change of locations have created erratic teaching conditions. Emmanuel has no steady teaching schedule for his Old Testament and Hebrew classes. However, Helen's English teaching schedule is more regular.

In early November, a lull in the fighting allowed the Gitlins to travel back to Osijek, which they had left with only an hour's notice at the end of August.

They found that grenades launched from neighboring villages had fallen on many civilian targets and the hospital had been bombed repeatedly. Every third house in the city of 140,000 had been damaged.

However, the couple learned that members of a local Pentecostal church had been maintaining the former seminary buildings. Except for a few broken windows, the buildings were intact.

Emmanuel Gitlin was invited to return to Osijek on Dec. 1 to celebrate communion in the parsonage of the Lutheran church, which is now pastorless.

In addition, the Jewish community in Zagreb has invited him to travel there every Wednesday to teach courses in Jewish life and Hebrew language.

The Gitlins are "making a fine contribution in a turbulent situation," said MCC executive secretary John Lapp, who visited Yugoslavia from Nov. 16 to 19.

Lapp lectured at the seminary on Mennonite pacifism. The students responded well but "a little incredulously in the midst of the immediate conflict," Lapp said.

MCC involvement in Yugoslavia began during World War II, when the agency assisted refugees. MCC began working with the seminary in the late 1970s, sending both students and teachers.

## MCC, college sponsor mission/ecology event

*Harrisonburg, Va.*—Church leaders, academics, ecologists, and mission workers seldom gather to share ideas about broad issues facing the church.

But that's what happened when Eastern Mennonite College (EMC) and Mennonite Central Committee (MCC) held a consultation at the college Nov. 22-24.

Titled "Preparing for Mission 2001," the meeting drew some 35 participants who represented a variety of professions

and ideological perspectives.

John Paul Lederach, professor of sociology at EMC, spoke on the need for a new understanding of relationships among cultures and people. Later, Carl Keener of Penn State University called for a new outlook and approach that "does not utilize coercive power to enable one's activities."

Keener also called for a new view of God. "One's vision of God is critically important because it represents the central focus of our lives and how we might properly respond to the problems of our environment," he said.

Roundtable sessions during the weekend provided a chance for interchange among all the participants. Much of the discussion focused on the themes of wholeness and integration.

"There is a keen sense that much of what we do in theology and mission is no longer adequately addressing the interconnectedness of what we understand about human beings, technology, and the earth," said EMC Bible professor Ray Gingerich, one of the coordinators of the event.

"The consultation did not intend to answer all the questions," said EMC sociology professor Vernon Jantzi, another of the organizers. "The focus was to renew or reformulate our understanding [of] technology and ecology, mission and justice, and the relationship between them."

The catalyst for the weekend was Jacob Schiere, an MCC worker who returned from the highlands of Guatemala a year ago and is on sabbatical in Virginia.

The consultation concluded with a worship service, at which group members planted three sugar maple trees on the hill above the EMC campus.—*Marshall King*

## U.S. workers mistreated, activist says at Goshen

*Goshen, Ind. (GC)*—Low pay, arbitrary firings, and demeaning or unsafe working conditions are typical for U.S. workers, activist Karen Nussbaum charged in an address at Goshen (Ind.) College earlier this month.

Nussbaum, cofounded and serves as executive director of 9to5, the National Association for Working Women. She spoke as part of the Frank and Betty Jo Yoder Public Affairs lecture series.

Nussbaum told stories of people such as Earlene, "who was fired after 15 years with the same company because she was



**Student cares for cougar.** *Hesston, Kan. (HC)*—Hesston College sophomore Carla Kennell holds Joe, a pet cougar cub being treated at the Hesston Veterinary Clinic. Kennell, who hopes to find a job in a veterinary office after graduation, worked 12 hours a week at the clinic this fall. In addition to earning money, she received college credit under the school's Cooperative Education Program.





*Karen Nussbaum, executive director of 9to5, the National Association for Working Women, speaks at Goshen (Ind.) College earlier this month.*

late to work. She was late because she was making special arrangements for her hemophiliac son."

The 9to5 director also told of a boss who, to save space, made a secretary work for seven months in a bathroom.

"She sat on the commode. To add insult to injury, she got a bad work report because she failed to keep her workplace tidy."

Nussbaum noted that 23 workers, mostly women, burned to death in a fire at a poultry plant in Hamlet, N.C.

"They died because management refused to keep fire doors open, because they were afraid workers would sneak out for a cigarette or steal chickens," she said.

Falling pay, rising numbers of two-pay-check families, and a squeeze on benefits and working conditions are ways U.S. business has tried to adjust to a new world economy, Nussbaum said. She charged that employers have chosen to copy the low-wage policies of nonindustrialized nations rather than the high-production methods of Europe and the Far East.

The disparity between U.S. executives and entry-level workers is higher than anywhere else in the world, Nussbaum said, and has increased threefold in 30 years.

Meanwhile, the United States is the only industrialized democracy without national family leave, child care, or health insurance, she said.

The role of the worker must be changed, Nussbaum argued. She cited Volvo's finding more than two decades ago that contented workers, who were trained and

included in management decisions, became productive employees.

This idea spread through Europe and Asia without touching U.S. shores, she said. "The model in the United States presumes workers are stupid and that money will not be spent to educate them," she charged.

In Singapore, people with routine jobs get 40 hours to six weeks of training, Nussbaum said. In the United States, less than 8 percent of all employees not in management receive any instruction.

In an effort to keep up with foreign competition, some businesses are taking ominous measures, she said. These include using computer keyboards to monitor how long workers are away from their desks and having supervisors listen in on employee headsets.

Though her organization is specifically concerned with women's rights on the job, Nussbaum directed her comments to all current and potential workers.

"This is a cautionary tale for those who have not joined the workforce, for those in the workforce who have not experienced what I am talking about, and for men who think I'm not talking to them," Nussbaum said. "It's what's in store for everyone—if we don't do something about it."—Wayne Steffen

## Seminary event studies popular culture, mission

*Elkhart, Ind. (AMBS)*—Presentations ranging from the arts to anthropology highlighted a gathering on "Reading Our Culture . . . Its Challenges to the Church."

Some 30 people attended the event, held Nov. 15-16 at the Associated Menno-nite Biblical Seminaries (AMBS).

Paul G. Hiebert of Trinity Evangelical Divinity School, Deerfield, Ill., gave "An Anthropologist's View of North American Culture."

Hiebert described the postmodern world as focused on individual needs. Its characteristics include deification of self, relativism, and experientialism, he said.

By contrast, the church too often seems to emphasize organization and tasks over people, he noted.

Abner Hershberger, professor of art at Goshen (Ind.) College, presented a slide show in which he placed visual art into five categories: art with religious themes, signs of alienation, art as protest, painting as a critique of society, and art as affirmation and celebration.

Hershberger said he appreciates art for

"its way of creating a new language" that helps decipher today's world.

Dennis Friesen-Carper, a music teacher from Goshen, Ind., described 20th-century music from folk to African to technology-spawned music videos.

"There's something in music that reminds us who we are and how we experience life," he observed. Churches need to experiment with "different worship experiences with different kinds of music," he said.

Ruth Johansen, who teaches at Notre Dame University and is a member of the Church of the Brethren, examined religious and mythic themes in U.S. literature.

She described typical views of money, power, love, freedom, nature, and God in U.S. society and in Anabaptist churches. Then she contrasted these views with those of Jesus.

For example, popular culture encourages people to make as much money as possible. Anabaptists call for frugality. But Jesus calls for selling all that one has and giving it to the poor, she said.

Popular culture confuses love with sex, Johansen continued. Anabaptists view love as sexuality linked to procreation and gender roles. But Jesus, she said, sees love as mutuality between males and females and as friendship between God and creation.

In popular culture, God is an absent figure whose place is taken by patriotism and nationalism. Anabaptist heritage views God as a fatherly authority, Johansen said, while Jesus understands himself as God incarnated and made visible.

The meeting also included comments by Wilbert R. Shenk, director of the Mission training center at AMBS, and Gary Martin, instructor in evangelism and church planting.

The church is called to be both a radical critic of the secular present and to be responsibly present in today's world, Shenk said.

Martin, who is part of the leadership team of a new congregation in Goshen, described how people are responding to the call to be disciples of Jesus.—John Bender





**Workers honored.** Lancaster, Pa. (EMBM)—Five former workers with Eastern Mennonite Board of Missions share stories at a banquet in their honor. The event was held Nov. 9 at Charlotte Street Mennonite Church. From left are: James and Rhoda Sauder, former workers in the Dominican Republic and Honduras; Grace Hockman, Honduras; and Evelyn and Ira Kurtz, Hong Kong.

• **Center dedicated.** Some 700 friends of Lancaster (Pa.) Mennonite High School attended a Nov. 24 celebration to mark completion of the school's \$3.5 million auditorium/fine arts center. The 1,500-seat auditorium will be used for chapel services and a variety of school and church events. The building also includes rooms for art, drama, and music.

• **School holds rally.** Central Christian High School, Kidron, Ohio, held a fundraising rally Dec. 2 as the final phase of a \$2.4 million building project. The event included a musical program in the Performing Arts Center and an address by John Rudy, Leola, Pa.—*Celia Lehman*

• **Officers named.** Joe Breneman, Wichita, Kan., has been appointed chair of the 12-member Board of Overseers of Hesston (Kan.) College. John Hershberger, Arvada, Colo., will serve as vice-chair and Vicki Hoffman of Hesston will be secretary. New members of the board are Lynn Egli, Vancouver, Wash., and Kathleen Keener Shantz, Glendale, Ariz.

• **Patients aided.** First Mennonite Church, Iowa City, Iowa, offers a hospital hospitality min-

istry for individuals and families of patients undergoing treatment in the Iowa City area. Services available include short-term housing, financial assistance, and visitation. More information is available from the congregation at 405 Myrtle Ave., Iowa City, IA 52246.

• **Arts enhance teaching.** Zion Mennonite Church, Archbold, Ohio, is combining Christian education and the arts. Three young artists from the congregation—Elaine Gooding, Amy Rich, and Jonathan Rich—created note cards with peace messages as part of a peace teaching series earlier this year. This month, local potter Mark Nafziger allowed his seventh and eighth grade Sunday school students to use his shop and materials to make pottery Christmas tree ornaments with religious themes.—*Charlotte H. Croyle*

• **Miller studies hope.** Paul M. Miller has interviewed 74 people who are 80-year-old or over in a project called "Aging with Hope." The study is designed to uncover "secrets of hoping" that can help people avoid discouragement in a pessimistic era. Miller is professor emeritus of practical theology at the Associated Mennonite Biblical Semi-

naries, Elkhart, Ind., and clinical pastoral education supervisor at Philhaven Hospital, Mount Gretna, Pa. He is collaborating on the project with Emerson Leshner, a gerontologist at Philhaven.

• **Mock interviews held.** Three school administrators from northern Indiana helped senior education students at Goshen College prepare for job interviews. Bob Duell of Goshen Community Schools, Henry Smith of Wawasee Community School Corporation, and Fred Stump of Mishawaka City Schools, conducted mock interviews with students and evaluated their performance.

• **Nurses pass boards.** All 17 of Eastern Mennonite College's 1991 nursing graduates have passed their state board examinations, nursing department chair Beryl H. Brubaker said. This is the third consecutive year students from the Harrisonburg, Va., school have had a 100 percent passing rate, she said.

• **Showalter on panel.** Goshen (Ind.) College professor of English Shirley Showalter will be a member of a panel at the annual meeting of the Association of American Colleges, to be held Jan. 8-11 in Washington, D.C. Showalter will take part in a session on "Seeking Authenticity: Grounding Responses to Pluralism in Institutional Mission."

• **Lectureship available.** Goshen (Ind.) College and Bluffton (Ohio) College are accepting proposals for the 18th annual C. Henry Smith Peace Lectureship. Presentations may consist of drama, stories, or visual art, as well as traditional lectures. The award carried a \$2,000 stipend, along with \$500 for research and travel. Entry deadline is Feb. 15. More information is available from John Eby, academic dean, Goshen College, Goshen, IN 46526.

• **Exchange supported.** Vietnamese, other Asians, and North Americans are learning from one another through the work of the Mennonite Central Committee (MCC) Center for Educational Exchange Programs, Bangkok, Thailand. For the past year, the center has helped organize conferences, training programs, and study

tours. Vietnamese and Thais have studied agriculture in one another's countries. In addition, MCC Bangladesh workers and their local partners have visited Vietnam as part of a joint soybean program. Meanwhile, the center offers a point of contact for universities and organizations interested in setting up exchange programs with Vietnam.

• **Chilean women meet.** Some 25 women, including Mennonite Board of Missions worker Karen Guenther, took part in a meeting in Santiago, Chile, on "Theology from a Woman's Perspective." The event was sponsored by a newly formed department of the Evangelical Theological Community, the seminary where Guenther's husband, Titus, is a teacher. Topics discussed included marriage breakups, domestic violence, financial issues, involvement of women in church leadership, and Jesus' encounters with women.

• **Brazilians march.** Mennonites joined members of a number of Protestant churches in Conceicao, Brazil, in a march on Sept. 7, Brazil's Independence Day. People from the Mennonite congregation carried a banner that read, "Jesus makes our homes united and happy." At one point, the procession passed in front of city hall and civil leaders seated on a platform. Mennonite Board of Missions workers Glenn and Lois Musselman are pastors of the local Mennonite church.

• **Commencement held.** Cornerstone Bible College, affiliated with Cornerstone Mennonite Fellowship of Broadway, Va., held its first commencement Nov. 23. George R. Brunk II spoke and two students received degrees.

• **Fund established.** A Clifford Snyder Memorial Fund has been established at Conrad Grebel College, Waterloo, Ont. Named for a former pastor and Hispanic ministries worker, the fund will provide grants to candidates from the following categories: Latin American pastors, leaders, and potential leaders who wish to study at Conrad Grebel; and Canadian pastors, leaders, and potential leaders pursuing study at the college in order to prepare for assignments in Latin America. Poten-



tial recipients and people who wish to contribute to the fund may contact Nelson Scheifele or Arnold Snyder at Conrad Grebel College, Waterloo, Ont. N2L 3G6.

• **Profits aid hungry.** Money from food sales in Eastern Mennonite High School's student lounge will help hungry people in the Harrisonburg, Va., community. Nicole Bauman and Dawn Mosemann of the student council lounge committee presented an \$800 check to Daisy Yoder, director of Friendship House. The amount represents more than half of last year's profits from soda, fruit drink, and snack machine sales.

• **MCC reunion set.** A 50th anniversary reunion will be held this coming May for people who served at Mennonite Central Committee (MCC) headquarters, Akron, Pa., between 1941 and 1946. More than 100 people are expected to attend the May 5-7 gathering of former staff, Civilian Public Service (CPS) workers, and spouses. The first two CPS assignees, Otto Sommer and Emil Thiessen, arrived in Akron in early 1942. Both are on the reunion planning committee. More information is available by writing to: MCC 50th Anniversary Reunion, c/o Richard Ebersole, PO Box 84, Akron, PA 17501.

• **Station holds drive.** Eastern Mennonite College's FM radio station, WEMC, received some \$4,000 in cash and pledges from listeners during "WEMC Week" in November. Another appeal will be held this spring. Founded in 1955, WEMC is Virginia's oldest noncommercial radio station.

• **Scholarships planned.** The music department at Eastern Mennonite College, Harrisonburg, Va., plans to establish a scholarship program for incoming freshman who expect to major in music. According to department chair Stephen Sachs, the initial goal is to provide four \$500 awards on a merit basis for the 1992-93 school year. The department will hold a benefit concert for the program on Feb. 23.

• **Discount offered.** Full-time students from Mennonite colleges are now eligible to take one course at the Associated Men-

nonite Biblical Seminaries (AMBS) at one-quarter the regular tuition cost. The offer applies to upper-level students with the recommendation of their faculty advisers. More information is available from Steve Fath, admissions counselor, AMBS, 3003 Benham Ave., Elkhart, IN 46517.

• **Glicks meet team.** Del and Charlotte Holsopple Glick, Mennonite Board of Missions workers in Shenyang, China, met an unexpected group of North Americans this fall—the Harlem Globetrotters basketball team. The Globetrotters began their second tour of China with a series of games in Shenyang. The Glicks saw them play twice and talked with them at a reception in their honor.

• **Pastor transitions:** *Jane H. Peifer* was licensed on Dec. 9. She will serve as a member of the pastoral team at Community Mennonite Church, Harrisonburg, Va.

• **Coming events:** *Conference on family violence and sexual abuse*, Sonnenberg Mennonite Church, Kidron, Ohio, March 20-21. Ruth Krall, director of peace studies at Goshen (Ind.) College, will speak. In addition, the event will include worship, art, and workshops. Sponsors include Mennonite Central Committee (MCC) Great Lakes Region and Ohio Conference. More information from the MCC Great Lakes office, 13363 Jericho Rd., Box 82, Kidron, OH 44636; phone 216 857-7721.

*25th anniversary*, Inter-Mennonite Children's Choir, Waterloo, Ont., May 2-3. Activities will include concerts by an Alumni Choir and the current children's choir. More information from Jane Schultz-Janzen at R. 3, Wellesley, Ont., N0B 2T0, phone 519 699-6090, or by contacting Betti Erb at Conrad Grebel College.

• **New books:** *75th anniversary book*, Calvary Christian Fellowship Church, Inglewood, Calif. The book includes a historical article by Douglas Kaufman, photos, reflections, and specific information about Calvary's ministries. Copies may be ordered from the church, 2400 W. 85th St., Inglewood, CA 90305; phone 213 752-8552. Supplies are limited.

• **Job openings:**

*Administrator*, Juniata Mennonite School, McAlisterville, Pa. Needed by July 1992. Juniata is a K-8, patron-operated school in rural central Pennsylvania. Master's degree with teaching and administrative experience preferred. Contact the school at 717 463-2898.

*Faculty member in business administration*, Bethel College, North Newton, Kan. Full or part-time position, starting February or September 1992. MBA required. Rank and salary negotiable depending on load and qualifications. Candidate needs primary experience in business administration, but other teaching or administrative skills may fill a full-time contract. Send vita to Wynn Goering, academic dean, Bethel College, North Newton, KS 67117, by Jan. 1.

NEW MEMBERS

**Bally, Pa.:** Mark Bechtel, Ryan Ehst, and Keith Schoenly.

**Bancroft, Toledo, Ohio:** Marna Elzinga and Jesse Elzinga.

**Bethel, Gettysburg, Pa.:** Seth Althoff, Joy Hess, Bradley Fair, Valeri Fair, Anthony Kehr, Tara Strausbaugh, and Debbie Wilkinson.

**Covenant Community Fellow-**

**ship, Lansdale, Pa.:** Dan Anderson, Carole Lund, and Eric Lund.

**Ephrata Pa.:** Mark Troyer and Rose Troyer.

**First Deaf, Lancaster, Pa.:** Aaron Ranck, Jessica Gascho, Glen Blessing, Sherrie Reinford, Kam Emery, Karisten Emery, Geneva Martin, Jonathan Stoltzfus, Dan Boyer, Karen Diefenbach, Mervin Landis, Jan Mast, Rebecca Nolt, David Swartley, June Landis, Ira Nissley, Harry Hall, and Brian Hall.

**Glade, Accident, Md.:** Bonnie Friend.

**Gulphaven, Gulfport, Miss.:** Jerry Geil and Lilly Dickens.

**Holyrood, Edmonton, Alta.:** Jose Gaitan, Seidy Gaitan, and Gail Walters.

**Locust Grove, Elkhart, Ind.:** Rosemary Poe.

**North Goshen, Goshen, Ind.:** Glen and Jolene Miller, and Billy and Lucy Muntukwonka.

**Peace, Dallas, Tex.:** Justina Diener, Jethro Diener, Joanna Diener, Jacob Diener, and Kathryn Diener.

**Plains, Hatfield, Pa.:** Kathy Rittenhouse, Alpheus Ruth, Miriam Ruth, Phil Swartley, Carrie Zweig, and Harry Zweig.

**Salem, Quakertown, Pa.:** Bruce Eglinton-Woods and Nancy Eglinton-Woods.

**Salem, Waldon, Mich.:** Patty Fry.



**Chaplains meet. Lancaster, Pa.**—Four Mennonite women from the Lancaster area who serve as chaplains met for support and encouragement. They are (from left): Jean Shenk, chaplain to Mennonite and Amish patients in Lancaster area hospitals; Faye Stauffer, chaplain's assistant at Lancaster County Prison; Betty Landis, chaplain at Ephrata Community Hospital; and Grace Shenk, chaplain at Columbia Hospital.—Nancy Witmer



**St. Jacobs, Ont.:** Maria Boehm, David Frey, Tim Janzen, Debbie Martin, Karen Martin, Marty Martin, Michael Martin, Tony Mohr.

**Sugar Creek, Wayland, Iowa:** Jessica Miller, Denise Richard, Kyle Roth, Pat Yoder, Brandon Bachman, Denise Conrad, Andy Eichelberger, Jason Eubanks, Tim Graber, Brian Meyer, Clint Roth, Russell Yoder, Don Gardner, Michelle Richard, Chad Scarff, Jennifer Unternahrer, Brad Yoder, and Jeff Eubanks.

**Williamsburg, Va.:** Jaime Treleaven, Kari McLaughlin, Grace Marvuglio, Rachel Christopher, Gretchen Geyer, Larry and Rachel McLaughlin, and Mark and Grace Marvuglio.

## BIRTHS

**Acorn, Brent and Grace (Yantzi),** Tavistock, Ont., Zachary Alexander (first child), Nov. 16.

**Albrecht, Keith and Grace (Mast),** Clarence Center, N.Y., Kyle Jacob (third child), Nov. 10.

**Bowman, Philip and Brenda (Yantzi),** Tavistock, Ont., Catrina Jane (third child), Nov. 7.

**Drawbond, Jeff and Jolene (Thiel),** Coralville, Iowa, Alex Thiel (first child), Nov. 8.

**Evans, Steven and Diane (Schimpf),** Elida, Ohio, Zachary Taylor (second child), Oct. 31.

**Freeman, Omar and Judy (Kaye),** Kitchener, Ont., James Derek (first child), Nov. 4.

**Handrich, Lynn and Sonja (Borst),** Fairview, Mich., Kyle Robert (third child), Nov. 26.

**Herschberger, Brian and Sylvia (Mast),** Kalona, Iowa, Kathryn Mardelle (third child), Nov. 21.

**Keiry, David and Margo (Wittrig),** Medford, Ore., Melissa Ranae (first child), Aug. 20.

**Kostanciak, Jerome and Heidi (Federspiel),** Akron, N.Y., Sarah Mae (second child), Oct. 1.

**Mahoney, Michael and Cheree (Allen),** Davenport, Fla., Israel J. (fourth child), June 16.

**Martin, Kirby and Darcie (Messerli),** Hesston, Kan., Chase Parker (first child), Nov. 17.

**Miller, Dan and Jaynette (Miller),** Newton, Kan., Bryant Stephen (fourth child), Nov. 11.

**Pounds, LaVerle and Denise, Hutchinson, Kan., Adam Steven (second child), Aug. 6.**

**Rider, Michael and Roxanne (Naylor),** Gettysburg, Pa., Sarah Anne (second child), Oct. 28.

**Sears, Craig and Leane (Litwiler),** Hesston, Kan., Nathan Craig (first child), Nov. 14.

**Tennefoss, T. J. and Jolene (Neuenschwander),** Greenwood, Del., Julianna Rae (third child), Sept. 25.

**Widmer, Dan and Sue,** Washington, Iowa, Mallory Lyn (second child), Nov. 7.

**Zimmerman, Verl and Linda (Imel),** Harper, Kan., Ethan Taylor (first child), May 22.

## MARRIAGES

**Craig-Willems:** Matt Craig, Ridgefield, Conn., and Jennifer Willems, Hutchinson, Kan. (South Hutchinson cong.), July 27, by Calvin King.

**Payne-Hansen:** Eric Payne, Waynesboro, Va. (Baptist Church), and Sheryl Hansen, Harrisonburg, Va. (Salem cong., Tofield, Alta.), Aug. 17, by Carl Hansen and Theodore Payne.

**Yutzy-Overhold:** Ronald Yutzy, El Dorado, Ark. (Townline cong.), and Regina Overhold, Topeka, Ind. (Townline cong.), June 22, by Calvin Borntrager.

## DEATHS

**Bowman, Ivan M.,** 84, East Earl, Pa. Born: March 18, 1907, East Earl, Pa., to Benjamin B. and Alice Catherine (Good) Bowman. Died: Nov. 14, 1991, Lititz, Pa. Survivors—children: Emma Ruth Felpel, Ivan Earl, E. Clair, P. Wilmer; 12 grandchildren, 24 great-grandchildren; sisters: Lena Jones, Anna Bowman. Predeceased by: Eva Z. Martin Bowman (wife). Funeral and burial: Nov. 18, Bowmansville Mennonite Church, by Wilbert Lind and Stephen Esh.

**Brubacher, Tobias,** 80, Elmira, Ont. Born: Jan. 18, 1911, to Henry and Hannah (Shantz) Brubacher. Died: Nov. 4, 1991. Survivors—wife: Leah Bauman; children: Florence Frey, Alice Martin, Esther Nafziger; 10 grandchildren, one great-grandchild; brothers and sisters: Irvine, Elmer, Emerson, Rebecca Bauman, Sarah Buehler, Elvina Martin. Funeral and burial: Nov. 7, Glen Allen Mennonite Church, by Mark Hallman and Willard Metzger.

**Mast, Pearl (Klopfenstein) Burkholder,** 81, Wauseon, Ohio. Born: Sept. 21, 1910, Lexington, Neb., to Levi and Abigail

(Roth) Klopfenstein. Died: Nov. 6, 1991, Wauseon, Ohio, of cancer. Survivors—children: Ernie and Dale Burkholder; stepchildren: Jerry and Jim Mast, Joann Burkholder; 12 grandchildren, 2 great-grandchildren, 7 step-grandchildren, 1 step-great-grandchild; brothers: Roy and Clyde Klopfenstein. Predeceased by: Levi Burkholder (first husband), J. Edwin Mast (second husband), Virgil Burkholder (son). Funeral and burial: Nov. 9, Lockport Mennonite Church, by Allen Rutter, Jim Groeneweg, and Walter Stuckey.

**Miller, Ruth E.,** Born: Nov. 23, 1917, Minneola, Kan., to Frank and Leah Schmucker. Died: Oct. 15, 1991, from a heart attack. Survivors—husband: Lawrence R. Miller; children: Marilyn S. Miller, Beverly A. Cromwell; one grandchild; brother and sister: Carl Betts, Fern Showalter. Funeral: Oct. 17, South Hutchinson Mennonite Church, by Calvin R. King. Burial: Memorial Park Cemetery.

**Mincner, Hazel Irene Miller,** 78. Born: Feb. 16, 1913, Louisville, Ohio, to Edward and Clara Miller. Died: Oct. 9, 1991, Louisville, Ohio. Survivors—husband: Otto Mincner; children: Barbara Smith, Judith Goebeler, Robert; 6 grandchildren, 3 great-grandchildren. Funeral: Oct. 12, Stier-Israel Funeral Home, by Gerry Vandeworp. Burial: Beech Mennonite Church Cemetery.

**Schantz, Sadie G.,** 86, Lansdale, Pa. Born: Dec. 14, 1904, Bally, Pa., to Daniel and Katie Schantz. Died: Sept. 27, 1991, Lansdale, Pa. Survivors—sister and brothers: Anna G. Hockman, Henry G., Allen G. Funeral: Oct. 1, Mann Funeral Home, East Greenville, Pa., by Roy K. Yoder. Burial: Bally Mennonite Cemetery.

**Schmucker, Effie Malinda (Pica),** 90, Newport News, Va. Born: Feb. 8, 1901, Chicago, Ill., to Joseph and Mary Pica. Died: Nov. 11, 1991, Newport News, Va., of a stroke. Survivors—son: Donald Wayne; 2 grandchildren. Predeceased by: Adam Schmucker (husband). Funeral and burial: Nov. 15, Warwick River Mennonite Church, by Gordon Zook and Lloyd Weaver.

**Snyder, William F.,** 70, Elkhart, Ind. Born: April 8, 1921, Elkhart, Ind. Died: Oct. 4, 1991, Elkhart, Ind. Survivors—wife: Lula Hahn; children: Marlene Hartman, Elaine Yoder, Duane; 10

grandchildren, 5 great-grandchildren; sister: Jean Nettrour; stepsister and brother: Marie Severy, James Sweat; half sisters and brothers: Bethel Drake, Vera Morgan, Russell Snyder, Warren Snyder. Funeral and burial: Oct. 7, Olive Mennonite Church, by Dale Shenk and Ted Eash.

**Widders, Barbara B.,** 89, Lititz, Pa. Born: Jan. 14, 1902, Ephrata Twp., Pa., to Monroe and Anna W. (Bucher) Widders. Died: Nov. 13, 1991, Lititz, Pa. Funeral: Nov. 18, Spacht Funeral Home, Lititz, Pa., by J. Clair Hollinger and Paul W. Weaver. Burial: Middle Creek Church of the Brethren Cemetery.

**Zaerr, Marguerite Elizabeth (Nofziger),** 70, Archbold, Ohio. Born: June 11, 1921, Archbold, Ohio, to Amanda and Arminda (Short) Nofziger. Died: Oct. 29, 1991, Archbold, Ohio, of a stroke and congestive heart failure. Survivors—husband: Maurice Zaerr; children: Sarah Schrock, Dean, Karen Vonier, Lois Grime; 13 grandchildren, 3 great-grandchildren; brothers: Chauncy, Harold, and Don Nofziger. Funeral: Nov. 1, Tedrow Mennonite Church, by Roy Sauder and Randall Nafziger. Burial: Pettsville Cemetery.

## CALENDAR

Mennonite Board of Education annual meeting, Chicago, Jan. 9-11  
School for Leadership Training (Ministers Week), Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 13-16

Pastors Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 27-31

Afro-American Mennonite Association board meeting, Philadelphia, Jan. 31-Feb. 2

Meeting on Litigation Issues Facing Mennonites, Leola, Pa., Feb. 1  
Mennonite Arts Weekend, Cincinnati, Ohio, Feb. 7-9

Integration Exploration Committee, Elkhart, Ind., Feb. 8-11

Mennonite Central Committee annual meeting, Wichita, Kan., Feb. 13-15

Mennonite Publication Board directors meeting, Pittsburgh, Feb. 14-15

Mennonite Board of Missions directors meeting, Elkhart, Ind., Feb. 20-22

Open House, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Feb. 28-29



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## THE LAST WORD

# Good King Herod

Watch a Sunday morning sermon develop sometime. Things generally go routinely, with members of a congregation tuning in and out according to their interest in the subject, the movement of sisters and brothers around them, or even the temperature of the room in which they worship. Then the preacher hits an illustration, and heads snap to attention.

Is that why the writers of two of the Gospels chose story as the way of telling us of God's coming to earth? Matthew's and Luke's accounts of the incarnation have become some of the best-known stories ever told. (Contrast that to John's more theological explanation; I find his words hard to remember without outright memorization.)

Stories are powerful ways to communicate. Whether from the past or the future, good stories grip us when they connect with our present. We are moved by stories when we see ourselves in them.

That's why, come Christmas, I've tried to find characters in Matthew's or Luke's accounts with whom I can identify. It's more difficult than you might think.

Take the shepherds, those simple folk to whom the angels sang. Well, I did grow up on a farm. But animals were not my first love. Cows and pigs and sheep and I were in constant conflict. Had I been one of those shepherds in the fields on that starry Bethlehem night, I suspect I would have been out chasing a balky lamb and completely missed the angels' story.

Then there are the wise men. Besides the obvious problem with wisdom, there's also the matter of gifts. Socks and sweaters and Christmas cards baffle me. What would I have done with a list that included gold, frankincense, and myrrh?

And let's not even talk about identifying with the angels or Mary or Joseph. For example, when my son was born, I was in a restaurant eating supper. The doctor had assured me it would be a long time. He was wrong. So was I in any aspirations I had to an attentive father image.

That leaves a character who doesn't even show up in any Christmas carol that I remember. He's Herod. The villain. The bad guy. I'd rather not bring him up. But if I'm honest, there's more of him in me than I care to admit.

Look at the record. God came to earth that first Christmas. When Herod heard about it, "he was frightened" (Matt. 2:3). On realizing that at least three humans had apparently joined God's cause and refused to obey his orders, "he was infuriated" (Matt. 2:16).

Then Herod did what many humans do when the props fall and the unknown takes over: he panicked. He made decisions and committed acts that have earned him the worst reputation of any character in that first Christmas story.

True, most of us aren't as ruthless or as demonic. But do we not understand the impulses to preserve what we have, to do away with what threatens? I can.

God came to earth. That's the point of the Christmas story. Reading more of the Gospels' stories tells us God's coming challenges the status quo, the sources of power, the temptations to egotism.

Too often when that challenge comes, I find within me the stirrings of Herod's panic. I too want to lash out. I too want to destroy. Not innocent two-year-olds, to be sure. But the reputations and the characters I assassinate are every bit as precious. And my actions can be every bit as much against God as Herod's.

"There are only two or three human stories," Willa Cather wrote in *O Pioneers!* "And they go on repeating themselves as fiercely as if they had never happened."

I don't want to repeat Herod's response when I meet up with new revelations of God's presence. I want to be more like the shepherds, believing, acting, ready for new ventures. It is my prayer for this Christmas.

Noel, noel!—jlp





# Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



*The issue should not be whether to witness to governments but what to say and how to say it. See "What Shall We Then Say to the State?" page 5.*

The dream goes on:

*Anabaptism continues to be as impractical and as difficult as ever*

*As we go into the third millennium, six central commitments are emerging that are distinctively Mennonite, validating our existence as a peculiar people.*

Anabaptists are dreamers. Opponents of our vision have not hesitated to point out the impracticality of our perspective. Proponents have recognized the difficulty of the demands of Anabaptism. Yet the dream continues.

As we near the end of its fifth century, the dream—as in every previous century—is being reconsidered, recast. Every generation must reclaim it as their own, change it to meet the challenges of their context, and keep unchanged those central continuities which make it distinctive.

What are these distinctives? Today we speak of them less as boundaries and more as central commitments as we move into the third millennium. Once we thought primarily with bounded sets of ideas, values, and definitions and guarded those boundaries with ban and frown. Now we think in sets of central convictions. These allow clear confession of position but welcome persons to move toward that center with less we-they thinking, less either-or judgments, less in-or-out designations. So distinctives be-

by  
David  
Augs-  
burger

## ALSO IN THIS ISSUE

- What shall we then say to the state?** . . . . . 5
- Europe: a common house still divided** . . . . . 8
- Brenneman installed as president of MMA** . . . . . 9



***Once we thought primarily with bounded sets of ideas and values. Today we tend toward central convictions that allow for both confession and incorporation.***

come focal points of faith, centering points of spirituality, pivotal points around which one's theology turns.

What are these central characteristics? As a Mennonite in an urban, pluralistic, multicultural, multid denominational context, I listen to what my sisters and brothers say about their vision—and what they leave unsaid. What I hear are six central commitments which continue to surface from the depths of feeling about our faith.

**T**he Anabaptist vision has traditionally followed the H.S. Bender ABCs: (a) authority of Scriptures, (b) baptism of believers, (c) church as community of the transformed, (d) discipleship of life, (e) ethic of love and non-violence. But in the twenty-first century, Anabaptism is offering a shift in focus, a slightly different definition of distinctives which express the central commitments which shape our community's theology.

These central six are:

**1. Jesus fixation.** "Woke up this morning with my mind fixed on Jesus," the spiritual confessions. Anabaptism begins with this fascination for, commitment to, this centeredness in Jesus.

One key word is *discipleship*, following Christ in life. "None can know Christ truly except by following him daily in life," early Anabaptist

Hans Denck wrote. He added, "And none can follow him faithfully except those who truly know him."

Another key word is *devotion*. Following Christ is imitation; he has left us an example, and we are to follow in his steps. It is also participation in Christ's presence in the world now. Both are expressions of the incarnation of Christ in the church. Christology is central to our theology, ethics, and lifestyle. "Other foundation can no one lay than that is laid, which is Jesus Christ" was Menno Simons' life motto.

**2. Biblical identity.** "Spirit and life are they, words thou dost speak; I hasten to obey. . . ."

Mennonites claim the Bible as a ground for defining identity. We use the Bible differently from

***It is Jesus who is central to our theology, our ethics, and our lifestyle. It is Jesus whom we both worship and obey.***

other groups. It is not primarily a creed or code. It is our story. The key words are *owning* and *obeying*. We own the stories as ours, connecting our story to the Biblical account. There is a solidarity between the biblical world and our own. We obey and in the process both form and express our identity. The Bible is a story to be lived, not just loved.

**3. Stubborn loyalty.** "I bind my soul this day to the stranger far away, to the neighbor near at hand, in this town and in this land."

Mennonites are stubbornly loyal people in their expression of *commitment* and *community*. Committed to a vision of the church as an organism, not just an organization, we are too stubborn to give up our ties, lose our roots, forget our origins. Dropped into a city, we find each other in loyal networking and trusted interrelatedness.

At its worst, this creates ethnic exclusivism, historical traditionalism, silly name fetishes. At its best, it's a communitarian rejection of rugged individualism in working out life with sisters and brothers.

**4. Enemy love.** "Make me a channel of your peace; where there is hatred, let me bring love."

Anabaptists understand agape as more than benevolence, obedience, or sacrifice. It is an equal regard that values the adversary, embraces the enemy. The key words are *nonresistance*, *nonretaliation*, *nonviolence*. But these are

### ***Anabaptism for a new millenium***

Six central distinctives of the Mennonite dream:

1. *Jesus fixation*: "My mind is fixed on Jesus"—discipleship and devotion.
2. *Biblical identity*: "Spirit and life . . . words thou dost speak"—owning and obeying.
3. *Stubborn loyalty*: "I bind my soul this day"—commitment and community.
4. *Enemy love*: "Where there is hatred, love"—nonresistance and nonviolence.
5. *Concrete service*: "In service, Lord, for thee"—assistance, aid, and action.
6. *Authentic witness*: "So that everyone may see in our fellowship the promise"—presence and relationship.





## Christmas 1991

being warned in a dream not to return to herod  
they departed to their own country  
by another way

ancient astrologers connected stars  
recognized menacing bears  
centaurs and scapegoats  
arrows in quivers

in ursas i see  
silk kites and the eyes of children  
giddy in spring  
burning as the million suns

unnamed constellations  
morning on their faces

—Rachel Zepp

negations. The affirmation is love for enemy that is creative, that refuses warfare but seeks justice, builds peace, and reconciles relationships.

**5. Concrete service.** "Sister, let me be your servant, let me be as Christ to you."

Mennonites respond to human need with concrete *assistance*; *mutual aid*; and specific, *action*. This manifests itself in giving relief, confronting waste, living simply, and honoring ecology.

**6. Authentic witness.**

"Kindle in us love's compassion, so that everyone may see in our fellowship the promise of a new humanity."

Mennonites are committed to presence and relationship in their witness to faith in Christ and life in the Spirit. In contrast to popular methodologies of rapid growth, numerical successes, and public relations techniques, Mennonites persist in the attempt to build contagious communities of faithful discipleship and relational authenticity.

**W**hat triumphalism to claim all these as Anabaptist-Mennonite distinctives. There are other groups that do any one of these better. But the uniqueness of Anabaptism is the combination, the configuration that has continued for almost five hundred years.

These elements are distinctively Mennonite, quirkily Mennonite, perhaps inescapably Mennonite. They show up in new participants within a matter of months after they join the community, often in exaggerated form. They suggest the contribution that validates our ongoing existence as a peculiar people.

*David Augsburg is a charter member of Peace Mennonite Fellowship, Rancho Cucamonga, Calif. A professor of pastoral care and counseling at Fuller Theological Seminary, he was a visiting professor at the Associated Mennonite Biblical Seminaries this past fall.*



### On FCM coverage

Thank you for giving such good coverage to the annual conference of the Fellowship of Concerned Mennonites ("Reject False Prophets, Brunk Tells FCM Meeting," Nov. 12). We were not privileged to attend this meeting, but as FCM members, we are certainly in accord with what it stands for.

Robert & Elsie Pennington  
Lancaster, Pa.

### Building on German hymnody?

In response to the letter, "Understanding Our Histories" (Nov. 19) I too agree that in the merger of the two Mennonite churches we need to "choose the proper building material." However, it has always been my understanding that the church is built upon Jesus Christ alone. It is not built on forms of worship, heritage, and—of all things—"German hymnody." I find it hard to believe that our Hispanic and African-American brothers and sisters need German hymnody upon which to build the church.

Name withheld by request

### The church must stop hiding sin

I believe juxtaposing two articles from the Nov. 19 issue gives a solution to a major problem in our church.

In "Stories Women Tell," Katie Funk Wiebe shares the pain several women have experienced from abusive men. I was particularly moved by the minister's wife who had been advised to forgive and keep silent for forty years. I infer from the length of time involved that the elders had not required repentance from the minister and that he was allowed to continue his ministry.

"Living Among the Saints" by Rebecca Lehman tells the story of a woman who was given her church's blessing to divorce her husband because he was not living up to the tenets of the Latter-day Saints, and acting in the best interests of his family. While I have no question that the LDS is a cult, I believe their leaders may have a lesson for us.

For many years, women have had to watch themselves and their children be destroyed in the silence of submission encouraged by the church. How healing it would be if our church leaders were to take a stand in favor of the best interests of the entire family! How much better if the church were to say to men who have abused their families and who

have cheated on their wives, "No more will we assist you in hiding your sin."

Satan does his work in darkness. Silence on the matter of abuse, indeed any sin, enhances the devil's power and control. Calling persons to repent should be explicit and direct as needed. The church must bring sin into the light of God where it can be dealt with and healing can begin.

D. Lynn Randolph  
Goshen, Ind.

### What God has purposed in male-female relationships

Here's what women should talk about (and what *Gospel Herald* should herald):

Part of the curse (Gen. 3:16-19) is that men are given the responsibility (not honor) of headship. If women, instead of "talking about their lot," would claim Matt. 18:19 and pray for the one who has more God-given authority over them than any king, mayor, or president, before long they would be talking about 1 Tim. 2:8, where men are praying everywhere, "lifting up holy hands, without wrath and doubting."

Could the *Gospel Herald*—and our preachers and teachers—herald (not stories like we read and hear on the media) Scriptures like Deut. 24:5, showing that it is Yahweh's will that newly married men give priority, at least for the first year of marriage, to becoming acquainted with the emotional needs of his new wife? Why not talk about Eph. 5:23, 25-26, giving man an idea of his responsibility for the body and life of the wife? Or Eph. 6:4, Isa. 38:19, and Prov. 4:1, to impress upon the husband and father his need for knowing the written word so he can properly answer and nurture his children and his wife?

What a head for the family! Yahweh has purposed it, and Scripture tells us what God has purposed will be accomplished! Let's expect it.

Verna L. Guengerich  
Glenwood Springs, Colo.

### The soul has no sex

In response to Katie Funk Wiebe's "Stories Women Tell" (Nov. 19): Amen. And, again, Amen!

The last sentence in her article says it all. For me the bottom line has always been: my soul has no sex, and God knows it. Why can't the church understand that?

Sharon Britton Miller  
Calgary, Alta.

# Gospel Herald

**"Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God."**

—Col. 3:16, NRSV



Editor:  
J. Lorne  
Peachey



Assistant  
Editor:  
Dave Graybill

**Editorial consultants:** George R. Brunk III, Robert Hartzler, Richard A. Kauffman, Stuart Showalter, Sue C. Steiner

*Gospel Herald* (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): \$26.95 per year; outside U.S. and Canada (air mail delivery): \$46.95 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottsdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottsdale, PA 15683-1999. Lithographed in the United States. Copyright © 1991 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

*Gospel Herald* is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

*Gospel Herald* is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottsdale, PA 15683-1999.

**Vol. 84, No. 51: Dec. 31, 1991**

**Credits:** cover by Jim Whitmer, page 3 by Merrill Miller, page 9 by Wayne Steffen, page 10 by Ben Cutrell, page 11 by Frank Keller, page 12 by Al Friesen, page 13 by Nancy Arcellana, page 14 by Susan Balzer.



# What shall we then say to the state?

***The issue is not whether we should witness to governments. It is what we should say and how we should say it.***

*by J. Lawrence Burkholder*

**I**t takes many forms. Some write to legislators. Others phone the White House operator. Some demonstrate before atomic weapons plants. Others travel to distant places of conflict with councils of reconciliation.

Most people call it social action. Mennonites call it "witness," suggesting its theological basis and gospel orientation. The practical purpose of this witness is to help form public opinion, to influence decision-makers in high places.

Social witness is relatively new for Mennonites, even though some individuals of most generations have "spoken out" for this or that. Throughout the years, the peace section of Mennonite Central Committee has helped those of us in North America to organize our thoughts, and churchwide assemblies and conferences have frequently sent messages to the U.S. president and the Canadian prime minister.

Yet many Mennonites insist that witness aimed at convincing governments to act more like Christians is inappropriate. Political activism cuts across too many deeply held Mennonite presuppositions to be accepted without question.

**F**or one thing, Mennonites have traditionally placed political reality outside the realm of redemption and theological meaning. God's purposes are fulfilled through Christ's body, the church, not through public administrations. Furthermore, Christians should not feel responsible for the outcome of history. God will see to that, so our theology goes.

With a "hands off" sociology and a "minds off" theology, how can we speak to governments with integrity? As pacifists, we do not suffer the consequences if our counsels are tried and fail. Furthermore, if we, while refusing to accept political office for moral reasons, nevertheless counsel political decision-makers, can we remain immune to moral culpability?

The issue of competence is sometimes raised as well. Do Mennonites have sufficient knowledge and experience in the political realm to

speak with authority? After all, there have been few Mennonite mayors, judges, senators, police, and high officials of whatever description from which to form a knowledge base. Political science gets short shrift in Mennonite colleges.

Such criticisms must be taken seriously. But it is worthy of note that restraints are largely internal. So far as the democratic state is concerned, Mennonites, like all others, are invited to say their piece and do their thing. There are no external vendettas against full Mennonite participation, despite our peace position. In general, it seems that Mennonites are respected more in so far as they are participants in the political processes than as withdrawn sectarians. Of course, as Mennonites we are sometimes jabbed in the local presses for not being willing to defend the freedom with which we speak. Nevertheless, we are legally free to say whatever we please. This is one of the fine fruits of democracy.

**T**he issue, as I see it, is not *whether* we should witness but *what* we should say and *how* we go about it. What do we expect of governments? What should governments do and refrain from doing? Must all social commentary be negative? How specific shall our judgments be? To what extent do our recommendations to governments proceed directly from our theology, or are they simply human considerations justified by common sense and pragmatic consequences?

To be sure, any speech to government by non-resistant Christians is likely to be problematic. That is mainly why we Mennonites have been relatively quiet. It would appear that Christians, especially non-resistant Christians, should at least be careful about what they say. Nevertheless, I would propose that Mennonites should be free to exercise their democratic freedom to speak out as citizens and as Christians. They should add their convictions to the democratic mix.

In doing so, however, we must speak "with salt." Mennonites must know what we are talking about and be prepared to make some theological adjustments in the process.

Roughly speaking, there are at least three lev-

***Mennonites' restraints on witness to the state are mostly internal. The democratic state invites all people to have their say in how government should function.***



***Mennonites must learn to speak "with salt." We must know what we are talking about and be prepared to make theological adjustments in the process.***

els on which Mennonites can speak. Each successive level becomes more complicated and ambiguous. These levels have to do with the specificity of proposals, the ambiguity of political reality, and the special issue of defense.

**L** *Level one: general statements in support of accepted goals in Western democracies.* It may seem innocuous to write letters in the abstract to legislators and other decision-makers, in support of commonly professed goals of democracy and the best in our national tradition. It may even seem redundant to encourage lawmakers to uphold and exalt the obvious—such as justice, truth, peace, concern for the poor, good education, fair taxation, thoughtful diplomacy, and political courage. That may be like saying, "Be good." But were those in power to be flooded with letters, albeit in general terms, about the moral implications of their duties, they would at least be encouraged to rise above partisan politics. And they would enjoy some relief from the constant pressures of special interests.

By the same token, Mennonites may offer negative criticism. Mennonites could point to what in democratic life is inadequate and morally repugnant. In many cases, lawmakers would agree. General criticism would at least let the government know that there is a moral climate out there about which they should be aware.

General statements about commonly held public virtues and aspirations need not be distinctly Christian. Christians may speak out as human beings reinforced by the best in political science and moral philosophy. To speak in general terms from one's human experience is the least problematic kind of language that one can use.

**L** *Level two: particular statements about specific policies.* These would be "how to" proposals about the *means* by which public goals may be achieved. Specificity and concreteness tend to imply responsibility. It is one thing to talk about ideals, especially generally accepted ideals. It is another thing to talk about how to reach them. To speak on this level is risky. We can be wrong.

Christian commitment and the best of intentions do not guarantee correctness. To say how our nation should defend its citizens and how to educate its children and how to divide its tax dollars challenges us to be informed technically. In a democracy one has the legal right to speak nonsense, but to be helpful one should speak with intelligent understanding.

Witness on the second level presupposes not only knowledge but also participation in the ambiguity of political reality. Ambiguity does not necessarily begin with politics, but it is obvious that political issues are seldom black and white. In the political realm there are virtually no perfect choices. Choices are not best ever but best possible. Even budgetary processes take from some and give to others. High-minded principles and pragmatic accommodations mingle. Perfect justice, not to speak of agape love, is impossible. Politicians may reach for the ethical absolute, but they must come to terms with the relative when "all things" are considered.

Mennonites have generally assumed that they remain ethically unblemished as prophets, while others who serve as responsible lawmakers and administrators in the public realm are morally culpable. Responsibility is attached only to those who make decisions. But this is illusory.

***The three levels on which we can speak have to do with the specificity of proposals, the ambiguity of political reality, and the issue of defense.***

Those who speak are also morally responsible. To use an analogy, an observer may encourage the surgeon to promote health (level one) and even go so far as to suggest a surgical procedure (level two), assuming that only the surgeon who actually uses the scalpel is responsible. Quite to the contrary, those who propose solutions are also morally responsible for the consequences of their proposals.

The first casualty of Mennonite political witness is the myth of Mennonite purity, since we are all involved in political reality. Even those who have little to say to the political order are deeply involved in the political realm. Take, for example, the monthly social security checks. Or I have yet to hear of older Mennonites who refuse to accept Medicare or younger ones who refuse public scholarship assistance because government belongs where Mennonites have traditionally placed it—in "the world." Be that as it may, if we take it upon ourselves to exercise our democratic rights to counsel the government on anything from sewage disposal to Desert Storm, we will find that we have entered a world of am-



biguity and compromise. This is the dilemma faced by anyone who becomes involved in politics. But the political dilemma can no longer be avoided, apart from radical withdrawal from the social order.

**L**evel three: statements about national defense. To counsel a government about war belongs in a category of its own. It is one thing to call for such ideals as peace and social justice. It is another thing to counsel the government about the defense of its people. Justice questions have to do with shared quality of life; defense questions have to do with the possibility of life itself.

Should Mennonites speak about defense, given the cruciality of the issue? I believe we should do so, even though the risk may be great, depending upon how closely a particular war may appear to be justified. Today I believe one could condemn the Vietnam War with impunity. That was clearly an unjust war. One could criticize the Persian Gulf conflict with less certainty. After all, those who council peace and those who council war in a given political situation make judgments based upon calculations that are uncertain. Nevertheless, Mennonites should exercise their democratic rights to say what they will.

But Mennonites are not justified in opposing defense in principle. To renounce the "sword" in all its manifestations is to ask for anarchy and the dissolution of the state itself. An orderly state is the presupposition of justice and peace. Unfortunately, order cannot be achieved in a nation or between nations without the availability of force in one form or another. Witness which would by implication deny all use of deadly force is simply irresponsible. That is one of the implications of Romans 13.

**O**bviously, that does not mean that Christians should support any defense policy and any war that comes along. Indeed, excesses in the area of arms proliferation are a curse to the world. Post-World War II atomic defense policies have been absolutely absurd. But the proper response to militarism is not absolute renunciation of force. It is the intelligent applica-

tion of minimal force for the sake of peace and justice.

We must make distinctions between peacemaking and pacifism. The proper work of every individual and every government is peacemaking. The making of peace may take thousands of forms. In fact, the term is used so broadly these days that what it says covers almost anything positive in human relations.

What is at issue is whether the Mennonite position on "nonresistance" or "nonviolence" (these are not the same) applies to government. My own position is that while I council government to make peace by all possible means, I am not prepared to call on government to be pacifist. This is an implication of the 1527 Anabaptist Schleithem Confession with which I agree. I would add, however, that as an ethical dualist, I do not agree with the virtual absolute dualism of Schleithem. I do not believe the realm of redemption and preservation, of the church and the world, of good people and sinners can be so simply separated as Schleithem professes. Mennonites, I believe, must witness to the state. But we must be careful in what we say. And having spoken, we must be ready to accept the consequences of the moral ambiguity involved in our speech.

*J. Lawrence Burkholder, Goshen, Ind., is president emeritus of Goshen College. Prior to his years at Goshen, he was on the faculty of Harvard University.*

***Having spoken to the state, the church must be ready to accept the consequences of the moral ambiguity involved.***





# Europe: a common house still divided

by J.  
Robert  
Charles

Throughout the years of Cold War, that limbo of no-war yet no-peace, Europe lived as a divided continent. For nearly a half century, it seemed to defy the famous assertion and scriptural allusion of the 1858 Illinois Republican Senate nominee named Abraham Lincoln—that “a house divided against itself cannot stand” (Matt. 12:25).

World War II had destined Europe to become that house divided. Battered and demoralized by six years of conflict, Europe was reshaped after two models. In West Europe different social, economic, and political conditions and values emerged from those in East Europe, mirroring the deep contrasts between the United States and the Soviet Union.

After a period of initial reluctance, a prosperous and powerful United States assumed a leading role in rebuilding and integrating the capitalist economies and democratic political systems of western Europe. Meanwhile, a victorious yet devastated Soviet Union determined to establish a security zone between itself and Germany. To this end it redrew eastern borders, displaced populations, and imposed regimes dependent on Moscow. It redirected economies tied for centuries to Germany toward the USSR.

In the West, the desire to overcome the deadly quarrels of 1914-18 and 1939-45 found institutional expression in the Council of Europe, the European Community, and the Atlantic Alliance. In the East, the Council for Mutual Economic Assistance (COMECON) and the Warsaw Pact intended to create close economic and military relations among the states of the “socialist commonwealth.”

Europe's postwar division had tragic human consequences, especially for the divided Germans. This was also true in eastern countries periodically visited by Soviet tanks when Communist regimes trembled. Yet most Europeans probably preferred their continent's partition, however unfortunate, to the kind of unity which the Nazis had tried to impose by force of arms.

By the 1960s, however, Europe's division increasingly came to be deplored as artificial. Countries sought both official and unofficial ways of building bridges. As international tension subsided and detente blossomed, West Germany forged new relations with the East. In 1975 the Conference on Security and Cooperation in Europe was created, bringing together 33 European states plus the United States and Canada. This body seemed to prefigure an eventual

overcoming of Europe's political and military divisions.

Lincoln's belief that “this government cannot endure, permanently half slave and half free” had been substantiated in the United States in 1865. Similarly, the dramatic events of 1989 and 1990 showed that a divided European house could not last indefinitely.

Through heroic and largely peaceful efforts of peoples, churches, and government leaders, divided Europe is no more. Mikhail Gorbachev's evocation of a “common house of Europe” in which “every nation is entitled to choose its own way of development” signaled the shift in Soviet policy that ended the Cold War. The Iron Curtain and the Berlin Wall litter history's dustbin along with the German Democratic Republic, COMECON, and the Warsaw Pact.

If Europe no longer is the house divided that it was between 1945 and 1990, has it now become Gorbachev's “common house” or the “Europe whole and free” of George Bush?

Not yet. As 1992 begins, democratic western Europe builds a single economic space and talks of political union. To the east countries struggle to revitalize post-Communist civic, political, and economic life. Free to travel, economic migrants now stream in ever-increasing numbers from East to West—where they (and Third World workers) are being met with growing hostility. Political nationalism seems to be waning in the West; to the East it tears apart Yugoslavia and the Soviet Union—both multinational states now clearly seen as divided and unstable houses. Unable to say “yes” but reluctant to say “no,” both NATO and the European Community now find former Warsaw Pact and COMECON requesting a security umbrella and full membership.

Last June, John Paul II voiced the “hope of building a spiritual Europe” with “the values and traditions that once shaped Europe and are now capable of guiding it toward unity.” Perhaps when the road to this kind of unity is discovered, in freedom and in a spirit of mutual enrichment and tolerance, Europe will transcend its Cold War experience of being a house divided.

The United States still labors to overcome its legacy of once having been half slave, half free. One only can hope that the construction of Europe's common house will require less time.

*J. Robert Charles is a doctoral student in international relations at Tufts University, Medford, Mass. He and his family attend the Mennonite Church of Boston.*



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## Brenneman installed as president, new officers appointed by MMA board

*Goshen, Ind. (MMA)*—Howard Brenneman was officially installed as president of Mennonite Mutual Aid (MMA) during a meeting of the agency's board of directors here on Dec. 6-7.

In addition, Richard Reimer of Wooster, Ohio, was appointed chair of the board and William Dunn, Sarasota, Fla., was named vice-chair.

Brenneman's installation took place during a special service at Yellow Creek Mennonite Church. Mennonite Church general secretary James Lapp and Vern Preheim, general secretary of the General Conference Mennonite Church, participated in the service.

Representatives of the Brethren in Christ Church, Church of the Brethren, Mennonite Brethren Church, and Missionary Church also took part.

Brenneman was named president-elect this past fall. He succeeds James D. Kratz, who is retiring after serving as president since 1986.

Reimer, the new board chair, succeeds Mary Swartley of Elkhart, Ind., who is retiring from the board after three four-year terms.

Reimer is the former vice-chair of the board and has been an MMA director since 1986.

Dunn, who replaces Reimer as vice-chair, was a member of the board from 1967 to 1980 and began his current tenure in 1983.

Also at the meeting, the board installed

four new members and announced a new Sharing Fund program.

New board members are Kathleen Grieser, Cleveland; Bruce Harder, Portland, Ore.; Ted Koontz, Elkhart; and Henry Landes, Sellersville, Pa.

Grieser, Harder, and Landes represent the Mennonite Church, while Koontz is a General Conference representative.

The new Sharing Fund program will provide a \$1,000 student aid grant to each of the Mennonite/Anabaptist colleges, beginning in the fall of 1992.

The money will be available to students with financial need who have been involved in some form of mission or voluntary service the previous two years, or to students who are studying in a health or business field.

### Group holds vigil for homicide victims

*New Orleans (MCC)*—As tourists strolled by and mules pulled carriages full of sightseers, a small group gathered in the French Quarter here on Nov. 25 to remember the 297 people murdered in the city during the first 11 months of 1991.

"I [am here] tonight in memory of my son, Joseph Butler."

"... in memory of my husband, Isaac Gould."

"... in memory of my brothers, Jerome and Brian Carr."

Esther Butler, Eva Mae Gould, and

10-year-old Christian Carr joined 20 friends and members of the group Survive in naming and remembering loved ones who had been killed.

A printed list gave silent witness for victims who had no one to call out their names.

"I have come tonight to grieve the death of my son and my sister," Eloise Williams said. "All of us have been left grieving—black, white, everybody."

The candlelight vigil closed with a gospel rendition of "Amazing Grace" and a prayer by Survive member Dorothy Barnes.

"Come and touch us with your mighty hand," Barnes asked God. "We are a heavy-burdened people."

"I think God answered Dorothy's prayer," Mary Riley said, referring to the hugs exchanged before parting.

A Mennonite Central Committee (MCC) worker from Harrisburg, Pa., Riley is director of Survive.

The organization, which is staffed and sponsored by MCC workers, tries to meet the needs of families of homicide victims to grieve, to learn from their grief, and to assist others. Survive offers counseling, group meetings, and advocacy.

In 1991, New Orleans had the second-highest per capita murder rate in the United States.—*Jody Miller Shearer*

### Bechlers accept award for urban church work

*Sarasota, Fla. (MBM)*—Le Roy and Irene Bechler of Sarasota have received the James and Rowena Lark Award from Mennonite Board of Missions (MBM).

The couple were honored for their work in church planting and cross-cultural ministry.

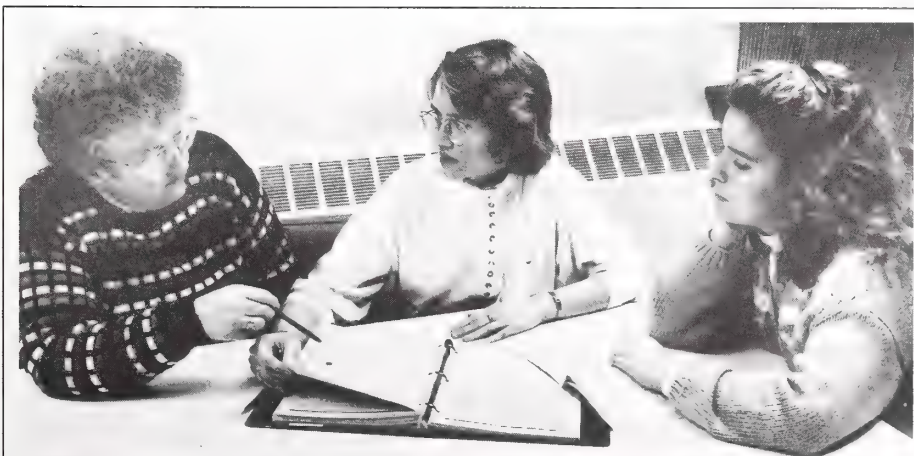
MBM has given the award annually since 1979. The Bechlers share this year's award with Raymond and Elizabeth Rohrer, who were recognized for their work in deaf ministry.

Noel Santiago, MBM evangelism and church planting consultant, made the presentation to the Bechlers at the annual meeting of Southeast Conference at Lakewood Retreat, Brooksville, Fla.

Le Roy is home missions secretary for the conference.

"We appreciated the background and values of diverse racial and ethnic groups," said the Bechlers, who helped to plant congregations in Chicago; Saginaw, Mich.; and Los Angeles.

"We went to minister but were ministered to by untold hundreds of people,"



**Students submit research findings.** *Goshen, Ind. (GC)*—Goshen College nursing department chair Miriam Martin (left) meets with senior nursing majors Rita Enns and Janelle Seitz. Enns, of Altona, Man., and Seitz, of Port Republic, Va., designed their own research project on health-care practices in the Caribbean nation of Guadeloupe. They plan to submit their findings to the papers committee of the International Transcultural Nursing Society.





Noel Santiago (left) presents the James and Rowena Lark Award to Irene and Le Roy Bechler. Santiago is evangelism and church development consultant with Mennonite Board of Missions.

Irene observed in accepting the award. "We did not take God to the city. God was already there and we became his co-laborers."

Le Roy credited the Larks, for whom the award is named, with sparking his interest in cross-cultural ministry.

"I lived in their home in Chicago during the summer of 1946," he said. "They modeled and introduced me to life in the inner city and to another culture."

Irene and Le Roy planted Ninth Street Mennonite Church in Saginaw, which in turn started the Grace Chapel congregation. Later, the couple guided the Calvary congregation in Los Angeles in its transition from a white, Anglo congregation to an integrated one.

Since assuming his current position in 1984, Le Roy has been involved in starting seven Southeast Conference churches. In addition, he is the author of the book *The Black Mennonite Church in North America, 1886-1986*, published by Herald Press.

Irene is a member of the Mennonite Church nominating committee and a former vice-president of the churchwide Women's Missionary and Service Commission.—*Miriam Beachy*

## Worker helps school in France build unity

*Elkhart, Ind. (MBM)*—European Bible Institute in Lamorlaye, France, shows how Christians from a variety of denominations and cultures can live and work together, according to a Mennonite Board of Missions (MBM) worker.

Linda Oyer is academic dean and dean of faculty at the institute, as well as a New Testament professor. She is presently on

a one-year North American assignment.

The 80 students at the interdenominational institute represent 20 nationalities, Oyer said. Faculty members come from Assemblies of God, Baptist, Free Church, Mennonite, Methodist, Plymouth Brethren, and Presbyterian churches.

"As a faculty, we want to show that it is possible to live our unity *through* our diversity, and to teach the students to do this also," Oyer said.

Students live together in the 130-year-old castle in which the institute is housed. They also eat meals together.

According to Oyer, Christians in France are divided. In addition, nationalism and racism are on the rise in French society, she said.

"In this wall-making atmosphere, it is important to be models of and instruments in God's wall-breaking ministry," Oyer said.

"The quality of our community life together as a school is an essential part of our mission to the world," Oyer continued. "We seek to demonstrate that God's love and reconciling power is not an abstract doctrine but a tangible reality."

For example, a former student moved to a town where churches from four different traditions did not cooperate. Through his efforts, the congregations participated together in an evangelistic concert.

This shows "how the students carry into the world" their vision of working together as Christians, Oyer said.

Students at the institute are required to take part in practical ministries during the week. In the past, they often participated in children's clubs and street evangelism in Paris, 24 miles away.

Two years ago, Oyer asked faculty

members, "What can we do in our local town?"

Now, students lead a 40-member children's choir in Lamorlaye, as well as a Sunday morning worship service at a local retirement home and an aerobics class for townspeople.

In addition, some students participate on local soccer, basketball, and handball teams as a way of being a light to the community.

Along with her institute responsibilities, Oyer preaches once a month in her local church. She also speaks at weekend Bible studies and retreats for Mennonite congregations in France and Switzerland.

Oyer began her current North American assignment this past July. In addition to renewing contacts with family, friends, and supporting churches, she hoped to finish her doctoral dissertation in biblical studies at Catholic Institute in Paris.

Oyer is comparing the theologies of mission in the Gospels of Matthew and John.

Oyer has lived in France for 20 years. From 1971 to 1980, she served in youth and discipleship work with Eglise Evangelique de Deuil-la-Barre—an evangelical church planted in a northern Paris suburb in 1969.

She presently serves on the church's leadership council.

A native of Fisher, Ill., Oyer has a master's degree in psychology from the University of Illinois-Chicago Circle. She also received an M.A. in biblical studies from Columbia (S.C.) Graduate School of Bible and Missions.—*Phil Richard*

## Native people show spirit of generosity

*Formosa, Argentina*—"Our Native American sisters and brothers often show incredible generosity, even in great material poverty," Mennonite Board of Missions (MBM) worker Willis Horst says.

Horst and his wife, Byrdalene, work alongside Christians from the Mocovi, Pilaga, Toba, and Wichi tribes in Argentina's remote Chaco region.

The people's generosity is "rooted in the culture which the Lord of Life nurtured in them even in their pre-Christian times," Horst wrote in a letter.

"They find this value confirmed by the Jesus of the New Testament," he continued, "but not by the Jesus of the 'stingy' non-Indian 'Christian' culture which now surrounds them. That culture worships



the twin gods of riches and private property."

The Horsts experienced generosity in a recent visit to a native settlement.

"As one family served us, with obvious joy, a plate of corned beef with fried tortillas, our host said, 'I didn't know why I bought that can this morning in town. I rarely buy it, and my wife hadn't even asked me to get it! Without knowing it, I was getting ready for your visit!'"

If that weren't enough, the host's wife gave Byrdalene one of her handcrafted baskets as a token of her friendship.

"We were genuinely blessed," Horst said, "but perhaps they received the greater blessing in giving."—*Phil Richard*

## Son of refugees chairs MCC board of directors

Winnipeg, Man. (MCC)—Ron Mathies of Kitchener, Ont., says his involvement with Mennonite Central Committee (MCC) represents "a circle come full."

Mathies, who chairs the MCC board, notes that his parents received help from the agency in 1924. MCC assisted them in coming to Canada as Soviet refugees.

"My parents were eternally grateful," he says. "MCC had a high profile in my home."

In addition, MCC assisted Mathies' wife, Gudrun, when she was a refugee in Germany at the end of World War II.

From 1964 to 1967 and again from 1970 to 1973, the couple served with MCC in Malawi. From 1978 to 1981, they were MCC country representatives for Swaziland and Mozambique.

In addition, Gudrun worked with MCC on the book *Extending the Table: A World Community Cookbook*, published in 1991 by Herald Press.

Ron has extensive board experience with the agency. He served for six years on the MCC executive committee and for five years on the MCC Canada executive committee. He also chaired the MCC Ontario board for six years.

Mathies, who directs the Peace and Conflict Studies program at Conrad Grebel College, Waterloo, Ont., says his years in Africa were pivotal in his life.

"I went to Africa to teach high school math, and I expected to return to Canada to be a math teacher. But that experience showed me a wide world I hadn't encountered before. It led me into further service."

Friendships with African Christians left a lasting impression.

"It was remarkable to read the Bible in Africa with them," he says. "As we talked about their suffering and anguish, I began to understand the ministry of Jesus and the church in a new way."

"I began to see what it means to have faith in the midst of turmoil," he continues. "I realized how much I needed to learn from brothers and sisters who, though poor in material resources, were rich in faith."

In Africa, Mathies says, he began to understand "what Christ's incarnation was all about—that he came into the world to serve it, to suffer with it, and to die for it."

"I learned that God is calling those who dare to call themselves followers of Christ to give themselves to the world in the same way."—*John Longhurst*

## Archbold groups talk on personal finances

Archbold, Ohio—Members of Mennonite churches in the Archbold area got together this fall to discuss a subject most people tend to keep private—personal finances.

The Central, Lockport, and West Clinton congregations hosted a Financial Planning Symposium on three consecutive Sunday evenings.

Rather than call in outside people, planners of the event chose local members with experience or careers related to specific money matters.

Three panels gave presentations. One group discussed personal budgeting, credit, investment planning, and practical ways to get out of debt.

A second panel talked about estate planning, investments, inheritance, retirement planning, and taxes, while the third group discussed financial openness, giving, and how to teach children about stewardship.

The panels rotated among the host churches. Members from each of the 15 Mennonite congregations in the area were assigned to attend sessions at one of these three locations.

On Sundays of the symposium, pastors of local congregations preached on the aspect of finances that their members were to hear about that evening.

Ron Short, a member of the Ohio Conference stewardship commission, conceived the event.—*Bev Miller*



**Canning starts.** Akron, Pa. (MCC)—Students at St. Mary's Coptic Orthodox School, Cairo, Egypt, hold containers of canned beef received from Mennonite Central Committee (MCC) earlier this year. In November, a three-member MCC crew began collecting and processing meat for distribution in the coming year. The crew will travel to Mennonite and Brethren in Christ communities in Kansas, Nebraska, South Dakota, Minnesota, Illinois, Ohio, Pennsylvania, Virginia, Missouri, and Oklahoma.



• **Zaire shipment set.** Mennonite Central Committee (MCC) has set a date for sending food to Kinshasa, Zaire (see Dec. 24, 1991, *Gospel Herald*). A shipment of 1,000 metric tons of corn and beans will leave Philadelphia on Jan. 6. Mennonite Disaster Service (MDS) is helping to collect and ship the food. Funds received after Jan. 6 will go toward transportation and other costs. More information is available from MCC offices or MDS units.

• **Ethiopian leader dies.** Kiross Bihon, former pastor of the Meserete Kristos congregation in Addis Ababa, Ethiopia, died Nov. 19. He was in his late 50s and had suffered from an inoperable brain tumor. Kiross and five other Mennonite leaders were imprisoned for four years in the 1980s when the government closed the Meserete Kristos Church and nationalized church properties.

• **Manila poor aided.** A Philippine Mennonite church is serving in a low-income area of Manila. According to Eastern Mennonite Board of Missions,

the Old Santa Mesa Community Church has begun a preschool program and is presenting Christ as an alternative to drug and alcohol abuse. Some 3.2 million of Manila's 8 million people are squatters, Eastern Board workers Earl and Ruth Zimmerman say, and the city is growing too fast to keep up with basic services.

• **Somali city rebuilds.** Hargeisa in Somalia is trying to rebuild after suffering heavy damage in the Somali civil war. According to Eastern Mennonite Board of Missions worker Bonnie Bergey, schools are starting to reopen. But recovery efforts are being hampered by the presence of land mines, continued looting, and widespread addiction to "chat," a narcotic leaf.

• **Native team starting.** Mennonite Central Committee (MCC) needs Native American and Native Canadian applicants for a Youth Discovery Team to Central America. The team will include five Native Canadians and Americans, five indigenous Mennonite Brethren young adults from Panama, and per-

haps several Kekchi Mennonites from Guatemala. Team members will study Spanish from September to November 1992, visit Central American churches until February 1993, and then report in their home countries. More information is available from MCC Visitor Exchange Programs, PO Box 500, Akron, PA 17501-0500. Applications are due Feb. 15.

• **CPT studies Haiti.** Christian Peacemaker Teams (CPT) is trying to find people to explore possible actions in Haiti. According to CPT, the ouster of President Jean-Bertrand Aristide has led to shortages of food and medical supplies, as well as human rights abuses. People with expertise in Haiti may contact CPT at 1821 W. Cullerton, Chicago, IL 60608.

• **AMBS boards meet.** The boards of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., have approved a new concentration in Christian spirituality, as part of the M.A. in theological studies program. The action, taken at the groups' fall meeting, must be approved

by Mennonite Board of Education and the Association of Theological Schools. Also at the meeting, fundraising consultant Mark Dillon reported and architect LeRoy Troyer presented a revised version of a campus master plan.

• **Seminary rates well.** The Associated Mennonite Biblical Seminaries rated high in a facilities audit of 202 theological schools in North America. The general condition of most buildings on the AMBS campus in Elkhart, Ind., was listed as "above average."

• **Program trains 100.** Amzie Yoder, director of the Latin America Anabaptist Seminary in Guatemala City, says more than 100 students from outside Guatemala have taken courses at the seminary since its Central American Study and Service Program (CASAS) began two years ago. CASAS is designed for students who want to study short term to learn Spanish and understand issues facing the Guatemalan church. CASAS is part of the SEMILLA seminary extension program.

• **Nepal visit held.** Some 14 people from North America and a Mennonite Board of Missions (MBM) worker in Japan participated in a Mission Fellowship Visit to Nepal on Oct. 3-26. The MBM-sponsored trip provided a chance to interact with Mennonite workers serving under United Mission to Nepal (UMN), to see UMN projects, and to meet Nepali Christians. In addition, the group stopped briefly in Tokyo and Hong Kong to visit workers there.

• **Center honors Eby.** Lloyd Eby has been recognized by the Mennonite Information Center, Lancaster, Pa., for his 20 years of service there. He received a plaque from center director Maribel Kraybill on Dec. 10. Eby was director of the center from 1971 to 1976, then continued to work part-time answering visitor's questions and giving lectures about the center's Hebrew tabernacle reproduction.

• **Standard forms help.** Forms for reporting births, marriages, deaths, and the reception of new members are available free from *Gospel Herald*. Using these forms (and typing or writing legibly) will help ensure that the



**Workers oriented.** Akron, Pa. (MCC)—Some 29 workers took part in orientation at Mennonite Central Committee headquarters here Nov. 5-15. Mennonite Church participants included (from first row, left): Mary Grieser, Jefferson, Ore., to Akron, Pa.; Sheryl and Seth Long, Morgantown, Pa., to Whitesburg, Ky.; Monica Shiefele, Waterloo, Ont., to Petticoadiac, N.B.; (second row) Jesse Grieser, Jefferson, Ore., to Akron, Pa.; Menno Wiebe and Debbie Fast, Kitchener, Ont., to Garissa, Kenya; Moses DeJesus, Lancaster, Pa., to Akron, Pa.; and Mina and Fred Swartzendruber, Akron, Pa., two-year assignments in Akron.



information that appears in accurate and complete.

• **Readers can cut costs.** *Gospel Herald* readers in the United States can help keep down subscription costs by making sure address labels are correct. The U.S. post office gives discounts for carrier sorting. To take advantage of the discount, we need exact addresses. If you subscribe individually, check the label on the issue. If it's incorrect, send us both the incorrect and correct information.

• **Coming events:**

*Litigation Issues Facing Mennonites*, Forest Hills Mennonite Church, Leola, Pa., Feb. 1. Eastern Mennonite Seminary dean George R. Brunk III will speak. The meeting also will include a case study, panel discussion, and workshops. Sponsors include Atlantic Coast and Lancaster conferences and Mennonite Economic Development Associates (MEDA). Registration is required. More information from MEDA, 12 Greenfield Rd., Lancaster, PA 17602; phone 717 399-9440.

*School for Ministers*, Conrad Grebel College, Waterloo, Ont., Feb. 17-20. The week will focus on "Worship Renewal in the Mennonite Church." Speakers include Ross T. Bender, John G. Fast, Marilyn Houser Hamm, Marlene Kropf, Shirley Martin, John Rempel, and Rebecca Slough. The event is sponsored by Mennonite Conference of Eastern Canada (MCEC) and Conrad Grebel College. More information from Pastoral Leadership Training Commission, MCEC, 60 New Dundee Rd., Kitchener, Ont. N2G 3W5.

*Regional conferences on aging*, four locations during June 1992. These inter-Mennonite events are designed to help congregations expand their vision of aging and address ethical issues related to growing older. Dates and places are: Pacific College, Fresno, Calif., June 5-7; Messiah College, Grantham, Pa., June 5-7; Goshen (Ind.) College, June 12-14; and Bethel College, North Newton, Kan., June 26-28. More information from Mennonite Health Association, PO Box 818, Goshen, IN 46526-0818; phone 219 533-9069.

• **New resources:**

*More Than Joyful Noise* is a 30-minute video about music in the church. It includes reflections

from Reunion Vocal Band members, Mary Oyer, Tabor Mennonite Church in Goessel, Kan., and Calvary Community Church, an African-American congregation in Hampton, Va. The video, Edition 15 in the "All God's People Series," concludes with a look at "Praise God from Whom All Blessings Flow" (No. 606 in the *The Mennonite Hymnal*). Tapes can be bought or rented by contacting Beth Benner, Mennonite Board of Missions Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801; phone 1 800 999-3534.

• **New books:**

*Baptism, Peace and the State in the Reformed and Mennonite Traditions*, edited by Ross T. Bender and Allan P. F. Sell. The book includes papers from a 1989 dialogue at the University of Calgary that was co-sponsored by Mennonite World Conference and the World Alliance of Reformed Churches. The book is published by Wilfrid Laurier University Press, Waterloo, Ontario.

*John Smyth's Congregation* by James R. Coggins. This book describes the contact between John Smyth's English Separatists and Dutch Mennonites in the early 1600s. Herald Press is the publisher.

*Meditations for Parents of Sexually Abused Children* by K. C. Ridings. The author describes her response when she learned her two adopted daughters had been abused. She also provides a 31-day series of Scriptures, meditations, symbols, examples, letters, prayers, and practical suggestions. Herald Press is the publisher.

*The Mennonite Mosaic* by J. Howard Kauffman and Leo Driedger. This book draws on 1972 and 1989 surveys to explore Mennonite beliefs, practices, and social attitudes. It is published by Herald Press.

• **Pastor transitions:**

*Richard Stoltzfus* has resigned as pastor of Zion Mennonite Church, Hubbard, Ore., effective Dec. 31.

• **Job openings:**

*Director of admissions*, Bethel College, North Newton, Kan. To begin as soon as Feb. 17. The director reports to the director of marketing/church relations and assists with development and implementation of student recruitment strategies. The ad-



**Refugees flee war.** *Dumaguete, Philippines (MCC)*—Philippine internal refugees share a meal of rice. According to the refugees, the Philippine military bombed their houses as part of its war against communist insurgents. Mennonite Central Committee says the government's "total war" campaign has displaced thousands of innocent people.

missions director is responsible for student recruiting programs, hiring, and supervision of professional and support staff and the recruitment budget. Applicants should have: minimum of a bachelor's degree; strong communication and interpersonal skills; administrative experience; experience with administrative computer systems; sympathy with the historic tenets of the Mennonite church; and a commitment to the mission of Bethel College—integrating Christian faith and a quality liberal arts education. Experience in admissions preferred. Submit résumé and cover letter by Jan. 15 to Melvin Goering, Bethel College, 300 E. 27th, North Newton, KS 67117.

• **Change of address:**

*Elmer Bontrager* from Glendive, Mont., to 2249 E. Alta Vista, Phoenix, AZ 85040.

**BIRTHS**

**Albrecht**, Jay and Heidi (Yoder), Middleport, N.Y., Aaron Jay (first child), Sept. 4.

**Beechy**, Floyd and Michelle (Nisley), Millersburg, Ind., Timothy Lee (second child), Nov. 8.

**Derstine**, Galen and Theresa (Godshall), Green Lane, Pa., Leanna Rachelle (first child), Nov. 8.

**Esh**, Douglas and Cynthia (Rager), Milroy, Pa., Benjamin Warren (second child), Oct. 28.

**Freeman**, Dale and Gloria (Leis), Elora, Ont., Nickolas Dwayne (third child), Nov. 17.

**Gehman**, Philip and Carol (Wenger), Boyertown, Pa., Tyler Philip (second child), Nov. 1.

**Hathaway**, David and Jeanette (Kauffman), Goshen, Ind., Jade Nicole (second child), Nov. 11.

**Hershberger**, George and LuAnne (Yoder), Tempe, Ariz., Greg Anthony (second child), Nov. 7.

**Keim**, Robert and Debbie, Shreve, Ohio, Matthew Aden (third child), Nov. 11.

**King**, James R. and Cindy (Bragg), Bellefontaine, Ohio, Katie Lou (fifth child), Nov. 24.

**Landis**, Douglas and Joy (Neumann), Mason, Mich., Jonathan Neumann (second child), Nov. 3.

**Martin**, David and Rachel (Witmer), Lititz, Pa., Rebecca Marie (second child), Nov. 16.

**Mast**, Delvin and Stephanie, Middlebury, Ind., Heather Nicole (first child), Oct. 29.

**Miller**, John and Anita (Fuller), Chesapeake, Va., Timothy Richard (first child), Nov. 10.

**Ricca**, Edward and Judy (Eberty), Weyers Cave, Va., Alyssa Kelsey (first child), born Oct. 22, received for adoption Nov. 18.

**Schooley**, Chris and Joan (Ruby), Kitchener, Ont., Michael Thomas (first child), Nov. 8.



**Sharp, Donald and Penny** (Connolly), Greenwood, Del., Donald Wayne, Jr. (first child), Oct. 13.  
**Whitcher, Sid and Kathy** (Erb), Hesston, Kan., Wendy Kay (third child), Nov. 12.  
**Yantzi, Maynard and Connie** (Zehr), Tavistock, Ont., Jesse Lee (third child), Nov. 17.

## MARRIAGES

**Gangwer-Herschberger:** Andy Gangwer, Elkhart, Ind. (Missionary Church), and Tami Herschberger, Middlebury, Ind. (First cong.), Nov. 16, by David Helmuth.  
**Long-Hurst:** Dale Long, Hart, Mich. (Baptist Church), and Jewel Hurst, Lancaster, Pa. (ACTS Covenant Fellowship), Oct. 26, by Henry Buckwalter.  
**Steckly-Steckle:** Randall Steckly, Brunner, Ont. (Riverdale cong.), and Karen Steckle, Zurich, Ont. (Zurich cong.), Nov. 16, by Jim Mullett.

## DEATHS

**Bechtel, Willard**, 66. Born: Sept. 13, 1925, Centreville, Ont., to Eden and Marietta (Rudy) Bechtel. Died: Nov. 22, 1991, of cancer. Survivors—wife: Doris

Weber; children: Sandra Ulrich, Paul, Ross; 4 grandchildren. Memorial service: Nov. 25, Stirling Avenue Mennonite Church, by Paul Martin. Burial: Woodland Cemetery.

**Beckler, Della Pearl**, 68. Born: July 22, 1923, Martland, Neb., to Fred and Nellie (Detweiler) Reeb. Died: Nov. 9, 1991, Lincoln, Neb. Survivors—husband: Lawrence William Beckler; children: Richard, Larry; 3 grandchildren; sister: Lela Miller. Memorial service: Nov. 12, Bellwood Mennonite Church, by Noah Kolb. Burial: Seward Cemetery.

**Burkholder, Esther Mabel (Hahn) Baer**, 85, Denbigh, Va. Born: Nov. 1, 1905, Denbigh, Va., to Emanuel and Myra (Miller) Hahn. Died: Aug. 25, 1991, Denbigh, Va., of a heart attack. Survivors—children: Dorothy Powell, Esther Mable Yoder, Jacob E. Baer, Nelson D. Baer; 12 grandchildren, 21 great-grandchildren; brothers and sister: Melvin Hahn, Mahlon Hahn, Bessie Schaefer. Predeceased by: Jacob Elton Baer (first husband) and Lewis A. Burkholder (second husband). Funeral and burial: Aug. 29, Warwick River Mennonite Church, by Gordon Zook and Nelson Burkholder.

**Herr, Barbara H.**, Born: West Lampeter Twp., Pa., to Abra-

ham L. and Amanda L. Herr. Died: Nov. 13, 1991, Lancaster, Pa. Survivors: sister: Mary H. Herr. Funeral: Nov. 16, Oreville Chapel of Lancaster Mennonite Home, by Leon Oberholtzer and Ralph Ginder. Burial: Mellinger Mennonite Church Cemetery.

**Kerman, Amanda B. Stemen**, 71, Elida, Ohio. Born: Dec. 17, 1919, Lima, Ohio, to Simeon and Mary Brenneman Stemen. Died: Nov. 13, 1991, Elida, Ohio. Survivors—husband: Richard H. Kerman; sister: Martha Swartz. Funeral and burial: Nov. 23, Salem Mennonite Church, by Ed Yoder.

**Manweiler, Bessie E. (Miller)**, 85, Pueblo, Colo. Born: Feb. 22, 1906, McPherson County, Kan., to Persaville and Ida Miller. Died: Oct. 13, 1991. Survivors—brothers and sisters: Elgin, Leroy, and Percy Miller, Nettie Brennman, Ethel Short. Funeral: Oct. 17, George McCarthy Historic Chapel, by James Bare. Burial: Imperial Cemetery.

**Miller, Phares K.**, Born: East Hempfield Twp., Pa., to Abram and Fannie (Kauffman) Miller. Died: Nov. 13, 1991, Lancaster, Pa. Predeceased by: Fannie Stauffer Miller (wife). Funeral: Nov. 15, Oreville Chapel of Lancaster Mennonite Home, by William Houser, Ralph Ginder, and Paul Witmer. Burial: Hammer Creek Cemetery.

**Peachey, Rachel Marie**, 2 1/2 months, Petersburg, Pa. Born: Sept. 1, 1991, State College, Pa., to Timothy R. and Marlene K. (Glick) Peachey. Died: Nov. 19, 1991, State College, Pa., of SIDS (crib death). Survivors—parents: Timothy R. and Marlene K. (Glick) Peachey; brother and sisters: Carrie L., Rebecca J., Tyler G. Funeral: Nov. 22, Allensville Mennonite Church, by Phil Barr. Burial: Locust Grove Cemetery.

**Schmidt, Edna M. Berg**, 75, Goessel, Kan. Born: Nov. 23, 1915, to Jacob W. and Marie Woelk Berg. Died: Nov. 22, 1991, Goessel, Kan. Survivors—husband: Charles W. Schmidt; children: Richard, Carol Sooby, Jeanne Banulski, Marilyn Ruby; sisters: Hulda Pearce, Esther Weins; 8 grandchildren, 10 great-grandchildren. Funeral and burial: Nov. 26, Walton Mennonite Church, by Fred Obold.

**Swartzentruber, Enos**, 80, Millersburg, Ohio. Born: Sept. 1, 1911, Maysville, Ohio, to Simon D. and Catherine (Ley) Swartzentruber. Died: Nov. 19, 1991, Millersburg, Ohio, of cancer. Survivors—wife: Nellie Isabelle

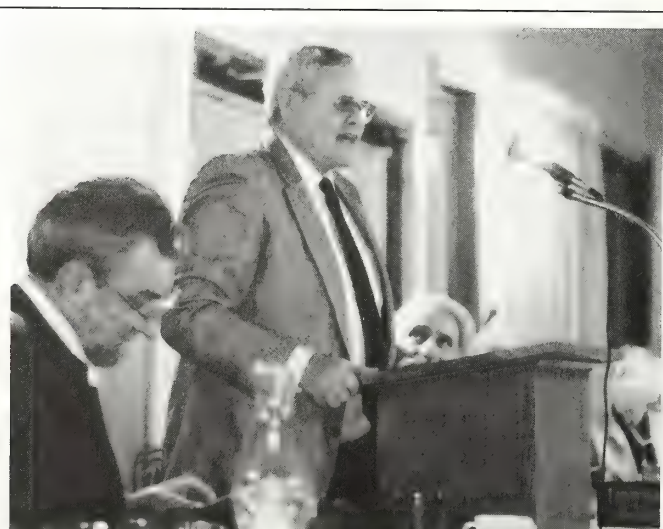
Henney; children: Clare Raber, Marie Garber, Ervin, Lucille Owen, Glen, Larry; 24 grandchildren, 20 great-grandchildren. Funeral and burial: Nov. 22, Gray Ridge Mennonite Church, by Robert Wenger.

**Yoder, Russell L.**, 74, Kalona, Iowa. Born: May 16, 1917, Parnell, Iowa, to Omer J. and Nettie Hooley Yoder. Died: Nov. 19, 1991, Kalona, Iowa. Survivors—wife: Miriam Whitesel; children: Judith, Sandra Black, Sheldon, Sherrill, Sherwood; 7 grandchildren, one great-grandchild. Funeral: Nov. 21, First Mennonite Church, by Wilbur Nachtigall, Firman Gingerich, and Diane Zaerr. Burial: West Union Cemetery, Parnell, Iowa.

**Yordy, Elsie**, 84, Morton, Ill. Born: March 3, 1907, Morton, Ill., to John and Lena Springer Eugst. Died: Nov. 22, 1991, St. Louis, Mo. Survivors—children: Daniel, John, Eleanor Dooner, Jewell Coleman; 13 grandchildren, 4 great-grandchildren. Predeceased by: Robert Yordy (husband). Funeral: Nov. 26, First Mennonite Church of Morton, by Glen A. and Thelma Horner. Burial: Pleasant Grove Cemetery.

## CALENDAR

Mennonite Board of Education annual meeting, Chicago, Jan. 9-11  
 School for Leadership Training (Ministers Week), Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 13-16  
 Pastors Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 27-31  
 Afro-American Mennonite Association board meeting, Philadelphia, Jan. 31-Feb. 2  
 Meeting on Litigation Issues Facing Mennonites, Leola, Pa., Feb. 1  
 Mennonite Arts Weekend, Cincinnati, Ohio, Feb. 7-9  
 Integration Exploration Committee, Elkhart, Ind., Feb. 8-11  
 Mennonite Central Committee annual meeting, Wichita, Kan., Feb. 13-15  
 Mennonite Publication Board directors meeting, Pittsburgh, Feb. 14-15  
 School for Ministers, Conrad Grebel College, Waterloo, Ont., Feb. 17-20  
 Mennonite Board of Missions directors meeting, Elkhart, Ind., Feb. 20-22  
 Open House, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Feb. 28-29



**Choice Books holds banquet.** Hesston, Kan. (MBM)—Ralph Beebe, coauthor of *Blessed Are the Peacemakers*, speaks at the Choice Books annual banquet held here in November. The book, which tells the story of Palestinian Christian Audeh Rantisi, won Choice's Book of the Year Award. Seated in the foreground is Simon Schrock, supervisor of Choice Books of northern Virginia.



“When Kate said she hadn’t gone out all weekend because she had to study, we knew Hesston had been the right choice.”



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“We knew that Hesston was strong on academics. That was important to us, especially since Kate and Amy were good students in high school. Both were recruited heavily by some big-name schools. But we felt confident about Hesston’s academic excellence.

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“We’ve also appreciated the caring teachers our daughters have found at Hesston. They really go the extra mile to give their students time and support.

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## THE LAST WORD

# When we all read together

*"I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do."*

I'm not sure what the apostle Paul had in mind when he wrote those words (Rom. 7:18b-19) in the middle of the first century. Had he been writing at the end of the 20th, he might have meant Bible reading.

Many Christians today, including me, are like a friend who, when asked about Bible reading, answered facetiously, "What's that?" We know we should. We fully intend to. But we don't.

It's not that we don't read. In fact, many of us have to be vociferous readers to keep up with our jobs or our professions. We also read to keep up with our world. And with our church—I hope! But with our jogging (for our bodies), our recycling (for our environment), and our relating (quality time with our families), serious, concentrated Bible reading to better ourselves as followers of Jesus doesn't come all that easily.

So it comes as a surprise even to myself that right now I'm reading through the New Testament. It's not because of some personal resolution. (I've made enough of those to know they soon wear thin.) It's because my congregation is systematically doing it together.

The plan is simple. Between Advent and Easter, we're all reading one, two, or three chapters a day. Our pastor, who divided the New Testament in manageable segments of 15 minutes each or less, also develops a sermon from each week's readings. It's not as vigorous as a read-through-the-Bible-in-a-year plan, but it seems to be working.

Though we're just one month into the program, there are already reports of families spending new time together listening to the day's reading (tapes are an option some of us are trying). And one person notes Sunday school discussions are broader, with people making comments based on Scriptures beyond that covered by the day's lesson. I think I also detect a new sense of satisfaction that we're accomplishing something together.

So why does this work for me when personal resolve doesn't? It's because I've committed myself to this group, and I know I need to give an

account to at least some of them whether I'm keeping that commitment.

I'm really not very good at faithfulness on my own. Left alone, I don't read the Bible systematically unless I'm meeting some kind of assignment. (Like an editorial!) I need sisters and brothers covenanting with me toward a common goal.

If it works for Bible reading, why not for the other spiritual disciplines? Like prayer. Silence. Fasting. Lifestyles. Giving.

We're not used to working at these together. The individualism of our society has permeated too far into our congregational life. Though we meet regularly, we tend to let each individual determine how and when to put into practice faith and commitment.

As a result, we end up with churches that tell us what to do: read the Bible, for example. But we get very little help on how to do it.

Of course, there are pitfalls: legalism, ritualism, institutionalism, or any of the other isms that have dogged the Mennonite church at one time or other. But we cannot let reactions to the past or fear for the future keep us from helping each other today.

If we are to survive, we individual Christians must ask our churches to help us be better disciples. In concrete ways, like reading the Bible.—jlp

## How your church helps you

Some concrete help in being faithful is happening among us. One congregation I know, for example, gets together for a half hour of silence and prayer before each business meeting. Another has a recycling "barn" in the parking lot to help members be good stewards of their resources.

How does your congregation help you to be a better disciple? Send *Gospel Herald* (616 Walnut Ave., Scottdale, PA 15683) one concrete way, along with your name and the name of your congregation. We'll share it in a future issue. For just as individuals too often go it alone, so do congregations. Through sharing an idea or two, perhaps we can all grow in faithfulness.—jlp



















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